VOLUME II

INTRODUCTION

TO THE

MASSORETICO-CRITICAL

EDITION

OF THE

HEBREW BIBLE

BY

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- 1896 -

INTRODUCTION TO THE

MASSORETICO-CRITICAL EDITION

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VOLUME II



REDUCED *FACSIMILE* OF MS. (ORIENTAL, NO. 4445, IN THE BRITISH MUSEUM LIBRARY), SHOWING LEV. XI. 4–21.

This Collotype is kindly presented to the Trinitarian Bible Society by the REV. WM. BRAMLEY-MOORE, M.A., Cantab.

ice page 463.]

Chap. XII.

The Manuscripts used in the Massoretico-Critical edition of the Bible.

In describing the Manuscripts which I have collated for my Massoretico-Critical text, I find it more convenient to classify them according to the Countries and the Libraries in which they are found; and according to the order in which they are given in the Catalogues of the respective collections wherever that is possible. The exception to this rule which I make is in the oldest two Codices, viz. Orient. 4445 in the British Museum and the St. Petersburg Codex dated A. D. 916.

No. 1.

Oriental 4445.

This MS. contains the Pentateuch and consists of 186 folios, 55 of which are missing and have been added by a later hand. Folios 1 to 28 containing Gen. XXXIX 20 to Deut. I 33; folio 125 containing Numb. VII 46 to 73; folio 128 containing Numb. IX 12 to X 18; and folios 160 to 186 containing Deut. I 4 to XXXIV 12 making in all 55 folios, have been added, and are dated A. D. 1540. The original portion, therefore, which consists of 129 folios runs on continuously from Gen. XXXIX 20 to Deut. I 33 with the exception of folios 125 and 128, containing Numb. VII 46 to 73; IX 12 to X 18.

Though not dated, the original MS. was probably written about A. D. 820 - 850. The text is written in large,

bold and beautiful characters and is furnished with vowel-points and accents. Each page is divided into three columns and each column, as a rule, has twenty-one lines. The lines at the left side of the column are irregular as the dilated letters (א ה ל ת ם), which are now used to obtain uniformity in the length of the lines, did not then exist, and are indeed a modern device. The upper margin on each page has generally two lines of the Massorah Magna, and the bottom margin four lines; whilst the outer margins as well as the margins between the columns contain the Massorah Parva. Both the Massorahs Magna and Parva have been added about a century later by the Massoretic Annotator or Nakdan who revised the text. The Massorah which is here exhibited in its oldest form frequently uses a terminology different from that employed in MSS. of the eleventh and twelfth centuries. It was probably added in the life-time of the Ben-Ashers circa A. D. 900—940.[1]

The consonantal text with the vowel-points and accents is identical with the Western or Palestinian recension which is the present *textus receptus*. The deviations simply extend to the form or arrangement, the most noticeable of which are as follows:

In the division of the text into Open and Closed Sections it differs materially from the present Massoretic Sections as will be seen from the following analysis:

Genesis. — In the small portion of Genesis which is original, this MS. has three Closed Sections where our text exhibits Open Sections, viz. XLIX 8, 13, 14.

[1] *Vide supra*, Part II, chap. X, pp. 249 - 250. To the passage there given is to be added the remark of the Massoretic Annotator which occurs on Levit. XX 17, fol. 106*a*, and which is as follows מלמר הגדול בן אשר בת אביו או בת־אמו ויש אמרים בת אביו או־בת־אמו. It will be seen that here too the Punctuator speaks of Ben-Asher without the benedictory phrase which is used of the dead.

Exodus. — In Exodus this Codex has no Section in seven places where our text exhibits them.[1] In two instances[2] it has Closed Sections where our text has none. In two places it has Open Sections where our text has none.[3] In eleven places it has an Open Section where our text has a Closed Section,[4] whilst in thirteen places it has a Closed Section where the present text exhibits an Open Section.[5]

Leviticus. — In Leviticus this Codex has no break in three instances where our text exhibits Sections[6] and in three passages has a Section where our text has none.[7] In ten instances it has an Open Section, where our text has a Closed one,[8] and *vice versa* it has six Closed Sections where our text exhibits Open Sections.[9]

Numbers. — In Numbers it has no Section in XXXI 21 where our text has one, and has five Sections which our text has not.[10] It has twenty-one Open Sections in places where our text exhibits Closed Sections;[11] and *vice versa* has three Closed Sections where our text has Open Sections.[12]

[1] Comp. Exod. IV 27; VI 14; IX 13; XII 51; XXI 16, 17; XXIII 1.

[2] Comp. Exod. II 11; XXIII 2.

[3] Comp. Exod. XXVI 7; XXXIII 5.

[4] Comp. Exod. VI 29; VII 14; XI 4, 9; XII 29; XVI 28; XXVII 20; XXXI 1; XXXVIII 1; XXXIX 6; XL 24.

[5] Comp Exod. IV 18; IX 8; XII 37, 43; XIV 15; XXI 28; XXIV 1; XXV 23; XXXIII 12, 17; XXXIV 1, 27; XXXIX 8.

[6] Comp. Levit. XV 25; XXII 1; XXV 29.

[7] Comp. Levit. V 7; XI 9, 24; XXV 14.

[8] Comp. Levit. IV 13; V 14; VI 7; IX 1; XI 29; XXI 16; XXIII 26; XXIV 10; XXV 8; XXVII 9.

[9] Comp Levit. III 6; VII 11; X 12; XII 1; XIII 9; XXIII 23.

[10] Comp. Numb. X 22, 25; XXI 8, 34; XXV 4.

[11] Comp. Numb. II 10, 17, 25; XVII 1; XXVI 23, 26; XXVIII 16, 26; XXIX 12, 17, 20, 23, 26, 29, 32, 35; XXXI 13, 25; XXXII 5; XXXIII 40. 50.

[12] Comp. Numb. I 48; V 11; XVII 6.

It will thus be seen that the omissions, additions, and differences in the Open and Closed Sections in the ten chapters of Genesis, in Exodus, Leviticus and Numbers exhibit no fewer than 116 variations between this MS. and the *textus receptus*. The remarkable part in connection with these variations is the fact that the Massoretic Annotator who revised the text and furnished it with the Massorah corrects only six Sections out of the 116 variations, and that in one of these six instances where the MS. agrees with our present text he deliberately alters it against the *textus receptus*. Thus for instance in two passages where this Codex exhibits Open Sections, the Reviser puts in the vacant space *It should be read straight on*, i. e. without a Sectional break.[1] In two other passages where the MS. has no Sectional break at all, he remarks that it should be a Closed Section.[2] In one instance the text exhibits a homoeoteleuton and the suppletive occupies the original Sectional space. The Annotator, therefore, rightly remarks against it that there is here an Open Section.[3] In Exod. IX 13, however, where this Codex like our text has a Closed Section, the Massoretic Annotator remarks against it that *it ought to be an Open Section*[4] thus deliberately disagreeing with the *textus receptus*.

The Trienniel Pericopes, or *the Sedarim*, are indicated by the letter *Samech* (ס) in only two instances, viz. Gen. XLIII 14 and XLVI 8. The latter, however, does not occur in the official Lists nor in any other MSS. which I have collated.[5]

[1] Comp. Exod. VIII 1, fol. 48*b*; and XXXIII 5, fol 76*a*, where the Massoretic Annoter remarks מישור צריך.

[2] Comp. Exod. XII 51, fol. 54*b*; Levit. XV 25, fol. 101*a*, פרשה סתומה צריך and סתומה פרשה.

[3] Comp. Levit. XXIII 1, fol. 107*a*, where he remarks סמך פתוח and *vide supra*, Part II, chap. VI, p. 171.

[4] Comp. Exod. IX 13, fol. 50*a*, where he remarks פתוחה צריך.

[5] *Vide supra*, Part II, chap. IV, p. 35.

The Annual Pericopes coincide with those in the *textus receptus;* they are marked by the required vacant space which is generally occupied by the letters representing the number of verses in the Pericope in question. The word *Parasha* (פרש) is also put in the margin to indicate the beginning of the hebdomadal Lesson.[1]

The verse-divider (סוף פסוק) which in all the MSS. I have collated, is represented by a kind of colon (:) was originally entirely absent in this Codex, and the end of the verse is simply marked by the *Silluk* (׀) under the last word of the verse which is closely followed by the word that begins the next verse. Hence where the later Massoretic Annotator has added the two dots, they are frequently forced in between the verses for want of space.

The following letters are different in form from those in the ordinary MSS.

ה. — The left shaft of the *He* (ה) like that of the *Cheth* (ח) is not open at the top, and the only difference between the two letters is that in the case of the *He* the left shaft begins a little inside the horizontal or head line; whilst in the *Cheth* the horizontal line is within the two shafts, as will be seen in the word הַטַּבָּחִים *the body-guard* (Gen. XLI 10, 12, fol. 30*a*). הַחַרְטֻמִּים *the magicians* (Gen. XLI 24, fol. 30*b*).

י. — The shaft of the *Yod* (י) is longer than that of the ordinary *Yod*. Comp. יִיטַב *it shall be well* (Gen. XL 14, fol. 29*b*).

ל. — The shaft to the left of the horizontal line in the letter *Lamed* (ל) is exceptionally long and is hooked towards the outside as will be seen in the words יֻלַּד־לוֹ *born unto him* (Gen. XLII 27), שָׁלַח *he sent* (Gen. XLII 28, fol. 37*b*).

ן. — The final *Nun* (ן) is simply the length of the medial letters and is hardly distinguishable from the letter

[1] *Vide supra,* Part II, chap. V, pp. 66, 67.

Zayin (ז). Comp. וַיִּישָׁן *and he slept* (Gen. XLI 5, fol. 30*a*), וְאוֹנָן *and Onan* (Gen. XLVI 12, fol. 37*b*).

The aspirated letters (בגדכפת) as well as the silent letter *He* (ה) both in the middle and end of words are marked with the horizontal stroke.

The graphic sign *Kametz* has its primitive form which is simply the *Pathach* with a dot under it in the middle (אָ). Comp. מאוּמָה בידוֹ *anything in his hand* (Gen. XXXIX 23, fol. 29*b*); מרים הנביאָה *Miriam the prophetess* (Exod. XV 20, fol. 57*a*).

The *Metheg* or *Gaya* is very rarely used and very irregularly. Even the vowels before a composite *Sheva* have no *Metheg* though modern Grammarians describe it as indispensable. The following examples will suffice to establish this fact

לַאֲדֹנֵיהֶם *to their lord*	Gen.	XL	1
הָעֲנָבִים *the grapes*	„	„	11
וְהֵשִׁיבְךָ *and restore thee*	„	„	13
בַּחֲלוֹמִי *in my dream*	„	„	16
מַאֲכָל *food for*	„	„	17
מַעֲשֵׂה *the work of*	„	„	17
אַחֲרֵיהֶן *after them*	„	XLI	3

It is very remarkable that even in וַיַּחֲלֹם *and he dreamed* (Gen. XLI 5), where the *Vav* has *Metheg,* the *Yod* is without it though it precedes the *Chateph-Pathach.* The same is the case in ואשלחך *and I will send thee* Exod. III 10 which is pointed וְאֶשְׁלָחֲךָ with *Metheg* under the *Aleph,* but not under the *Lamed.* As this is a most accurately written MS. and as the accuracy extends both to the vowel-points and accents, it is evident that it belongs to a period when the superfine speculations about the *Metheg* and the *Gaya* had not as yet asserted themselves. An autotype facsimile page of this important MS. is given at the end of this Introduction.[1]

[1] The Rev. G. Margoliouth of the British Museum has described some features of this MS. in *the Academy* for April 1892.

No. 2.

The St. Petersburg Codex of A. D. 916.

This Codex is dated A. D. 916 and is, therefore, the oldest *dated* MS. of any portion of the Hebrew Scriptures which has as yet come to light, though the text of the preceding undated MS. is at least half a century earlier. The Codex consists of 225 folios, each folio has two columns and each column has 21 lines with the exception of fol. 1*a* and fol. 224*a*—*b* which are occupied with epigraphs. It contains the Latter Prophets, i. e. Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets. It has as a rule two lines of the Massorah Magna in the lower margin of each page[1] and gives the Massorah Parva in the outer margin and between the columns. It is of the same impor tance to the criticism of this portion of the Hebrew Scriptures as the former MS. is to the criticism of the Pentateuch. It is remarkable that the Palaeographical features which this Codex exhibits are almost identical with those in Oriental 4445. It has the same peculiar *He* (ה), the same *Yod* (י), the same *Lamed* (ל) and the same final *Nun* (ן). It has, however, already the verse-divider or *Soph Pasuk* (:) which is still absent in Orient. 4445.

That which distinguishes the St. Petersburg Codex is the fact that it exhibits the oldest dated text with the superlinear system of the vowel points and accents which, as we have seen, was for a time the rival to the Babylonian infralinear system.[2] Because it exhibits the Babylonian punctuation some critics have concluded that it also exhibits the consonantal text of the Babylonian or Eastern recension. This, however, as we have shown is not the

[1] For the number of the Massoretic Rubrics in this Codex see above p. 424 note.

[2] *Vide supra,* Part II, chap. XI, pp. 453—457.

case.[1] It is a mixed text and embodies both the Eastern and Western readings before they were definitely separated. This mixture is also exhibited in the Massorah itself. According to this very MS. the order of the Latter Prophets is Isaiah, Jeremiah, Ezekiel and the Minor Prophets. Yet, in enumerating the instances in which certain words occur in the Bible, Jeremiah is placed before Isaiah in some Lists.[2] In others the order is Jeremiah, Ezekiel and Isaiah,[3] whilst in others again it is Ezekiel Isaiah and Jeremiah[4] which is the Western or Palestinian order.[5]

For the Sectional divisions of the text this Codex is invaluable, inasmuch as it strictly indicates the traditional Sections of this portion of the Hebrew Scriptures which have been greatly neglected in later MSS.[6] The importance of this MS. for textual criticism has been described by Geiger, Strack and others.[7] The MS. has been reproduced in beautiful facsimile by Professor Strack with Prefatory notes by the learned editor, St. Petersburg 1876.

[1] *Vide supra,* Part II, chap. IX, pp. 216—230; chap. XI, pp. 239—242.

[2] Comp. לאור 13 times; Jerem. XIII 16; XXXI 35; XLIX 6; לאמר 9 times Jerem. XXV 5; XLII 14; Amos VIII 5; Zech. XI 3; ויבוא 11 times Isa. XLI 25; בבו 5 times Mal. I 10 &c. &c.

[3] Comp. אותי 32 times plene Jerem. XXXV 6.

[4] Comp. ונתון 7 times Isa. XXXVII 19; Ezek. XXIII 46.

[5] *Vide supra*, Part I, chap. I, pp. 2—8.

[6] *Vide supra*, Part I, chap. II, pp. 13—17.

[7] Comp. Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben,* Vol. II, pp. 137—146, Breslau 1863; Strack, in the *Zeitschrift für die gesammte lutherische Theologie und Kirche,* Vol. XXXVIII, pp. 17—52. Leipzig 1877; also Harkavy and Strack, *Katalog der Hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg,* No. B 3, pp. 223–235, St. Petersburg 1875.

MSS. in the British Museum.

No. 3.

Harley 1528.

This MS. which was written *circa* A. D. 1300 is a large quarto in 424 folios and contains the whole Hebrew Bible. It is written in a beautiful Sephardic hand and is furnished with the vowel-points and accents. With the exception of the poetical portions and the three poetical books, each folio has three columns and each column has 32 lines. The upper margin has two lines of the Massorah Magna, and the lower margin has three; whilst the Massorah Parva is given in the outer margins and between the columns. Folios 1*b*—4*b* and 9*a*—10*a* have the Lists of the variations between Ben-Asher and Ben-Naphtali which, however, only extend from Gen. to Ps. LVIII 7. The words which constitute the differences are carefully pointed and accented. They exhibit to a large extent a different record of the variations between these two great redactors of the Hebrew text. I have adopted them in my notes to the Bible from Joshua to the Psalms as far as they go. The Annual Pericopes are carefully indicated by the word *Parasha* (פרשׁ) at the commencement of each hebdomadal Lesson throughout the Pentateuch, but there is no indication of the *Sedarim* or Trienniel Cycle. The Open and Closed Sections are indicated by the prescribed vacant space without the insertion of the letters *Pe* (פ) and *Samech* (ס) in the text. At the end of the MS. there is a List of the *Haphtaroth* (הפטרות) = the Sabbatical and Festival Lessons from the Law and Prophets, written by a later Scribe. I have collated this MS. for the consonants, the vowel points, the accents, the *Keri* and the *Kethiv*, the Sectional Divisions, and the order of the books. The latter

is given in Column III of the Table.[1] This MS. has the two verses in Joshua XXI (verses 36, 37) with the regular vowel-points and accents to which, however, a later reviser has added in the margin against the first word of verse 36 מכאן *from here,* and against the last word of verse 37 עד כאן *to here,* as well as the following marginal gloss:

we have not found these two verses in a correct Bible and so also has Kimchi remarked.[2]

Other glosses by a later hand are to be found throughout the MS.

This MS. is No. 100 in Kennicott's List.

No. 4.

Harley 5710—5711.

This splendid MS., which contains the whole Hebrew Bible, is in two volumes folio. Volume I has 258 folios and contains Genesis to Kings, whilst Volume II, which has 301 folios, contains Isaiah to Ezra-Nehemiah. The order of the books is that exhibited in Column IV in the Table. It was written *circa* A. D. 1230 and is in an excellent Italian hand, beautifully illuminated. The illuminations are not only at the beginning of every book, but in the case of the Pentateuch, the first word of every one of the fifty-four Pericopes is inclosed in a coloured design. The same is the case with the first word of every Psalm and the first word of every section in the Book of Job. At the end of the Pentateuch (fol. 136*a*) there is also an illuminated representation of the seven-branched Candlestick which extends over the whole folio.

Each folio has two columns and each column has 29 lines. As a rule there are three lines of the Massorah

[1] *Vide supra,* Part I, chap. I, p. 5.

[2] Comp. fol. 125*a* and *Vide supra,* Part II, chap. VI, pp. 178—180 במקרא מדוייקת לא מצאנו אילו השני פסוקים וכן כתב הקמחי.

Magna in the upper margin of each folio and five lines in the lower one. Occassionally there is also a long List of the Massorah Magna in the outer margin. The Massorah Parva occupies the outer margins. In the first two divisions of the Bible, viz. in the Pentateuch and the Prophets, the Massorah has been supplied by two different Massorites whilst in the third division, i. e. the Hagiographa, it is uniformly by the same Nakdan who was manifestly the original Annotator of the Law and the Prophets. The Rubrics which emanate from this Annotator, whose name is not given, are almost identical with those in the St. Petersburg Codex of A. D. 916. The name of the second, however, is Hezekiah the Nakdan. This he himself has disclosed to us in eight passages of the Annotations where he takes exception to the readings in this MS. As these readings are of importance, inasmuch as with the exception of one they exhibit variations from the *textus receptus*, I subjoin them with the animadversions of the glossator.

(1) On הַרְאֵיתֶם *see ye* (1 Sam. X 24), which has Dagesh in the Resh, he remarks "it appears to Hezekiah the Nakdan that this Dagesh is not according to rule."[1] (2) On מַשְׁחִיתִים *corrupters* (Jerem. VI 28), which is entirely plene in this MS., he says "it appears to me that it is without the second *Yod* according to the Massoreth, Hezekiah the Nakdan."[2] (3) On תָּנוּד *bemoan* (Jerem. XVI 5) the Massoretic gloss is that it is unique and is defective which contradicts the text where it is plene in this MS. and the Annotator also adds "it appears to me Hezekiah the Nakdan it should be תָּנֹד the apocapated form"[3] (4) In Jerem. XXXII 12 this MS. reads הַכְּתוּבִים *that are written*, the Kal participle passive on which he remarks "it appears to me Hezekiah the Nakdan that it should be הַכּוֹתְבִים *that wrote*," the active participle.[4] In the *textus receptus*, however, when it is also the active participle

[1] הַרְאֵיתֶם נ' ונ"ל אני חזקי' הנקדן שהיא דנוש' שלא כדין Comp. Vol. I, fol. 179*b*.

[2] מַשְׁחִיתִים נ"ל שהוא חס' יוד בתר' על פי המסורת חזקי' הנקדן Comp. Vol. II, fol. 35*b*.

[3] תנוד ל' וחס' ול"נ חזקי' הנקדן תָּנֹד Comp. Vol. II, fol. 41*b*.

[4] הַכְּתוּבִים נ"ל חזקי' הנקדן הַכּוֹתְבִים Comp. Vol. II, fol. 53*b*.

it is defective which does not agree with the correction of the glossator. (5) In Ezek. XX 5 the glossator animadverts upon the accent under the adverb כֹּה *thus,* which is *Mahpach* in the MS. (כָּה), but which he, i. e. Hezekiah the Nakdan says ought to be *Munach* (כָּה) according to the Massorah.[1] In the *textus receptus,* however, it has neither the one nor the other accent, but is simply connected by Makkeph with the following word. (6) In Ezek. XXIII 22 this MS. reads וְהֲבֹאתִים *and I will bring them,* on which he remarks "it appears to me Hezekiah that it should be וְהֵבֵאתִים."[2] (7) In Ezek. XLV 4 where this MS. reads לַבָּתִּים *for houses,* the glossator remarks "it appears to me Hezekiah that it should be לְבָתִּים according to the Massorah."[3] And (8) in Hosea IV 19 when this MS. reads ויבשו מִזְבְּחוֹתָם *their altars shall be put to shame,* which as will be seen from my edition of the Bible is also the reading of other MSS. as well as of several early editions and which is adopted in the margin of the Revised Version, the glossator remarks "it appears to me Hezekiah that it should he מִזְּבְחוֹתָם according to the Massorah,"[4] i. e. *and they shall be ashamed because of their sacrifices,* as it is in the Authorised Version.[5]

As to the date of this Hezekiah Nakdan we find in an epigraph to a MS. *Selichah* in the Hamburg Library (Cod. No. 16) that his son R. Joseph Nakdan finished the Codex in question in A. D. 1338. He, therefore, flourished at the beginning of the fourteenth century. Accordingly the activity of his father Hezekiah must have extended over the second half of the thirteenth century. Hezekiah, as we have seen, is the second or later Annotator. This coincides with the date, viz. *circa* A. D. 1230 which I assign to this important MS. of the Bible.[6]

[1] כָּה אמר נ״ל חזקי׳ מכח המסור׳ Comp. Vol. II, fol. 81*b*.

[2] וְהֲבֹאתִים נ״ל וְהֵבֵאתִים חזקי׳ Comp. Vol. II, fol. 84*b*.

[3] לַבָּתִּים נ״ל לְבָתִּים חזקי׳ מכח המסור׳ Comp. Vol. II, fol. 100*b*.

[4] מִזְבְּחוֹתָם נ״ל מִזְּבְחוֹתָם חזקי׳ מכח המסרת Comp. Vol. II, fol. 104*b*.

[5] Comp. *The Massorah,* letter ח, § 649, Vol. I, p. 605.

[6] The epigraph which is given by Dukes is as follows אני הצעיר יוסף ברבי חזקיה הכהן הסופר הנקרן כתבתי ונקדתי אלו הסליחות לר׳ . . . בר משה שנת חמשת אלפים וצ״ח לבריאת עולם: Comp. *Literaturblatt des Orients,* Vol. IV, Col. 232—233 note, Leipzig 1843.

The text of the Pentateuch is not only divided into the fifty-four canonical Pericopes or *Parashas,* but into the prescribed Open and Closed Sections. In the vacant space of these Sections the nature of the Section is carefully indicated by the expression פתוחה *Open Section,* or סתומה *Closed Section,* fully written out in small letters. The number of verses in the respective Pericopes is not given at the end of each *Parasha* as is the case in Orient. 4445 or MS. No. 1 in this Chapter, but the sum-total of the verses in each book is given at the end of the respective books. This is followed by an epigraph in which the special name and character of each book are described. As this description is of rare occurrence I subjoin the epigraphs.

At the end of Genesis (fol. 34*b*) it is

Here endeth the work of the First Book which is the Book of the Creation of the world and the genealogy.[1]

At the end of Exodus (fol. 62*b*) it is

Here endeth the work of the Second Book which is the Book of the Exodus from Egypt and the Giving of the Law.[2]

At the end of Leviticus (fol. 83*a*) it is

Here endeth the work of the Third Book which is the Book of the Priestly Code and the Sacrifices.[3]

At the end of Numbers (fol. 110*b*) it is

Here endeth the work of the Fourth Book which is the Book of the Mustered and the Journeyings.[4]

At the end of Deuteronomy (fol. 135*b*) it is

Here endeth the work of the Fifth Book which is the Book of the Repetition of the Law and the departure of our Master Moses.[5]

[1] ותשלם מלאכת ספר ראשון והוא ספר בריאת עולם והיחס.
[2] ותשלם מלאכת ספר שיני והוא ספר יציאת מצרים ומתן תורה.
[3] ותשלם מלאכת ספר שלישי והוא ספר תורת כהנים והקרבנות.
[4] ותשלם מלאכת ספר רביעי והוא ספר הפקודים והמסעות.
[5] ותשלם מלאכת ספר חמישי והוא ספר משנה תורה ופטירת משה רביני.

This is followed by a brief Massoretic Treatise in the hand-writing of the first Annotator, describing the rules which are to be followed in writing MSS. of the Scriptures. This Treatise I have printed in the Massorah.[1]

Besides the other remarkable features of this MS. is to be mentioned the fact that throughout the entire Pentateuch all the Tittled or Crowned Letters of the text are carefully reproduced in the margin. They are placed against the respective words which are thus distinguished and form part of the Massorah Parva.

From the proceedings of the second Annotator we have already seen that this MS. exhibits readings which are at variance with the present *textus receptus*. But whilst this glossator tries to remove them, the first Massorite frequently multiplies them by quoting readings from ancient Codices which differ from those exhibited in the text. These he gives as a part of the Massorah Parva with the introductory remark ס״א *according to other MSS.* as will be seen from the following List.

Vol. I,	fol.	148*b*	ס״א הֵימָה	יָמָּה	Josh.	XVI	3
„ I,	„	148*b*	ס״א הֵימָה	יָמָּה	„	XVI	6
„ I,	„	152*a*	ס״א הַשְּׁבֶט	שֵׁבֶט	„	XXII	1
„ I,	„	152*a*	ס״א לָהֶם	לָכֶם	„	XXII	4
„ I,	„	164*a*	ס״א אֶל־זְקֵנַי	לִזְקֵנַי	Judg.	XI	7
„ I,	„	172*b*	ס״א בְּשֵׂרָאֵל ל׳ חסר	בְּיִשְׂרָאֵל	„	XXI	25
„ I,	„	181*b*	ס״א שָׁנָה	סָנֶה	1 Sam.	XIV	4
„ I,	„	202*b*	ס״א אֵרָם מִמֶּנִּי	מִמֶּנִּי אֵרָם	2 Sam.	X	11
„ I,	„	206*b*	ס״א אִם־	וְאִם־	„	XIV	32
„ I,	„	216*b*	ס״א הַמֶּלֶךְ לָהֶם	לָהֶם הַמֶּלֶךְ	1 Kings	I	33
„ I,	„	235*b*	ס״א עַל־	אֶל־הדרך	„	XX	38
„ I,	„	249*a*	ס״א לַעֲזַרְיָה	לְעֻזִּיָּה	2 Kings	XV	13
„ I,	„	249*b*	ס״א תִּגְלַת	תִּלְגַת	„	XV	29
„ I,	„	251*b*	ס״א נִבְחַז	נִבְחַז	„	XVII	31
„ I,	„	252*b*	ס״א מִזְרִי	מִדְרִי	„	XVIII	29
„ I,	„	253*a*	ס״א שְׁלָחוֹ	שָׁלַח	„	XIX	16

[1] Comp. *The Massorah*, letter ס, § 174, Vol. II, p. 337.

Vol. II, fol.	6*a*	כָּל־הָאָרֶץ	ס"א הָאָרֶץ	Isa.	X	23
„ II, „	51*a*	עַל־הַמִּסְפֹּת	ס"א אֶל־	Jerem.	XXIX	26
„ II, „	56*a*	עַל־הָאָרֶץ	ס"א אֶל־	„	XXXV	11
„ II, „	63*b*	הַשְׁרִינוֹת	ס"א הַסְרִינוֹת	„	XLVI	4
„ II, „	72*b*	אֶגְרַע	ס"א אֶנְרַע	Ezek.	V	11
„ II, „	80*b*	מֵאַחַת	ס"א מֵאַחַד	„	XVIII	10

Those which I have marked with an asterisk are at variance with the *textus receptus*. These different readings I have given in the notes to my edition of the Bible where I have underlined the introductory remark, viz. ס"א *other Codices*, to show that it is the Massorah itself which adduces the Codices in contradistinction to ס"א without the underlining which indicates MSS. I have collated myself.

This MS. exhibits no hiatus in the middle of the eighteenth verse of Gen. IV nor has it the two verses in Joshua XXI, viz. 36, 37; and though it omits Neh. VII 68 from the text yet it has the verse in the margin with the following condemnatory remark:

I have found in one Codex "their horses, seven hundred thirty and six; their mules, two hundred forty and five"; but according to the Massorah this is evidently a mistake.[1]

In the Hagiographa, which, as we have seen, is by the first Annotator, the *Sedarim* are not unfrequently marked in the margin by the letter *Samech* (ס).[2] In the three poetical books, viz. the Psalms, Proverbs and Job the lines are poetically divided and arranged in hemistichs, as exhibited in my edition of the Hebrew Bible.

The graphic sign *Kametz* still exhibits the primitive form which is simply the *Pathach* with a dot under it in the middle (אַ), as it is in Codex No. 1. This MS. exhibits a larger number of the *Keri* and *Kethiv* than any other

[1] מצאתי בהעתק אחד סוסיהם שבע מאות שלשים ושש פרדיהם מאתים ארבעים וחמשה: ולפי המסורת נראה שהוא טעות. Comp. Vol. II, p. 297*a*.

[2] *Vide supra*, Part I, chap. IV, pp. 32–65.

Codex which I have collated. The Codex Mugah (ספר מוג) I have only found referred to in one instance. In Numb. XXXI 43 this MS. reads שִׁבְעַת *seven,* without *Vav* conjunctive which is to be found in many MSS., editions and ancient Versions, as will be seen in the note to my edition of the Hebrew Bible. The glossator supports this reading by an appeal to the Mugah Codex.[1] In two instances it also uses the technical expression יפה *correctly so,* in approbation of the textual reading. Thus on וַיַּעֲזֹב *and he forsook* (2 Kings XXI 22) the Massorite declares that it is correctly without *Gaya,*[2] and on Isa. I 18 where this MS. reads אִם־יאדימו *though they be red,* without the *Vav* conjunctive which is exhibited in some MSS., editions and ancient Versions, as may be seen in the note in my edition of the text, the glossator remarks against it that it is correctly so without *Vav.*[3]

Incidentally we learn from the Massorah Parva in this MS. the interesting fact that there was a Model Codex written by Abraham Chiyug. On וַיָּשֶׂם *and he put* (Gen. L 26), Kal future third person singular, the glossator states that in the Chiyug Codex it was וַיּוּשָׂם *and he was put,* Hophal future third person singular, as the *Kethiv* or textual reading is in Gen. XXIV 33.[4] Jehudah Chiyug the prince of Hebrew Grammarians who flourished circa A. D. 1020—1040 is well known, but not Abraham Chiyug. The note, therefore, discloses to us the fact that there was a family of Chiyugs who redacted the text, just as there was a family of Ben-Ashers and a family of Ben-Naphtalis.

The Massorah in this MS. is most accurate and important. I have, therefore, made it the basis of my

[1] Comp. Vol. I, fol. 107*a*.

[2] יפה בלא נעיא Comp. Vol. I, fol. 255*a*.

[3] יפה Comp. Vol. II, fol. 1*a*.

[4] וַיָּשֶׂם וַיּוּשָׂם כת וכן מצ בספר שכת ר אברהם חיוג Comp. Vol. I, fol. 34*b*.

edition of this Corpus. It was only in those cases where it failed in certain Lists that I reproduced the Rubrics from other MSS. which I duly indicate in this chapter.

This MS. is No. 102 in Kennicott's List.

No. 5.

Harley 5720.

This important MS. is an imperfect exemplar of the Former and Latter Prophets written circa A. D. 1100—20. It consists of 322 folios and begins with Joshua VII 22 and ends with Ezek. XLV 19. It wants XI 22—XIII 6; Judg. II 8—III 7; Ezek. XXVI 17—XXVII 30; XLV 19—XLVIII 15 and all the Minor Prophets. The order of the Prophets is that exhibited in Column III in the Table given on page 6. It is written in a large and beautiful Sephardic hand. Each folio consists of three columns and each column has 21 lines. The lines on the left side of the column are irregular, which is due to the fact that the practice of using dilated letters (א ה ל ת ם) to obtain uniformity of the lines did not then exist. It is furnished with vowel-points and accents. It has as a rule one line of the Massorah Magna in the upper margin and two lines in the lower margin. The outer margins and the margins between the columns contain the Massorah Parva. The Sedarim are marked in the margin throughout the MS., whilst the Open and Closed Sections are carefully indicated by the prescribed vacant space. The Summary at the end of each book gives the number of verses, the middle verse and the number of the Sedarim in the book in question.

The letters *He* (ה) and *Cheth* (ח) as well as the letter *Lamed* (ל) exhibit the same calligraphical peculiarities which are noticed in Codices Nos. 1 and 2. The aspirated letters (ב ג ד כ פ ת) as well as the silent *He* (ה) both in the middle and at the end of words are duly marked with the

horizontal stroke. The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle. Comp. הַשָּׁמַיְמָה *to heaven* (Josh. VIII 20, fol. 2*a*) עֲבָדֶיךָ *thy servants* (IX 8, fol. 3*a*) וְכָל־יִשְׂרָאֵל *and all Israel* (X 15, fol. 4*b*).

The *Metheg* or *Gaya* is not used before a composite *Sheva* or *Segol* as will be seen from the following examples:

נָחֲלוּ	*they inherited*	Josh. XIV	1
נַחֲלָתָם	*their inheritance*	„ „	2
כַּאֲשֶׁר	*as*	„ „	2
אַחֲרֵי	*after*	„ „	8
הֶחֱיָה	*kept alive*	„ „	10
לַאֲחִינֹעַם	*of Ahinoam*	2 Sam. III	2

בֵּית־אֵל *Beth-el* is written uniformly in two words and in some instances is actually in two lines, i. e. בֵּית־ *Beth* is at the end of one line and אֵל *el* at the beginning of the next line (Comp. Josh. XVIII 13; Judg. XXI 19). This is the reading of the Westerns or the Palestinians which is the *textus receptus*.[1]

It has not the two verses in Joshua, viz. XXI 36, 37 and though it is one of the most beautifully and carefully written MSS. being manifestly a Model Codex, there are homoeoteleuta in it;[2] and in one passage we have an instance of dittography where two lines are written twice over.[3] Of the Standard Codices usually referred to in the Massorah, the *Great Machsor* is the only one quoted.[4] In four instances the readings of the Oriental recension are adduced; one of these, however, is by a later Annotator

[1] *Vide supra,* Part II, chap. IX, pp. 200—202.

[2] Comp. folios 5*b*; 20*b*; 26*b*; 316*b*.

[3] Comp. Judg. XI 5, fol. 33*a*.

[4] On לַהֲשִׁית (2 Kings XIX 25) without Dagesh in the *Shin* which is the textual reading, the Massorah Parva remarks במחזורא רובא לְעֲשֹׂר לְהַשׁוֹת Comp. fol. 169*b*.

and is at variance with our Lists.[1] In three instances the Massorite quotes readings of other Codices with the introductory remark ס"א = *according to other MSS.* Thus Jerem. XV 8 the last words of which are "anguish and terrors" in the received text, the Massorite states that these words are followed in other Codices by the words:[2]

Woe unto us! for the day declineth, for the shadows of the evening are stretched out;

the very sentence with which Jerem. VI 4 ends.

The second instance is in Jerem. XVII 1 where the received text has ***your*** *altars* on which the Massorite remarks according to other Codices it is ***their*** *altars.*[3]

The third instance simply affects the orthography and is so far interesting since the textual reading upon which the Massorite makes the remark exhibits a unique form.[4] In one passage the Massorite himself suggests an alteration which he gives with the prefatory remark נ"ל = *it appears to me.* In Jerem. VI 9 the MS. reads *on the vine,* as in VIII 13 for which he suggests *as a vine*[5] which is that of the *textus receptus.* More often, however, he supports the textual reading against other Codices with the approbatory remark יפה = *correctly so, properly so.*

[1] Comp. 2 Sam. VI 23, fol. 88*b*; Isa. XLIX 5, fol. 213*b*; Jerem. XLIV 1, fol. 270*a*; Ezek. XXII 4, fol. 299*b*. It is in the first instance where the gloss is by a later hand. The text of the MS. has here יֶלֶד (2 Sam. VI 23) in accordance with the Western recension which has no *Keri.* The later Annotator, however, remarks upon it למדינת כת' ולד בוא וקרי ילד ביוד ולמערבא בהפכו.

[2] עִיד וּבֶהָלוֹת: ס"א אוי לנו כי פנה היום כי ינטו צִלְלֵי ערב Comp. fol. 239*a*.

[3] ס"א מזבחותיהם Comp. fol. 240*b*.

[4] The textual reading in Jerem. XV 11 is בעת רָעָה *in the time of evil,* on which the Massorite remarks ס"א רעה Comp. fol. 239*a*.

[5] בַּנָּפָן נ"ל כנפן עם כף Comp. fol. 230*b*.

The following are the ten instances which the Massorite distinguishes by his special commendation of the textual reading with the expression יפה *correctly so:*

1	יפה	הַמְלַקְקִים	Judg.	VII	6,	fol.	27*a*
2	יפה	אֶת־כל־	1 Sam.	XXV	21,	„	75*b*
3	יפה	וְתַדַּבֵּר־	„	„	24,	„	75*b*
4	יפה נעיה	וְהָיְתָה	„	„	29.	„	75*b*
5	יפה בלא נעיה	וַיַּעֲוֹב	2 Kings	XXI	22,	„	171*b*
6	יפה	שֶׁבֶר עַמִּי	Jerem.	VI	14,	„	230*b*
7	יפה	ואת כָּל־הערב	„	XXV	20,	„	248*b*
8	ואת־כל וכו׳ נקוד יפה בלא אתנח		„	„	25,	„	248*b*
9	יפה	לֹא חִנָּם	Ezek.	XIV	23,	„	291*a*
10	יפה	שָׁם מַעַלְ׳	„	XVII	20,	„	294*a*

From these ten instances we learn the two important facts that (1) the conceit of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant finds no favour here. This is not only evident from No. 1 which is pointed הַמְלַקְקִים *that lapped* (Judg. VII 6) and which punctuation is declared by the Massoretic Annotator to be the correct one, but from מְחַלְלִים *piped* (1 Kings I 40), קִלְלַנִי *cursed me* (1 Kings II 8), סְבִבִים *compassing* (1 Kings VII 24), והתפללו *and they pray* (1 Kings VIII 33, 35, 44), והתחננו *and they make supplication* (1 Kings VIII 33, 47) &c. &c. In all such cases the first of the two consonants which are the same has the simple Sheva throughout this MS. And (2) that the fad of putting a Dagesh into the first letter of a word when the preceding word ends with the same letter has equally no support from this model Codex. In addition to the instance exhibited in No. 10. I refer to בֶּן־נֵר *son of Ner* (1 Kings II 5), וְטֹבִים מִמֶּנּוּ *and better than he* (1 Kings II 32), מַגְּשִׁים מִנְחָה *they brought presents* (1 Kings V 1 or IV 21 A. V.), שָׁם מָקוֹם *there a place* (1 Kings VIII 21), בְּכָל־לְבָבָם *with all their heart* (1 Kings VIII 48) &c. &c. In all these and similar

instances the initial consonant has no Dagesh in this important Codex.

Equally instructive are the twenty-four variations which the Massoretic Annotator registers under Ben-Asher and Ben-Naphtali, as פלינא = פלני *a difference of opinion, a variation* and מתחלפין = מתחלי which denotes the same thing. They are as follows:

1	כַּשְׁמַע בן נפתלי כְּשמע דנש	1 Kings	XIII 4,	fol.	133*a*
2	וְהִנֵּה־זה פל וְהִנֵּה	„	XIX 5,	„	141*a*
3	וְזִבְחֵךְ פלני וְזִבְחֵךְ בלא נעיה	„	XX 3,	„	142*a*
4	אֶל־עבדך פל אֶל־	„	„ 9,	„	142*a*
5	וְכָל־מחנהו פלני וְכָל־	2 Kings	V 15,	„	152*a*
6	בְּהִשְׁתַּחֲוֵיתִי בן נפתלי בְּהִשְׁתַּחֲוֵיתִי בפשט ואחד	„	„ 18,	„	152*b*
7	אֲשֶׁר למלך פלני אֲשֶׁר־	„	VII 2,	„	154*a*
8	אֶת־הברית פלני אֶת־	„	XI 17,	„	160*a*
9	כָּל־הקדשים פלני כָּל־	„	XII 19,	„	160*b*
10	בְּסֵפֶר פלני בְּסֵפֶר	„	XIV 6,	„	162*a*
11	אִם־במשפטם פל אִם	„	XVII 40,	„	166*b*
12	הַמְבַלְּעֵךְ פלני הַמְבַלְּעֵךְ	„	XVIII 25,	„	168*a*
13	אִם־מעשה פלני אִם־	„	XIX 18,	„	169*a*
14	וְגִדַּפְתָּ פל וְגִדַּפְתָּ = וְגִדַּפְתָּ	„	„ 22,	„	169*a*
15	וְיָדְעוּ מתח וְיֵדְעוּ	Jerem.	XLIV 28,	„	270*a*
16	מִבֵּית אֶל מתחל מִבֵּית־אֶל	„	XLVIII 13,	„	272*a*
17	וְאֶל־יתעל מתחל וְאֶל־יתעל	„	LI 3,	„	276*a*
18	מֹשֵׁל מתחל ומֹשֵׁל	„	„ 46,	„	277*b*
19	תְּשַׁע־עשרה מתחל תְּשַׁע	„	LII 12,	„	279*a*
20	וְשִׁבְלָתָה מתחלפין ושכלתה	Ezek.	XIV 15,	„	290*b*
21	לְכָל־מאהביך פלני לְכָל־	„	XVI 33,	„	292*b*
22	וַתִּשְׁחָדִי פלני וְתִשְׁחָדִי	„	„ 33,	„	292*b*
23	כַּנַּעַת פלני כְּנַעַת דנש	„	XVII 10,	„	294*a*
24	עַל־מְאַהֲבֶיהָ פל עַל־מְאַהֲבֶיהָ	„	XXIII 5,	„	300*a*

But though the Massoretic Annotator mentions the names of Ben-Asher and Ben-Naphtali in only two out of

the twenty-four variations, viz. Nos. 1 and 6, a comparison of this List with the parallel variations in the official Lists which record the differences between these two textual redactors, will disclose the fact that he uses the terms פלינ and מתחלפין interchangeably with Ben-Naphtali and his School whose redaction exhibited the variations in question. This is incontestably proved by Nos. 9, 12, 19, 21 and 23. In all these five instances the variations described by our Massorite as פלני and מתחל׳ are not only expressly called Ben-Naphtali in the official Lists, but exhibit the identical differences which obtained between these two redactors. As thirteen other variations, which exactly correspond to the instances given in the official Lists, exhibit a difference in the precise nature of the variant in the identical words,[1] we obtain here additional evidence that the tradition about the differences in question was not uniform.[2] From the above analysis it will also be seen that five of the variations recorded in this MS. have hitherto been unknown.[3]

Amongst the variations with regard to the accents is also to be mentioned 2 Kings XVIII 32 which is in this MS. as follows:

עַד־בֹּאִי וְלָקַחְתִּי אֶתְכֶם אֶל־אֶרֶץ כְּאַרְצְכֶם

on which the Massoretic Annotator remarks: I have found that in another Codex this verse is accented

עַד־בֹּאִי וְלָקַחְתִּי אֶתְכֶם אֶל־אֶרֶץ כְּאַרְצְכֶם

which is the accentuation of the *textus receptus*.

[1] Comp. 1 Kings XX 3, 9; 2 Kings V 15, 18; VII 2; XI 17; XIV 6; XVII 40; XIX 18; Jerem. XLIV 28; XLVIII 13; Ezek. XIV 15; XVI 33.

[2] *Vide supra*, Part II, chap. X, pp. 249—278.

[3] Comp. 1 Kings XIX 5; 2 Kings XIX 22; Jerem. LI 3, 46; Ezek. XXIII 5.

It is noticeable that the Emendations of the Sopherim[1] are called in the Massorah of this MS. *the Eighteen Emendations made by Ezra and Nehemiah.*[2]

There are also glosses in this MS. which have been made by a later hand about the end of the fifteenth or beginning of the sixteenth century. They are evidently the product of a Nakdan who knew Arabic[3] and are easily distinguished from the Massorah which proceeds from the original Nakdan and which is contemporary with the text of the Codex itself. These notes are of peculiar interest since they all consist of emendations of the text in accordance with the readings of Kimchi and show how later Nakdanim endeavoured to cancel the earlier variations. The following List collected from the margins of the MS. exhibits both the original readings of the Codex and the nature of the Nakdan's corrections:

1	יֵאָשֵׁמוּ כפי הקמחי יֵאָשְׁמוּ הא בשוא לברו	Jerem.	II	3,	fol.	226*a*
2	הַהֵמִיר כפי הקמחי הֶהֱמִיר	„	„	11,	„	226*a*
3	חָרְבוּ הקמחי חָרֵבוּ	„	„	12,	„	226*a*
4	יְיָרֵאֲךָ הקמחי יִירָאֲךָ ביוד אחת לבד	„	X	7,	„	234*b*
5	הַרְכֵּי פי הקמחי דרכי בנע הדלת מעמדת בנעיא	„	XII	16,	„	236*b*
6	שְׁפָיִים פי הקמחי שפים חסר יוד הרבים	„	XIV	6,	„	238*a*
7	עֲוֹנֵינוּ פי הקמחי עוננו ענו בנו נְנוּ חסר יוד הרבים	„	„	7,	„	238*a*
8	רַבְרֵיךְ כפי הקמחי דְּבָרֶיךָ ק	„	V	16,	„	239*a*
9	עֲוֹנֵינוּ פירש הקמחי עוננו בלא יוד	„	XVI	10,	„	240*a*
10	חַטָּאתֵינוּ וכן חטאתנו חסר יוד	„	„	10,	„	240*a*
11	מַכְּתֶיהָ פי הקמחי מכותה חסר יוד הרבי'	„	XIX	8,	„	242*b*
12	וְצָעֲקִי פי הקמחי וצעקי בקמץ הען והצדי מפוארה בקמץ חטף	„	XXII	20,	„	245*a*
13	כָּל־מלכי האי פירש הקמחי אין בו כָּל־בספר מונה	„	XXV	22,	„	248*b*

[1] *Vide supra,* Part II, chap. XI, pp. 347—363.

[2] י"ח תיקון עזרא ונחמיה Comp. 1 Kings XII 16, fol. 132*a*; Jerem. II 11, fol. 226*a*.

[3] The Arabic note which is on לפנע 1 Sam. XXII 17 is as follows: פי אל תצחיח לבן אשר ובן נפתלי לפנע רפי והם נמיעא מחפקין עלי דלך והו צוד אלאצל: Comp. fol. 72*a*.

14 אָכְתָּבְנָה פי הקמחי אכתבנה בקמץ התיו לבן אשר ולבן נפתלי בשוא ופתח Jerem. XXXI 33, fol. 255*b*

15 וְאַיִן כפי הקמחי וְאֵין כתו' „ XXXVII 19, „ 263*a*

16 מְרַפֶּה הקמחי מרפא האלף במקום הא למד הפעל „ XXXVIII 4, „ 263*a*

17 נְבוּזַרְאֲדָן הקמחי נבוזראדן נון זעירא „ XXXIX 13, „ 265*a*

18 בַּעֲלִים בעלים עם סמך כפי הקמחי „ XL 14, „ 266*a*

19 אֶל־בני עמון כפי הקמחי אתי־בני עמון „ XLI 10, „ 266*b*

20 כָּרַתּוּ פי הקמחי בספרי' מדוייקי' כָּרְתוּ הכף מעמדת בנעייא וואת היא הקריא' הנכונ' „ XLVI 23, „ 271*a*

21 נִסְרָחָה כפי הקמחי נסרחה הריש בקמץ חטף „ XLIX 7, „ 273*a*

22 גֵּי המון כפי הקמחי גיא Ezek. XXXIX 11, „ 315*b*

It will be seen that with the exception of the last passage, this Nakdan devoted his revision and corrections to the text of Jeremiah. A still later Nakdan also applied himself, but to a much more limited extent, to occasionally annotating this Prophet and exhibiting various readings from other Codices. As the Codex or the Massorite to whom he refers is indicated by a peculiar expression and as this term has given rise to an apparent discovery, I subjoin all the passages in which it occurs.

1 בְּגֵרוּת בכן עשוי בגדרות Jerem. XLI 17, fol. 267*a*

2 לֵאלֹהִים ובכן אין ל „ XLIV 3, „ 268*b*

3 אֶל־נפשתיכם בכן על־ „ „ 7, „ 268*b*

4 בחרב בָּרָעָב בכן אין וברעב „ „ 13, „ 269*a*

5 הַפְּרִינוֹת השרינות בכן עשוי „ XLVI 4, „ 270*b*

Now whatever may be the import of the enigmatical expression בכן there can be no doubt as to the nature of the alternative reading which this glossator sets forth in each of the five passages before us. In No. 1 the Nakdan tells us that instead of בְּגֵרוּת *in the habition of* (Jerem. XLI 17), ***Kēn*** reads בַּגְּדֵרוֹת *in* or *by the hedges of,* the very expression which occurs in Jerem. XLIX 3, and indeed the phrase camping or dwelling in the hedges (החונים בַּגְּדֵרוֹת) is to be found in Nah. III 17. In No. 2 the glossator tells us with equal explicitness what the variant is. He not only marks

the *Lamed* with the usual small circle [= לֹ] to indicate that it is the object of the gloss, but distinctly states that ***Kēn*** reads it without the *Lamed,* so that the phrase exactly corresponds to Josh. XXIV 16. Equally explicit is the glossator's remark in No. 3 where ***Kēn*** reads עַל *upon,* instead of אֶל־ *unto,* as it is in the *textus receptus.* A reference to the Massorah,[1] and to the notes in my edition of the Hebrew Bible will show how often the MSS. and the ancient Versions read the one particle instead of the other. In No. 4 he states that ***Kēn*** reads the phrase "by the sword and by the pestilence" (Jerem. XLIV 13) without the word וּבָרָעָב *by the famine,* whilst in No. 5 ***Kēn*** reads הַשִּׁרְיֹנוֹת *the brigandines* or *coats of mail,* with a *Sin* (שׂ) instead of *Samech* (ס) which is not only an orthographical variant of not unfrequent occurrence, but is an ordinary Massoretic gloss which also occurs in other MSS. noticing this reading.[2]

I have deemed it necessary to set forth minutely the nature of these variants because Mr. Margoliouth of the British Museum has ingeniously conjectured that ***Kēn*** (כן) which is numerically *seventy,* (viz. כ 20 and נ 50), denotes the Septuagint and that the Massoretic Annotator refers here to this ancient Version which exhibits the variations in question.[3] Had Mr. Margoliouth seen all the five notes, and noticed the variants which the glossator explicitly and most unmistakably gives as the alternative readings in ***Kēn,*** he would not have hazarded this tempting conjecture. With the exception of No. 3 none of the readings given by the glossator occur in the Septuagint and indeed the variant in No. 5 is not only an ordinary Massoretic variant exhibited in the margin of other MSS., but could

[1] Comp. *The Massorah,* letter א, § 514, Vol. I, p. 57.

[2] *Vide supra,* Codex No. 4, p. 483.

[3] Comp. *The Academy,* Nov. 26 1892, p. 484.

not possibly be expressed in the Greek which makes no distinction between the Hebrew consonants *Samech* (ס) and *Sin* (ש). The enigmatic expression כן like some other Hebrew abbreviations defies solution at present. The *Nun* is most probably the ordinary abbreviation of נקדן *Nakdan* and the *Caph* stands for the name of the writer of a certain Codex who is at present unknown.

In importance Harley 5720 is next to the St. Petersburg Codex of A. D. 916. I have given a facsimile of fol. 169*b*, containing 2 Kings XIX 22—35 in the Oriental Series of the Palaeographical Society, Plate XL edited by the late Professor Wright, London 1875—1885.

This MS. is No. 114 in Kennicott's List.

No. 6.

Harley 5774—5775.

This MS., which consists of two volumes quarto, contains the Prophets and the Hagiographa in the order given in column No. 1 of the Table of Comparison, only that Proverbs precedes Job.[1] It is written in a Sephardic hand; and in the epigraph at the end of the Second Volume the name of the Scribe and the date are given as follows:

Written at Castion d'Amporia and finished in the month of Elul in the year 5156 of the creation [= A. D. 1396] and the writing is the writing of Ezra b. R. Jacob son of Adereth of blessed memory.[2]

The first volume which contains the Prophets consists of 322 folios; and the second, which gives the Hagiographa has 217 folios. Each folio has two columns and each column has 25 lines. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower, whilst the Massorah Parva is given in the outer margin and between the columns.

[1] *Vide supra,* Part I, chap. I, p. 7.

[2] נכתב בקשטיון דאמפוריא ונשלם בחדש אלול שנת חמש אלפים ומאה וחמשי', וששׁ ליצירה והמכתב מכתב עזרא בר' יעקב בן אדרת ז"ל.

The Massorah is frequently given in ornamental and fantastic designs which makes its decipherment very difficult.

It has the two verses Josh. XXI 36, 37 with the proper vowel-points and accents and without any marginal remark that they are absent in other Codices; whilst it omits Neh. VII 68 which, however, has been supplied in the margin by another hand. It frequently adduces various readings from other MSS. (ס"א) which affect the consonants, the vowel-points and the accents, as will be seen from the following examples in each of these three categories.

(1) The consonants. — On עָמֹק *deep* (Ps. LXIV 7) which is plene in this MS. the Massorah remarks ס"א עמק חס *according to other Codices it is defective.* On לִבִּי *my heart* (Ps. LXXIII 13) it remarks ס"א לִבִּי *according to other Codices* it is לִבִּי the shorter form which occurs more frequently in the Psalter. On בִּתְהֹמוֹת ***as out of the depths*** (Ps. LXXVIII 15) it remarks ס"א בְּתְהוֹמוֹת *according to other Codices it is* ***in the*** *depths.* On Ps. XCVII 6 where the text of this MS. reads הגידו שָׁמַיִם *heavens declare,* the Massorah remarks ס"א הגידו הַשָּׁמַיִם *according to other Codices it is* ***the*** *heavens declare,* with the article. In Neh. VII 43 where this MS. reads לְהוֹדָוָה *of Hodeva,* the Massorah, instead of the *Keri* simply states ס"א לְהוֹדַוְיָה that according to other Codices the textual reading is *of Hodeijah.*

(2) The vowel-points. — In Ps. LXIV 6 this MS. reads יראה־לָמוֹ *shall see them,* without Dagesh and the Massorah remarks against it ס"א לָמוֹ בדגש *according to other Codices it is* לָמוֹ *with Dagesh.* On וְאֶבְרוֹתֶיהָ *and her pinions* (Ps. LXVIII 14) it remarks נ"א וְאַבְרוֹתֶיהָ *another recension is* וְאַבְרוֹתֶיהָ *with Pathach* under the *Aleph* instead of *Segol.* On מַחְסִי *my trust* (Ps. LXXIII 28) it remarks ס"א מַחֲסִי according to other Codices the *Cheth* has *Chateph-Pathach* instead of *Sheva.* On בֶּאֱלִילִים *of idols* (Ps. XCVII 7) it remarks ס"א בַּאֱלִילִים *according to other Codices the Beth has Pathach and the Aleph Chateph-Pathach.* On 1 Chron. XXIV 16 where the text has לִיחֶזְקֵאל *to Jehez-ēl,* with *Sheva* under the *Koph* and *Tzere* under the *Aleph,* contrary to the recensional canon to guard the Divine name אֵל *El,* the Massorah remarks ס"א לִיחֶזְקַאל *according to other Codices it is to Jehez-kel,* the *Koph* has *Tzere* and the *Aleph* has no vowel-sign at all.[1]

(3) The accents. — On עֵרָה כבודי Ps. LVII 9 the Massorah remarks ס"א עֵרָה. On וַאֲנִי־בער (Ps. LXXIII 23) it remarks ס"א וַאֲנִי. On כִּי כָם בירד־

[1] *Vide supra,* Part II, chap. XI, pp. 397—399.

(Ps. LXXV 9) it has כי־כוס ביד ם״א. On אבחנך (Ps. LXXXI 8) the Massorah remarks ם״א אבחנך. On ודרשו (Ps. CIX 10) it has ם״א ודרשו.

At the end of each book there is a Massoretic Summary specifying the number of verses, the middle verse and with the exception of Joshua, Ezekiel, Proverbs and Job, the number of the Sedarim in each book.

The text exhibits homoeoteleuta (comp. Vol. I, folios 32*b*; 57*b*; 242*a*; 282*b*; 284*b*; 285*a* &c.) which, however, have duly been supplied in the margin by the Massoretic Annotator. A Massoretic note adducing the Codex Mugah in five passages in support of the textual reading is of special interest. In Jerem. IX 23 (fol. 204*b*) this Codex like the received text reads אַל *not,* without the *Vav* conjunctive, but as a number of MSS. and ancient Versions have it וְאַל with the *Vav,* the Massorite justifies his reading by stating that it is the right one according to the Mugah Codex (יפה בספר מגה). Exactly the same remark he makes on the same particle in Jerem. XXII 3 (fol. 213*b*); on לֹא *not* Jerem. XXXIII 3 (fol. 225*a*); on שֶׁקֶר *falsely* Jerem. XL 16 (fol. 232*b*) and on תִּירְאִי *thou shalt fear* Zeph. III 15 (fol. 311*a*). This leaves it beyond the shadow of a doubt that יפה is not the name of a Codex, but denotes *good, right, correct,* and that the phrase in question means *correctly so in Codex Mugah* or *rightly so according to the Mugah Codex.* Hence when the Massorah has יפה by itself against a reading which is not unfrequently the case, it means to call attention to the fact that the reading exhibited in the text is the right reading.

These two volumes are Nos. 113 and 119 in Kennicott's List.

No. 7.

Arundel Oriental 2.

This imperfect MS., which is written in a beautiful Italian hand, contains the Pentateuch with the Chaldee of Onkelos, the Haphtaroth and the Five Megilloth. It begins

with Gen. VI 21 as far as the Pentateuch is concerned and ends with Deut. XXXIV 12. Besides, however, the missing folios at the beginning of Genesis there are also missing Gen. XIV 10—XXI 9; L 4—26 and Exod. III 18—V 8. There are also several folios torn in the middle, and partly imperfect.

In its present form the MS. consists of 301 folios, each folio has two columns and each column, as a rule, contains 19 lines. In Deuteronomy, however, the columns have more often 17 and 18 lines. The outer margin and the bottom one of each folio in the Pentateuch give the Onkelos Targum. Both the Hebrew text and the Chaldee Paraphrase are furnished with vowel-points and accents. Immediately after the end of the Pentateuch (fol. 271*b*) begin the Haphtaroth, in the outer and bottom margins of which are the Five Megilloth in the following order: Song of Songs, Ruth, Lamentations, Esther and Ecclesiastes, breaking off with II 20. It will be seen that this does not coincide with any one of the orders exhibited in the Table.[1]

In the sectional divisions of the text, this MS. materially differs from the Open and Closed Sections of the *textus receptus*. Thus for instance in Genesis alone it has seven new Sections,[2] whilst it omits four which are in the received text.[3]

The Annual Pericopes or *Parashiyoth* (פרשיות) are mostly indicated by three *Pes* (פ פ פ) in the vacant space in the text, which are followed by the first words of the new Pericope in large letters. Some Pericopes, however, begin with only the first words in large letters and have

[1] *Vide supra*, Part I, chap. I, p, 4.

[2] Comp. Gen. X 13; XXV 7, 13; XXXVI 9; XXXIX 7; XLI 38; XLIX 3.

[3] Comp. Gen. X 15, 21; XXXIV 1; XXXV 1, *Vide supra*, Part I, chap. II, p. 9 &c.

no *Pes* at all, some have one *Pe,* and some have two *Pes.* Besides the two Pericopes ויצא = Gen. XXVIII 10 and ויחי = Gen. XLVII 28, which do not coincide with an Open or Closed Section and, therefore, begin with only the first words in large letters,[1] וינש = Gen. XLIV 18 and תצוה = Exod. XXVII 20 have no *Pe* at all, מקץ = Gen. XLI 1, יתרו = Exod. XVIII 1 and משפטים = Exod. XXI 1 have each one *Pe*; whilst בא = Exod. X 1 and בשלח = Exod. XIII 17 have each two *Pes.* It is noticeable that תרומה = Exod. XXV 1 (fol. 87), which is supplied by another hand and is not divided into columns, has פרש' *Parsha* in the text. This analysis of Genesis and Exodus will suffice to show the absence of uniformity in indicating the Pericopes.

Exodus is the only book at the end of which there is a summary giving the number of verses in this book. The first two words of this epigraph are on fol. 114*a* and the rest is contained in four large hollow letters ש מ ח ה *Simcha,* which occupy the centre of fol. 114*b.* The epigraph is as follows:

The number of verses in Exodus is 1250, this is the sign Isaac b. Simcha his rest is in Paradise A. M. [5] 967 = A. D. 1216.[2]

Accordingly this is one of the oldest dated MSS. of the Pentateuch. It is, however, to be remarked that the number of verses assigned here to Exodus exceeds by forty-one the number given in the Massorah,[3] and that Isaac b. Simchah is not the Scribe of this Codex, but the son of the Scribe. This is evident from the following epigraph which occurs at the end of Deuteronomy:

[1] *Vide supra,* Part I, chap. V, pp. 66, 67.

[2] מנין פסוקי מאלה שמות אלף ומאתים וחמשים זה סימן יצחק בן שמחה בעם תתקעו מפרש The expression בעם is the abbreviation of בגן עדן מנוחתו *his rest is in Paradise.*

[3] *Vide supra,* Part I, chap. VI, p. 78.

Courage and strength Simchah the son of Joseph[1]

which is the customary formula appended by the Scribe as a pious utterance at the end of the MS. or at one of the three Divisions of the Hebrew Scriptures. The Scribe's name is also indicated in the text itself. Thus the expression בשמחה with *Simchah*, which occurs in Gen. XXXI 27 is enclosed by dots, viz. בשמחה

The letters *He* (ה) and *Cheth* (ח) exhibit almost the same calligraphical peculiarities which are noticeable in Codices Nos. 1, 2 and 6; whilst the *Beth* (ב) and the *Caph* (כ) are in many instances indistinguishable. The aspirated letters (ב ג ד כ פ ת), however, as well as the silent *He* (ה) in the middle and at the end of words are treated most inconsistently, inasmuch as they are sometimes marked with the horizontal stroke and are sometimes without it in one and the same verse. Thus for instance we have אַבְרָהָם *Abraham*, and אַבְרָהָם in Gen. XXV 1 5. שְׁבָא *Sheba*, and וּבְנֵי *and the sons of*, in the same verse (Gen. XXV 3): קֶדְמָה *eastward*, and קֶדֶם in Gen. XXV 6; הַמַּכְפֵּלָה *Machpelah* and לִנְכֹח *for*, in Gen. XXV 9, 21; שִׁפְחַת *handmaid of*, and נָפִשׁ *Naphish*, in Gen. XXV 12, 15; בְּתוּאֵל *Bethuel*, and אֲחוֹת *sister of*, in the same verse Gen. XXV 19.

The final letters (ך נ ף ץ) are, as a rule, no longer than the medial ones. The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle. As to the other vowel-signs *Pathach* and *Kametz*, as well as *Tzere* and *Segol* they are frequently interchanged, and not only is the Dagesh *lene* often absent, but the Dagesh *forte* after the *Vav* consecutive is not expressed, as may be seen from the following examples from fol. 27 *b*.

וַיִּקַּח	*and he took*	Gen. XXXI	45
וַיִּקְחוּ	*and they took*	„ „	46
וַיַּעֲשׂוּ	*and they made*	„ „	46

[1] חזק ונתחזק שמחה בר יוסף Comp. fol. 271 *b*.

וַיִּקְרָא	*and he called*	Gen. XXXI	47
הַגַּר הַזֶּה	*this heap*	„ „	48
עֵד בֵּינִי	*is witness between me*	„ „	48, 50
וְצָף יהוה	*the Lord watch*	„ „	49
הִנֵּה הגל	*behold this heap*	„ „	51
וְהִנֵּה הַמַּצֵּבָה	*and behold the pillar*	„ „	51
יָרִיתִי	*I have cast*	„ „	51
וְעֵדָה הַמַּצֵּבָה	*and this pillar be witness*	„ „	52
וַיִּשָּׁבַע	*and he sware*	„ „	53

But on the same page we have also

וַיֹּאמֶר *and he said* Gen. XXXI 46.

The *Metheg* and the *Gaya* never occur. The accents, too, differ frequently from those exhibited in the *textus receptus*. The *Kethiv* has the vowel-signs of the *Keri*, though this official alternative reading is not given in the margin except in a few instances where it has been added by a later hand. In the consonants too, the text often differs from our *textus receptus*. It often exhibits homoeoteleuta. Comp. Gen. VII 23, fol. 1*b*; XXIX 28, 29, fol. 23*a*; Levit. XIX 28, fol. 142*b*; XXI 21, fol. 145*a* &c. &c. All these, however, have been supplied in the margin by a later reviser. As the MS. is without the Massorah there are no other Codices adduced in the margin.

In Kennicott's List this MS. is No. 129.

No. 8.

Arundel Oriental 16.

This magnificent MS. in huge and broad folio is manifestly a Model Codex. It is written in a beautiful German hand, *circa* A. D. 1120. It consists of 389 folios and contains the Prophets and the Hagiographa, with vowel-points, accents, and both the Massorah Parva and the Massorah Magna. The order of the books is that

exhibited in Column V in the Table.[1] Each folio has three columns and each column has 30 lines. There are four lines of the Massorah Magna in the upper margin of each folio, and seven lines in the lower one; whilst the outer margins as well as the margins between the columns contain the Massorah Parva.

It is greatly to be regretted that the folios containing Jerem. XLI 12—LII 34; Ezek. I 1–XIV 3; Dan. XI 3—XII 13 and Ezra I 1—II 27 are missing.

The text is carefully divided into Open and Closed Sections which are frequently indicated by the expressions פתו' = *Open Section,* and סתו' = *Closed Section,* in the sectional vacant space of the text itself when the redactor of the Codex thought that there might be any doubt as to the nature of the Section. As this is of extremely rare occurrence in the MSS. of the Prophets and the Hagiographa and moreover as it will enable the student to test the accuracy of the insertion of the letters *Pe* (פ) and *Samech* (ס) into the text in Dr. Baer's edition, I subjoin an analysis of the passages in which the Sections are thus described in this Model Codex.

In *Joshua* the expressions פתו' *Open Section,* and סתו' *Closed Section,* occur nine times in the body of the text. The former occurs in the following seven instances Josh. I 12; VIII 20; X 36; XI 6, 10; XII 9; XIII 1; and the latter in two passages, viz. Josh. IV 4; X 34.

In *Judges* they occur eight times, פתו' *Open Section,* occurs six times, viz. Judg. XI 29, 32; XII 1; XIX 1; XX 12; XXI 1 and סתו' *Closed Section* twice, viz. Judg. VII 1, 15.

In *Samuel* they occur thirty-three times, פתו' *Open Section,* occurs in the following twenty passages: 1 Sam. II, 27;

[1] *Vide supra,* Part I, chap. I, p. 7.

VI 15; XI 1; XIII 1, 15; XIV 17; XVIII 6; XIX 11; XXI 1; XXVI 10; XXIX 1; 2 Sam. I 17; III 14; IV 4, 11, 17, 22; VII 1; XVI 15; XXIII 1 and סתו' *Closed Section,* occurs thirteen times, viz., in 1 Sam. V 9; VIII 11; XXI 10*b*; XXIII 2, 13, 19, 21; XXIV 1; XXV 32; XXVII 1, 5; XXI 8; 2 Sam. XII 1.

In *Kings* they occur twenty times, פתו' *Open Section,* occurs sixteen times, viz. 1 Kings III 3; IV 1; VI 1; VII 13, 51; X 14; XI 1; XIII 1, 20; XIV 21; XVI 21, 23; XXI 12; XXII 3; 2 Kings XXI 12; XXII 3 and סתו' *Closed Section,* occurs four times, viz. 1 Kings IV 2; VII 27; XXV 1; 2 Kings XXV 1.

In *Isaiah* they occur fifteen times, פתו' *Open Section,* occurs seven times, viz. Isa. III 13; XXVII 7; XXVIII 16; XLII 1; XLVII 4; LIV 1; LVIII 1 and סתו' *Closed Section,* eight times, viz. Isa. VII 9; XVIII 7; XXVI 16; XLIII 25; XLIV 25; XLVIII 20; XLIX 8.

In *Jeremiah* which is imperfect, wanting eleven chapters, the expressions occur forty-four times, פתו' *Open Section,* occurs twenty-eight times, viz. Jerem. I 11; II 4; IX 16; X 1; XI 6, 14; XIV 11; XV 1; XVI 16; XVII 19; XVIII 5; XIX 1, 14; XXI 1, 11; XXII 10; XXIII 1, 5, 15; XXIV 1; XXV 8; XXIX 20: XXXI 23; XXXII 16, 42; XXXIV 1; XXXVII 9; XL 7 and סתו' *Closed Section,* sixteen times, viz. Jerem. I, 7, 13; VII 3; VIII 4; XIII 8; XVI 3; XXII 11; XXIII 19, 30, 37, 39; XXIV 8; XXVI 11; XXX 12, 18; XXXII 26.

In *Ezekiel* where thirteen chapters are missing, these expressions occur twenty-three times, פתו' *Open Section,* occurs in the following eleven passages Ezek. XIV 12; XXI 1, 13; XXII 1; XXV 15; XXVIII 20; XXX 20; XXXI 1; XXXIII 23; XL 1; XLIV 16; and סתו' *Closed Section,* in twelve passages, viz. Ezek. XIV 9; XVI 51, 59; XVIII 24; XX 27; XXVII 1; XXXIV 1; XXXV 14; XXXVI 5; XXXIX 11; XLIII 18; XLVI 16.

In the *Minor Prophets* they occur eighteen times, פתו' *Open Section,* occurs nine times, viz. Hosea III 1; XIII 12; Amos VII 1; Zech. VIII 6, 7; IX 1, 9; XI 4; XIV 12; and סתו' *Closed Section,* nine times, viz. Hosea II 16; Joel IV 9, 18; Amos IV 1; Zeph. I 8, 12; Hag. I 13; II 14; Mal. I 14.

In *Ezra-Nehemiah,* where Ezra I 1—II 27 is missing, סתו' *Closed Section,* occurs twice, viz. Ezra V 16 and Neh. V 9.

In *Chronicles* these expressions occur seventy-seven times, פתו' *Open Section,* occurs nine times, viz. 1 Chron. II 1; XV 3, 11; XVI 23, 34; XIX 1; XXIX 26; 2 Chron. XVIII 28; XXXIV 29; and סתו' *Closed Section,* occurs sixty-eight times, viz. 1 Chron. I 13, 35, 42; II 3, 21, 27; III 1, 24; IV 24, 28; VI 3, 45, 46, 50, 57, 59; VII 1, 2, 8, 10; VIII 33; IX 12, 35; X 6; XI 14, 11, 26, 40; XII 1, 15, 19; XIII 1; XV 6, 26; XVII 1; XXV 3, 4, 10, 11, 12, 13, 14, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; XXVI 1, 2, 6, 7; 2 Chron. III 8; VI 32; VII 1, 5; X 12, 18*b*; XIV 7*b*; XVIII 18.[1]

In the Psalms, Proverbs, Job and the Five Megilloth these expressions do not occur in the text of this Codex.

The Sedarim are not only indicated in their proper places against the text, but are registered in a separate List at the end of every book, giving the verse with which each Seder begins and the number of the Sedarim in each book. At the end of each book, moreover, are Lists registering the number of verses, the middle verse,[2] the *Paseks,*[3] the Variations between the Easterns and Westerns,[4] the *Keris*

[1] *Vide supra,* Part I, chap. II, pp. 10—31.

[2] Comp. *The Massorah,* letter ם, §§ 195—215, Vol. II, pp. 450—453, and *Vide supra,* Part I, chap. VI, pp. 88—108.

[3] Comp. *The Massorah,* letter ם, §§ 205—223, Vol. II, pp. 648—652.

[4] Comp. *The Massorah,* letter ת, §§ 622—640, Vol. I, pp. 592—599, and *Vide supra,* Part II, chap. IX, pp. 208—240.

and the *Kethivs,*[1] and sometimes also the differences in the phraseology of the parallel passages or the dittographs[2] of the book in question. These I have reproduced in my edition of the Massorah under the letters indicated in the notes below. It is, however, to be remarked that some of these Lists do not occur at the end of every book. With the exception of Ezra-Nehemiah and Chronicles they are absent in the Hagiographa.

It has the two verses in Josh. XXI, viz. 36, 37 without the vowel-points and the accents; and the second Annotator added the lengthy note in the margin which I have already given.[3] It, however, omits altogether Neh. VII 68. The text as a whole differs in many respects from the *textus receptus* in the orthography, the vowel-points and the accents, though it has been thoroughly revised by Jacob Nakdan in accordance with the celebrated Codex Sinai. This is stated by the Reviser himself. Thus for instance on 1 Chron. II 4 where the text has סִסְמַי *Sisamai,* with *Pathach,* the Reviser corrects it in the margin into סִסְמָי with *Kametz* with the remark that it is in accordance *with the Codex which I had before me, Jacob.*[4] That Jacob

[1] Comp. *The Massorah,* letter כ, §§ 493—522, Vol. II, pp. 56—74.

[2] Comp. *The Massorah,* letter ח, §§ 496—588, Vol. I, pp. 521—571.

[3] *Vide supra,* Part II, chap. VI, p. 179 note.

[4] כָּל יעקֹ Comp. fol. 238*b*. That כל is an abbreviation of כן לפני *so it was before me,* meaning the Codex before me according to which the correction is made, is stated by R. Jacob himself, since he uses this solution of the abbreviation in a number of his notes. Thus for instance on Jerem. XII 3 where the text originally had הַתִּיקֵם *pull them out,* plene, he corrected it into הַתְקֵם defective, remarking against it in the margin כן לפני Comp. fol. 155*a*. In Jerem. XXXI 4 where the text originally was וְיָצָאת *and thou shalt go forth,* with *Kametz* under the *Tzadi* (צָ) as it is in the *textus receptus,* he corrected it into וְיֵצֵאת with *Pathach* and has against it כן לפני Comp fol. 166*b*. Again Jerem. XXXII 27 where the text has הֵמִמֶּנִּי *from me?* with *Gaya,* he states כו לפני *it is so in the Codex before me.* Comp. fol. 168*b*. For other instances

was the Reviser is, moreover, attested by the note on לסרבה *for the increase of* (Isa. IX 6) which is pointed in the text, לִמרְבָּה with *Segol* under the *Beth* and on which the Annotator remarks "according to the Codex before me it is with *Tzere,* Jacob";[1] as well as by the remark on Song of Songs I 1 where it is stated by another Reviser in quite a different hand-writing "this Column [consisting of Song of Songs I 1—9] was not pointed by Jacob".[2]

It is equally certain that the Codex which R. Jacob had before him and according to which he revised the whole text, is the Codex Sinai. Thus on Judg. VIII 27 where Arund. Or. 16 exhibits the vacant space of a break which R. Jacob could not remove, he corrects it by remarking against it "there is no Section here in Codex Sinai".[3] The same is the case in Jerem. XXXIX 1. Here too the MS. exhibits in the text the vacant space of a sectional break and here also R. Jacob remarks: "In Codex Sinai there is here no Section whatever, either Open or Closed."[4] In the MS. the Song of Songs follows immediately after the Psalms, which is against the order of the Sinai Codex. R. Jacob could not of course alter it to make it conformable to his Sinai Model. The only expedient, therefore, to which he could possibly resort was to indicate the deviation from his examplar. Accordingly he states at the end of the Psalms "Here in Codex Sinai

where the Reviser uses this full form instead of the abbreviation see Ezek. XXVI 20; XXIX 10; Amos III 12; V 6 &c. &c. In one instance where וכנר *and harp,* is pointed וְכִנּוֹר Ps. CXLIX 3 he remarks כן נקוד לפני *it is so pointed in the Codex before me.* Comp. fol. 321*a*.

[1] כֹּל יעק Comp. fol. 122*b*.

[2] עמוד זה לא נקד יעק Comp. fol. 348*b*. The hand-writing of this note is identical with that of the lengthy note on Josh. XXI 36. *Vide supra,* Part II, chap. VI, p. 179, note.

[3] אין כאן פתוח' בסיני Comp. fol. 24*b*.

[4] בסיני אין כאן פסקא לא פתוחה ולא סתומה Comp. fol. 173*b*.

follow the book of Ruth and the rest of the Five Megilloth one after the other."[1]

In some instances R. Jacob justifies the reading of the Sinai Codex which he adopts by appealing to other MSS. Thus for instance on יַעְקֹב *he shall supplant* (Jerem. IX 3) without *Dagesh* as it is in the text of Arund. Or. 16 which R. Jacob corrects, he remarks "so it is in the Codex before me [i. e. the Sinai], the *Coph* with *Dagesh* and so it is also in other MSS."[2] In Prov. VII 18, where the text in Arund. Or. 16 has בְּאֲהָבִים *with loves,* with *Chateph-Pathach* under the *Aleph,* R. Jacob corrects it in the margin into *Chateph-Kametz* in accordance with the Sinai Codex which he had before him and justifies this correction by stating that it is so in other MSS. also.[3]

In other instances, however, where he supports the textual reading of the MS. because it is in accordance with the Sinai Codex which he had before him, he tells us that other MSS. are against the reading. Thus in Amos III 12, Arund. Orient. 16 reads כה אמר אדני יהוה *thus said the Lord Jehovah,* as it is in the immediately preceding verse. Being preceded by אֲדֹנָי *Lord,* the expression *Jehovah* in such combination is pointed יְהוִה. A previous Nakdan marked אדני *Lord,* as spurious and left it unpointed. But R. Jacob defends the pointing of Jehovah (יְהוִה) which carries with it the reading of אֲדֹנָי *Lord,* on the ground that it is so in the Sinai Codex which he had before him and which was his model. He, however, frankly states that it is not the reading of other MSS.[4]

In one instance he tells us that the reading of Arund. Orient. 16, which agrees with his Model Codex, is

[1] כאן כתב בסיני ספר רות וכל ה' מגלות זו אחר זו Comp fol. 348*b*.

[2] כל דגש הקוף וכן בס"א Comp. fol. 153*a*.

[3] בָּלֻּ וכן בס"א Comp. fol. 338*b*.

[4] כן לפני ולא בס"א Comp. fol. 206*a*.

both against the Massorah and against other MSS. and he, therefore, hesitates about accepting it. Thus וְתַדְכְּאוּנֵנִי *and break me in pieces* (Job. XIX 2), which is pointed with *Sheva* under the *Caph,* and *Gaya* under the *Vav,* R. Jacob states that this is the pointing of his Model Codex, but in his opinion the *Caph* ought not to have the *Sheva* because the *Aleph* is not pronounced according to the Massorah, and also according to other MSS.[1]

As R. Jacob Nakdan flourished *circa* A. D. 1130[2] and, moreover, as he was the second Reviser these notes disclose to us the important fact that (1) Arund. Orient. 16 must have been written about A. D. 1120, (2) that the Codex Sinai was then still extant and served as a Model Codex, and that (3) the systematic corrections of the British Museum MS. to make it conformable to the readings of the Sinai MS. virtually constitute Arund. Orient. 16 a representative of the now lost famous Codex Sinai.

The supreme importance which R. Jacob attached to the Codex Sinai may also be seen from the fact that though he constantly corrects the MS. by it he never quotes any of the other famous Standard Codices which are mentioned by the other Nakdanim. The appeal to the Codex Mugah which is twice made in this MS. proceeds from the first Massoretic Annotator.[3] The single reference

[1] וְתַדְכְּאוּנֵנִי כן לפני וי"ל וְתַדְכְּאוּנֵנִי בלא שוא תחת הכף כי אין הא נקראת לפי המסורת וגם כן בס"א Comp. fol. 327*b*.

[2] Comp. Biesenthal and Lebrecht's *edition of Kimchi's Lexicon, Introduction* p. 15, Berlin 1847; Geiger in *Ozar Nechmad* II, p. 159 &c., Vienna 1857; Graetz, *Geschichte der Juden* VI, p. 131 &c., Leipzig 1861; Levita, *Massoreth Ha-Massoreth,* p. 258, ed. Ginsburg, London 1867. Jacob Nakdan also redacted a standard Codex which is frequently quoted in Massoretic Annotations by the name *Rin* (רין) being the abbreviation of רבי יעקב נקדן *R. Jacob Nakdan.*

[3] Comp. Isa. XXXVI 15, fol. 133*b*; Nah. III 7, fol. 213*a*.

to R. Phinehas also proceeds from the first Reviser.[1] The writing of the two Annotators is very easily distinguished. That of the first Reviser is larger and in a German hand, whilst that of the second is exceedingly small and partly cursive. The first seems chiefly to have confined himself to corrections of the various readings exhibited in the consonants and in the orthography, the second devoted himself principally to the vowel-points and the accents. The following analysis of the treatment to which these two Annotators have subjected the text of Isaiah will best show their respective functions.

First Reviser.

Corrected	Original Reading		
לַעֲמֹרָה	וּלַעֲמֹרָה	Isa.	I 9
כִּסְדֹם	כִּסְדוֹם	„	III 9
וְנִבְקְעֵנָה	וְנִבְקָעֵנָה	„	VII 6
הָשְׁלַכְתָּהּ	הָשְׁלַכְתָּה	„	XIV 19
שָׁלְחוֹתֶיהָ	שְׁלוּחוֹתֶיהָ	„	XVI 8
לֹא ירעע	וְלֹא ירעע	„	„ 10
יהוה	יהוה צְבָאוֹת	„	XVII 6
מַמְלָכָה	וּמַמְלָכָה	„	XIX 2
כָּל־אנחתה	וְכָל־אנחתה	„	XXI 2
עַל־האדמה	וְעַל־האדמה	„	XXIV 21
ויאמר אֲדֹנָי	ויאמר יְהוָה	„	XXIX 13
מֶלֶךְ	הַמֶּלֶךְ	„	XXXVII 6
אֵלַיִךְ יתפללו	וְאֵלַיִךְ יתפללו	„	XLV 14
נְשָׁמוֹת	נְשָׁמֹת	„	LIV 3
צֹרְרֵךְ	צֹרְרַיִךְ	„	LVII 9
אֶשְׁכֹּן	אֶשְׁכֹּן	„	„ 15

[1] Comp. Ezek. XXXI 7, fol. 186*b*.

Second Reviser.

		Original Reading	Corrected
Isa.	VII 25	שָׂמִיר	כַּל [= שמיר]
„	VIII 3	וָאֶקְרָב	כַּל [= ואקרב]
„	IX 5	פֶּלֶא	כַּל [= פֵּלֹא]
„	X 9	כְּאַרְפַּד	כל הנוקד
„	XIV 3	הַעֲבֹדָה	כָּל [= העבדה]
„	XVI 9	וְאֶלְעָלֵה	כַּל [= ואלעלה]
„	XXV 6	מְמֻחָיִם	כל הנגון למטה על היוד
„	XXVI 10	לָמַד	כל לָמַד ובס״א מסור ל מלעי
„	XXIX 16	עָשָׂנִי	*כַּל [= עשני]
„	„ 17	*לִיעַר	כל מקף [= ליער־]
„	XXXI 3	כָּלֵם	כָּל [= כָּלָם]
„	XXXII 4	צְחוֹת	כַּל בשקל רפוי [= צחות]
„	XXXIII 14	פַּחֲדוּ	ס״א [= פָּחֲדוּ]
„	XXXIV 14	לִילִית	*כל רפי למד הנינא
„	XXXVII 37	וַיִּסַּע	ברור לי פתח [= ויסע]
„	XXXVIII 14	דַּלּוּ	כל שכח הדגש דַּלּוּ
„	XLI 21	קָרְבוּ	*כַּל [= קִרְבוּ]
„	„ 29	וַתֹּהוּ	כָּל [= וָתֹהוּ]
„	XLII 16	מַחְשָׁךְ	כָּל [= מחשָׁך]
„	XLIII 1	אָמַר	כַּל [= אמַר]
„	XLV 10	לְאַב	כָּל [= לְאָב]
„	„ 14	מִצְרַיִם	כַּל [= מצרַים]
„	XLVI 11	דִּבַּרְתִּי	כל [= דִּבַּרְתִּי]
„	XLVIII 18	לְמִצְוֹתַי	כָּל [= למצוֹתַי]
„	LI 2	וַאֲבָרְכֵהוּ	כָּל [= ואֲבָרְכֵהוּ]
„	LIV 17	יוֹצֵר	כַּל [= יוֹצֵר]
„	LVI 12	יַיִן	כַּל [= יַיִן]
„	LIX 7	דַּם	כָּל [= דָּם]
„	„ 19	מִמַּעֲרָב	כָּל [= ממַעֲרָב]
„	LXV 11	הַעֹרְכִים	כָּל [= הָעֹרְכִים]
„	LXVI 14	תִּפְרַחְנָה	כָּל [= תִּפְרַחְנָה]
„	„ 19	הַרְחֹקִים	כָּל [= הָרְחֹקִים]

Variations from the received text not corrected by either of the Nakdanim.

Isa.	XXXIII 23	תָּרְנַם	Isa.	III 23	וְהַגְלִיוֹנִים
„	XXXIX 4	בְּאֹצְרֹתָי	„	VI 5	יוֹשֵׁב
„	XLI 10	תִּשְׁתַּע	„	X 13	שִׁשֵּׁיתִי
„	XLIV 21	וְיִשְׂרָאֵל לֹא	„	XIV 11	וּמִכַּסֶּךָ
„	XLV 11	וְיֹצְרוֹ	„	XXIX 8	וְרֵיקָה
„	XLIX 7	וְיִבְחָרֶךָ	„	XXXIII 1	כַּנְּלוֹתְךָ
„	LIII 1	לִשְׁמָעָתֵינוּ	„	„ 20	יִצְעָן

From the above analysis it will be seen that originally the text of this Codex exhibited no fewer than 52 variations from the received text in Isaiah alone, that 16 were made conformable to the *textus receptus* by the first Reviser, and 32 by the second Reviser, whilst 14 still differ from the Massoretic text.

The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle as is the case in Orient. 4445 (Codex No. 1) and all the other ancient Codices.

It is almost needless to state that in this Model Codex there is no *Dagesh* in a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word. Thus it is שְׁאַל־לְךָ *ask thee,* and not שׁאל־לְךָ Isa. VII 11; וְכָל־לֵבָב *and every heart of,* and not וכל־לְבָב Isa. XIII 7 &c. &c.[1] Nor is a *Dagesh* inserted into a consonant which follows gutterals with silent *Sheva.* Thus it is אַעְלִים *I will hide,* and not אַעְלִּים Isa. I 15; לַחְמֵנוּ *our own bread,* and not לַחְמֵּנוּ Isa. IV 1; וּלְמַחְסֶה *and for a shelter,* and not וּלְמַחְסֶּה Isa. IV 6 &c. &c.[2] Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. In this Codex it is סוֹרְרִים *rebellious,* and not

[1] *Vide supra,* Part I, chap. I, pp. 116—121.

[2] *Vide supra,* Part II, chap. I, pp. 121—135.

סוֹרְרִים Isa. I 23; וְעֹנְנִים *and soothsayers,* and not וְעֹנְנִים Isa. II 6; הַחֹקְקִים *that decree,* and not הַחֹקְקִים Isa. XI &c. &c.[1]

Like Orient. 4445 (= No. 1) the vowels before composite *Sheva* have no *Metheg*. Thus

Isa. I 20	תְּמָאֲנוּ	Isa. I 2	וְהַאֲזִינוּ
„ „ 21	נֶאֱמָנָה	„ „ 9	וְלַעֲמֹרָה
„ „ 26	אַחֲרֵי	„ „ 10	הַאֲזִינוּ
„ „ 26	נֶאֱמָנָה	„ „ 13	וַעֲצָרָה
„ „ 31	וּבָעֲרוּ	„ „ 16	רַחֲצוּ

This MS. exhibits a remarkable instance of punctuation in Ps. CXLIX 3 where the expression וכנר *and the harp,* is pointed וּכְנֹר. That this is no clerical error is perfectly certain, for the careful Annotator R. Jacob assures us that it was thus pointed in the celebrated ancient Codex Sinai which he had before him as his model.[2] But according to our present orthography the *Vav* conjunctive has *Sheva* (וְ) or is sounded *Ve.* It is only changed into the vowel *ū* before the labials *Beth* (ב), *Mem* (מ) and *Pe* (פ) or before words whose first consonant has the simple *Sheva.* From Origen's transliteration of the Hebrew into Greek, however, we see that in olden days the *Vav* conjunctive was as a rule pronounced *ū.* This is manifest from Gen. I 1—4 which is as follows:

Βρεσιθ βαρα ελωιμ εθ ασαμαιμ ουεθ [= וְאֵת] *ααρεσ. Ουααρες* [= וְהָאָרֶץ] *αιεθα*

θουν ουβοον [= וּבֹהוּ] *ουωσεχ* [= וְחֹשֶׁךְ] *αλ φνε θεωμ ουρουε* [= וְרוּחַ] *ελωειμ*

μαραιφεθ αλ φνε αμμαιμ. Ουιωμερ [= וַיֹּאמֶר] *ελωιμ ιει ωρ ουιει* [= וַיְהִי] *ωρ.*

Ουιαρ [= וַיַּרְא] *ελωιμ εθ ωορ χι τωβ ουιαβδελ* [= וַיַּבְדֵּל] *ελωιμ βεν ωορ ουβεν ωωσεχ.*

These two independent records confirm one another that the primitive pronunciation of the *Vav* was *ū.*

[1] *Vide supra,* Part II, chap. XI, pp. 465—466.

[2] כן נקוד לפני Comp. fol. 321*a.*

Besides the sundry Massoretic Rubrics at the end of each book, this MS. has extensive Lists of the variations in the dittographs in the Prophets and the Hagiographa. These Lists which are given at the end of the Minor Prophets and which occupy fol. 225*b*—233*b*; 235*b*—236*b*, I have reproduced in the Massorah.[1]

The Lists of the differences between Ben-Asher and Ben-Naphtali in the Prophets which are given between the dittographs in the Prophets and the Hagiographa and which occupy fol. 234*b*—235*b*, simply contain the catchwords and do not specify the nature of the differences.

From the above description it will be seen that the Massorah in this MS. is most copious. This MS. has yielded me numerous Rubrics which do not occur in Harley 5710—11 or No. 4 of this Description. My edition of the Massorah is substantially taken from the Massorahs in these two important Codices supplemented by Lists from other MSS.

Besides the three Massoretic Annotators who elaborated this Codex at different times in olden days, a studious owner at the beginning of the seventeenth century added the names of the separate books as running head lines to the respective folios. He also indicated in Hebrew letters the number of each chapter both against the text where such a chapter begins and on the top of each column.

This MS. is No. 130 in Kennicott's List.

No. 9.

King's 1.

This folio contains the whole Hebrew Bible and consists of 439 leaves. According to the Epigraph it was written at Solsona, by Jacob b. R. Joseph of Ripoll of

[1] Comp. *The Massorah*, letter ת, §§ 501—587, Vol. I, pp. 522 568.

blessed memory for R. Isaac b. Jehudah of Tolosa in the month of Kislev in the year of the creation 5145 = A. D. 1385.[1]

The first folio contains the title and history of the MS. in Latin. Folios *2a*—*8a* consist of illuminations exhibiting respectively amidst sundry Biblical texts the Tetragrammaton, the name of the owner for whom the MS. was written, the seven-branched candlestick, the Table of Shew-Bread, the Temple utensils, the Massoretic Lists of the Majuscular and Minuscular letters, and the Title page. The text itself begins with fol. *8b*.

Each folio has two columns, and each column has 32 lines. The text is provided with the vowel-points and the accents. The order of the Prophets is that exhibited in Column III of the Table on page 6. With the exception of Ruth being detached from the Five Megilloth and being placed between the Psalms and Proverbs, the order of the Hagiographa is that which is followed in the early editions and is exhibited in Column VIII of the Table on page 7. It is remarkable that the Massorah Magna is given only on Joshua I—II and Judges XVI 1—1 Sam. XII where the upper margin has two lines of this Corpus and the lower margin three lines.[2] It has, however, the Massorah Parva throughout, but in an exceedingly scanty form.

The Open and Closed Sections are indicated by the required vacant space without the insertion of *Pe* (פ) or

[1] כתבתי אני יעקב בר׳ יוסף דריפול ז״ל ספר ארבעה ועשרים זה לר׳ יצחק בר׳ יהודה דטולושאה ז״ל בחדש כסליו פה שולשונה שנת חמש אלפים ומאה וארבעים וחמשה ליצירה המקום יזכהו להגות בו הוא וזרעו וזרע זרעו ויקיים בהם מקרא שכתוב ואני זאת בריתי אותם אמר יהוה רוחי אשר עליך ודברי אשר שמתי בפיך לא ימושו מפיך ומפי זרעך ומפי זרע זרעך אמר יהוה מעתה ועד עולם אמן אמן: Comp. fol. 427 *a*.

[2] Comp. fol. 105*b*—106*a*; 127*b*—136*a*.

Samech (ס) into the text;[1] whilst the Pericopes are marked with the simple letter *Pe* (פ = פרשה) in the margin against the beginning of the respective hebdomadal Lessons. The three Poetical books, viz. Psalms, Proverbs and Job are in hemistichs. With the exception of clerical errors, the text is the same as the *textus receptus.*

In Gen. VI 3 this MS. has בשגם with *Kametz* under the *Gimel* as it is in the Codex Hilleli. This makes it the infinitive Kal of שָׁגַג *to transgress, to sin, to err,* with the suffix third person plural. Accordingly the passage is to be rendered

in their going astray he [i. e. the man] is flesh

as it is substantially in the margin of the Revised Version.

בֵּית־אֵל *Beth-el* is written throughout in two words. Like the earlier Codices, this MS. has no *Metheg* under the vowels before composite *Sheva.* It has the two verses, viz. 36 and 37 in Joshua XXI with the proper vowel-points and the accents, and indicates in the margin against the word בָּצֶר *Bezer,* in verse 36 that בַּמִּדְבָּר *in the wilderness,* has been omitted from the text by mistake. It has not Neh. VII 68.

In 2 Sam. XIII 37, this MS. has two words which are not in the *textus receptus* nor indeed in any other MS. which I have collated. It has

וַיִּשְׁמַע דָּוִד ויתאבל על־בנו

And David heard it and mourned for his son.

But these two words are marked by the Scribe himself or the Annotator as spurious and as having been written by mistake.

In the scanty Massorah Parva the Annotator quotes once, a variant from the Codex Mugah. He tells us that in

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

Gen. IX 29 this celebrated Codex read וַיִּהְיוּ the plural instead of וַיְהִי the singular.[1]

On Gen. XXII 17, where the expression וְכַחוֹל *and as the sand,* occurs, the Massoretic Annotator states that this exact form occurs only twice and in two different senses, viz. here and in Job. XXIX 18; but that according to the Western School and that of Nehardea it occurs only once, since in Job. XXIX 18 they point it וְכַחוּל and it denotes *the phenix.*[2]

On והנה הוא *and behold,* Gen. XXIX 25, which is pointed וְהִנֵּה with *Tzere* under the *Nun* and הוּא is with *Vav,* he tells us that it has *Segol* in the *Great Machsor* and that this celebrated Codex reads הִיא with *Yod.*[3] He also adduces variants from the Hilleli Codex in three instances, but these are already known.[4] He, however, quotes one variant from other Codices which is not recorded in other MSS. Instead of "and great pain ***shall be*** (וְהָיְתָה) in Ethiopia" he informs us that according to other Codices it is "and great pain ***shall befall*** (וְנָפְלָה) in Ethiopia".[5]

The remarkable feature of this MS. is that the chapters and verses are marked in the margin throughout the whole Bible in red Hebrew letters. In the margin against Gen. I 1 the Scribe frankly avows that he has taken the chapter and verse division from the Christians and by a play upon the word אדום *Edom,* which denotes both *Christian* and *red,* he tells us he indicated them in

[1] בספר מוגה מצאתי ויהיו Comp. fol. 11*b* and the note in my edition of the Bible on this passage.

[2] וכחול ב׳ בתרי ליש וכחול ארבה ימים למערבאי ולנהרדעי ליח דכו׳ וקורין וכחול ארבה ימים והוא שם עוף: Comp. fol 16*b*.

[3] במחזו רבא והנה־היא Comp. fol. 20*b*.

[4] Comp. Judg. VI 5, fol. 127*b*; 2 Sam. VIII 1, fol. 151*b*; 1 Kings XIII 22, fol. 173*b* and the notes on these passages in my edition of the Bible.

[5] והיתה ס״א ונפלה Comp. fol. 260*a*.

distinct and red ink so that he who readeth may run and be enabled to answer those who turn white into black and green into red, as well as to cope with unbelievers.[1]

These divisions as well as the titles of the respective books in the head lines, the pagination and the various tables embracing folios *2a*—*8a*; *427b*—*429a*, were added by D'Arvieux into whose possession the MS. came in 1683.

The MS. which is in a Sephardic hand is carelessly written. It makes hardly any distinction between the *Beth* (ב) and the *Caph* (כ); it seldom and very arbitrarily uses the *Raphe* mark; it frequently omits the Dagesh not only after the article, but after the *Vav* conversive (וַ) in the third person future, and has plenes instead of defectives and *vice versa*. The following few verses from the beginning of Judges XV will amply corroborate this statement.

וַיִּפְקֹד	Judg.	XV	1	וַיִּקַּח	Judg.	XV	4
לָבֹא	„	„	1	לַפִּידִים	„	„	4
וַאֶתְּנֶנָּה	„	„	2	בַּתָּוֶךְ	„	„	4
הַקְּטַנָּה	„	„	2	וַיָּתֶנָּה	„	„	6
תְּהִי	„	„	2	וַיְשַׁרְפוּ	„	„	6
נִקֹּתִי	„	„	3	אֹתָהּ	„	„	6
וַיִּלְכֹּד	„	„	4	נִקַּמְתִּי	„	„	7

The MS., moreover, exhibits many omissions due to homoeoteleuta. Comp. Exod. I 17, fol. *31b*; XXIX 27, fol. *44b*; Numb. XXIX 9, fol. *80a*; 1 Sam. XXIV 11, fol. *144a*; Isa. XXXVII 14, fol. *208a*; Jerem. XXXII 8, fol. *234a*; Jerem. XLIV 11, fol. *240b*; Jerem. XLVIII 1, fol. *242a*; Ezek. VIII 8, fol. *248b*; Ezek. XXXIV 10, 11, fol. *262b*; Ezek. XL 23, fol. *266a*; Hosea II 9, fol. *271a* &c. &c. These omissions have duly been supplied in the margins by different Revisers.

[1] מספר פרשיות זה בא מאדום חמוץ בגדים למחלקותם כתבתים בדיו צח ואדום למען ירוץ קורא בו להשיב להופכים לבן לשחור וירוק לאדום והאמת יורה צדק לאמר הלעיטני נא מן האדום האדום, סמכתי על מה שאמרו ז"ל הוי שקוד ללמוד תורה מה שתשיב את אפיקורוס ולבונה טובה נתכוונתי: Comp. fol. *8b*.

With these facts before us it is rather startling to find the following description by Kennicott in his own handwriting prefixed to this MS.

The Hebrew MS. purchased for The Royal Library, contains *the whole Hebrew Bible*; and is elegantly written, finely illuminated, and very valuable on different Accounts. It is particularly curious, as having belonged to *a Synagogue of Jews at Jerusalem*; where it was preserved as a most Sacred and Venerable Treasure, till, on account of some Persecution from the Turks, the Jewish chief carried it to Aleppo: and there, after the Death of this chief, his widow, thro' extream Distress, sold it. It afterwards came into the possession of the celebrated *D'Arvieux*, Consul for France and Holland at Aleppo, in 1683. This Account is found in Latin, on the Back of the Title-page; it is attested by 3 Rabbies at Aleppo, and witnessed by 2 Christians. At the End of the Book is an Account, in Hebrew, given by the Writer of the MS. — that it was written by *Jacob the son of Joseph De Riphul*; *in the year from the Creation 5145,* which answers in the Christian Æra to the year 1385: and the MS. is, therefore, 383 years old.

The 3 Poetical Books of *Psalms, Job,* and *Proverbs* are here written (not, as in most MSS. and printed Copies, like Prose, but) like *Poetry*; the 2 parts of each verse being ranged in 2 distinct Columns.

Some later hand has inserted parts of the Masora, at the Top and Bottom, only from *Judges* ch: 16 to 1 Samuel ch: 12; and has placed some Variations in the Margin. But several words of consequence, which are only in the Margin of the Common Bibles, are here happily found in the Text itself. And it has in one place, ***Two whole Verses,*** which are most certainly genuine, and yet are now to be found in very few MSS.

Dr. Kennicott, after the Examination he has already made of this MS. in a few places, has no doubt, but it will be found, upon a perfect Examination of it, to contain many Various Readings, and some of great Importance. And he, therefore, humbly prays, that His Majesty will be graciously pleased to entrust him with it; in order that an entire Collation of it may be made, for the Honour of his Work, during the present Year.

This description and petition Dr. Kennicott addressed to George III in 1768. The only explanation which I can vouchsafe of this glowing description of what unquestionably is a second-rate MS., is Kennicott's extreme hostility to the Massorah and the deplorable state in which the knowledge of Hebrew Palaeography was in his time.

A minute collation of these constituent parts of the text together with the consonants would have undeceived him. The gorgeous illuminations which occupy the preliminary pages and which are by a later hand led the learned Doctor to think that the MS. itself was equally valuable.

This MS. is No. 99 in Kennicott's List.

No. 10.

Add. 4708.

This MS., which consists of 213 folios large quarto, contains the Latter Prophets. It is written in a bold Sephardic hand and the order of the books is that exhibited in Column III on page 6. It is slightly imperfect since Jerem. XXXII 7—XXXIII 4 and Ezek. XL 27—XLIII 13 are missing. Each folio has two columns and each column has 20 lines. It is furnished with the vowel-points and the accents, but has no Massorah Magna. Up to Ezek. XLIII 23, fol. 161*a*, it has not even the Massorah Parva and only gives the *Keri*, indicates the Haphtaroth and supplies the words which the original Scribe has omitted from the text and which are rather numerous. From fol. 161*b* to 188*a*, however, we have occasionally remarks from the Massorah Parva by a later Nakdan. By a later Nakdan also are the Massoretic Summaries at the end of Isaiah (fol. 48*b*), Jeremiah (fol. 112*b*) and Ezekiel (fol. 168*b*), which record the number of verses and the middle verse in the respective books. The first Summary also gives the number of the Sedarim in Isaiah. The numbers given in these Summaries agree with the statements in the best attested Massorahs.[1] So too are the three instances in which other Codices are appealed to for various readings in Ezekiel.[2]

[1] *Vide supra*, Part I, chap. VI, pp. 91—94.

[2] Thus on תִּשְׁאֹנָה Ezek. XXIII 49 which is here the textual reading the Nakdan remarks against it בספר אהר מדוייק תִּשְׂאֵינָה (fol. 140*a*); on מִמֶּנָּה

The writing, as already stated, is that of the Sephardic School and the letters exhibit the development noticeable in MSS. of the twelfth and thirteenth centuries. The difference between the *Beth* (ב) and the *Caph* (כ) is marked by a thin stroke projecting upwards in the lower horizontal line of the *Beth*. The difference between the *Gimel* (ג) and the *Nun* (נ) is indicated by the bottom line being almost semicircular. The *He* (ה) and the *Cheth* (ח) exhibit the latest form of development. The left shaft of the *He* is no longer closed at the top like the *Cheth* as is the case in Codices Nos. 1 and 2 of this List, but is quite open. The final letters too are not as short as in these early MSS., but are elongated far below the lines of the medials. There is not only a considerable space left between the verses, but the verse-divider (:) which is absent in the ancient Codex No. 1 is here prominently introduced and forms part of the original text.

The text itself is strictly of the Western recension which is the same as our *textus receptus*. It is, however, carelessly written as may be seen from the number of omissions due to homoeoteleuta and to sheer negligence. The following examples will suffice to prove this statement.

(1) Omissions due to homoeoteleuta. — There are no fewer than twenty-five omissions due to this cause.

(1) Isa. VI 5 יֹשֵׁב . . . . . אָנֹכִי fol. 5*a*
וּבְתוֹךְ עַם־טְמֵא שִׂפָתַיִם אָנֹכִי

(2) „ XXVIII 11 קָו לָקָו . . . . . צַו לָצָו „ 19*b*
צַו לָצָו קָו לָקָו

(3) „ XXIX 8 וְהִנֵּה . . . . . הַצָּמֵא „ 20*b*
וְהִנֵּה שׁוֹתֶה וְהֵקִיץ

(4) „ XLVI 4 וַאֲמַלֵּט . . . . . אֶסְבֹּל „ 35*a*
אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא וַאֲנִי אֶסְבֹּל

XXIV 12 he remarks ובספר מדוייק ממני (fol. 140*b*) and on וּבָהּ, which is the original reading in XXXIII 10, he states בספר אחר וכם (fol. 150*b*).

(5) Isa. LVI 2 יָדוֹ . . . . . שֹׁמֵר fol. 41*a*
שַׁבָּת מֵחַלְּלוֹ וְשֹׁמֵר

(6) „ „ 11 הָבֵין . . . . . לֹא יָדְעוּ „ 41*b*
שָׂבְעָה וְהֵמָּה רֹעִים לֹא יָדְעוּ

For other instances see: (7) Jerem. III 9, fol. 51*a*; (8) Jerem. XXXIII 8, fol. 84*a*; (9) Jerem. XXXIII 11, fol. 84*a*; (10) Jerem. XXXVIII 3—6, fol. 90*b*; (11) Jerem. XLIV 1, fol. 97*b*; (12) Ezek. XX 30, 31, fol. 134*b*; (13) Ezek. XXV 3, fol. 141*b*; (14) Ezek. XXVI 18, fol. 143*a*; (15) Ezek. XXVIII 24, 26; XXIX 4, fol. 145*b*; (16) Ezek. XXXIII 22, fol. 151*a*; (17) Ezek. XXXVI 1, fol. 153*b*; (18) Ezek. XXXIX 11, fol. 158*b*; (19) Ezek. XLVI 2, fol. 164*b*; (20) Ezek. XLVIII 13, fol. 167*b*; (21) Hosea III 4, 5, fol. 170*a*; (22) Zeph. II 2, fol. 197*b*; (23) Zeph. III 20, fol. 198*b*; (24) Zech. III 7, fol. 202*b*; (25) Zech. XIV 19, fol. 210*b*. In all these instances the Nakdan who revised the text duly supplied the omissions in the margin.

(2) Omissions due to negligence. — Of the numerous omissions which are due to the carelessness of the Scribe I subjoin the following examples. In Isa. XXV 11 הַשֹּׂחֶה *the swimmer,* is omitted, which spoils the sense and mars the rhythm. In XXVII 9 יַעֲקֹב *Jacob,* is left out and the passage now states "by this, therefore, shall the iniquity of be purged". In XXIX 6 תִּפָּקֵד *thou shalt be visited,* is omitted, and the clause is simply "from the Lord of hosts with thunder". In XXXII 16 מִשְׁפָּט *judgment,* is left out and we have it "then shall dwell in the wilderness" and we are not told what is to dwell there. In XXXVI 1 עָרֵי *the cities of,* is omitted and the passage as it now stands makes the clause impossible to construe. To indicate all the careless omissions which make the text talk nonsense would fill several pages. The Nakdan, however, who revised the consonantal text of the Scribe, has in all these passages supplied the omissions in the margin.

In the sectional divisions of the text, this MS. differs materially from the *textus receptus*. Thus for instance in Isaiah alone it has no section in 24 instances in which the present text has a Section[1] and *vice versa* it has a Section in ten passages in which there is no Section in the received text.[2]

A remarkable feature of this MS. is the absence of the *Raphe* stroke over the aspirated letters (בגדכפת), a fact which I have hitherto not noticed in any other Massoretic Codex.

The graphic sign *Kametz*, however, has here its primitive form which is simply the *Pathach* with a dot under it in the middle as it is in the other MSS.

The *Metheg* or *Gaya* is very rarely used and even the vowels before a composite *Sheva* have no *Metheg*, as will be seen from the following examples which I take from one page (fol. 23*a*).

כְּמַחֲבֵא	*as a hiding from*	Isa.	XXXII	2
יַעֲשֶׂה	*it will work*	„	„	6
לַעֲשׂוֹת	*to practice*	„	„	6
שַׁאֲנַנוֹת	*that are at ease*	„	„	9, 11
וַחֲגֹרָה	*and gird*	„	„	11
תַּעֲלֶה	*shall come up*	„	„	13
מַעֲשֵׂה	*the work of*	„	„	17
וַעֲבֹדַת	*and the service of*	„	„	17

The *Yod* (י) of the third person future after *Vav* conversive (ו) has frequently no *Dagesh*. Here again I simply take the illustrations from one page of the MS. (fol. 95*a*).

[1] Comp. Isa. I 18; V 22; VIII 3, 19; XVI 5; XVII 9; XIX 8; XX 3; XXIII 15; XXXV 1; XXXVI 1, 16; XXXVII 1, 15, 36; XL 17, 25; XLII 14; XLVII 1; XLVIII 3; XLIX 24; LIII 1; LXII 6; LXIV 15.

[2] Comp. Isa. XIII 5, 16, 17; XVII 7; XXIV 9; XXVII 5; XXX 26; XLIII 25; LVI 7; LXVI 15.

וַיִּשְׁבְּ	*and he carried away captive*	Jerem.	XLI	10
וַיִּשְׁבֵּם	*and he carried them away captive*	„	„	10
וַיִּקְחוּ	*and they took*	„	„	12
וַיֵּלְכוּ	*and they went*	„	„	12
וַיִּמְצְאוּ	*and they found*	„	„	12
וַיִּשְׂמְחוּ	*and they were glad*	„	„	13
וַיִּקַּח	*and he took*	„	„	16

The conceit of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant, or of putting a *Dagesh* into the first letter of a word when the preceding word ends with the same letter, or into consonants which follow a gutteral with silent *Sheva,* finds no support in this MS.[1] as will be seen from the following examples.

סְרִרִים	Isa.	I	23	שְׁאַל־לְךָ	Isa.	VII	11	אֱלִים	Isa.	I	15
הַחֹקְקִים	„	X	1	עַל־לֵב	„	XL	2	לְחַמְנוּ	„	IV	1
נְדָדָה	„	„	31	עַל־לֵב	„	XLII	25	וּלְמַחְסֶה	„	„	6
סִבְכֵי	„	„	34	כָּל־לֵב	Ezek.	XXI	12	נָחְשְׁבוּ	„	V	28
וְצִרְרֵי	„	XI	13	בֶּן־נְתַנְיָהוּ	Jerem.	XL	8	הַעְמֵק	„	VII	11

בֵּית־אֵל *Beth-El,* which occurs ten times in the Latter Prophets, is not only written uniformly in two words, but has in five instances two distinct accents[2] and in one instance is in two separate lines *Beth* (בֵּית) being at the end of one line and *El* (אֵל) at the beginning of the next line.[3]

A most important contribution which this MS. makes to Biblical criticism is the fact that it has still retained the abbreviated form of writing in at least one instance. Thus in Isa. XLIV 21 (fol. 23*a*) we have the abbreviation ישר for ישראל *Israel.*[4]

The relative positions which the *Kethiv* (כתיב) or the textual reading and the *Keri* (קרי) or the official and

[1] *Vide supra,* Part II, chap. I, pp. 116—134.

[2] Comp. Jerem. XLVIII 13; Hosea X 15; Amos V 5, 6; VII 13.

[3] Amos VII 10, fol. 183*b*.

[4] *Vide supra,* Part II, chap. V, p. 166 &c.

authoritative marginal substitute occupy in this MS. have still to be considered, inasmuch as they throw light upon the treatment which these variants have received in other MSS. and especially in the early editions. An analysis of these official variations in Isaiah will enable the student to form an approximate conclusion as to their proper position in the other books of the Hebrew Scriptures.

In Isaiah there are no fewer than sixty-one official *Keris* or different marginal readings which the Massorah directs us to substitute for the textual reading or the *Kethiv*. Of these, thirty actually occupy the text itself or are the substantive readings in this MS. and there is no indication whatever that they are the *Keri*.[1] In seventeen instances the *Kethiv* or the consonants in the text have not only the vowel-points of the alternative reading, but have against them in the margin the *Keri* or the vowel-less consonants of the official reading[2] as the vowel-signs are already given with the textual consonants to which they do not belong, whilst in fifteen instances we have the strange appearance of the *Kethiv* or the consonants of the text exhibiting vowel-points which belong to other consonants or to the *Keri* without the official reading to which these graphic signs belong being given in the margin.[3]

The interest which attaches to this MS. arises from its supposed great antiquity. At the end of the Codex

[1] They are: Isa. III 8, 16; V 29; IX 2; X 6, 13, 13, 13, 32; XII 5; XIV 9; XVI 3; XXIII 12; XXV 10; XXVI 20; XXVIII 15, 15; XXIX 11; XXX 6; XXXII 7, 15; XXXVII 30; XLI 23; XLII 20, 24; XLV 2; XLVII 13; XLIX 13; LVII 19; LVIII 14.

[2] They are as follows: Isa. III 15; IX 6; XIII 16; XVI 3; XXIII 13; XXX 32; XXXVI 12, 12; XLIV 24; XLVI 11; XLIX 5; LII 5; LIV 16; LXIII 9; LXV 4, 7; LXVI 17.

[3] Comp. Isa. XV 3; XVI 7; XVIII 4; XXVI 20; XXX 5, 32; XXXV 2; XXXIX 2; XLIV 17; XLIX 6; LII 2; LV 13; LVI 10; LX 21; LXII 3.

(fol. 213*b*) there is a slip of parchment with the following words:

נביאים אחרונים
כתיבת יד רבינו תם

The Latter Prophets
A MS. of Rabenu Tam.

It is self evident that the slip could not have been written by this celebrated Scholar who was the grandson of Rashi and who was born circa A. D. 1100 and died 1171, since he would not describe himself as *Rabenu Tam* = ***Our Pious Rabbin.***[1] If this slip has not been attached by a later owner in order to exhance its value, it describes the MS. as having formed part of Rabenu Tam's Library and in that case the Codex would at least be of the twelfth century. Whilst Kennicott, who devotes to it two and half lines of description, ascribes it to the beginning of the 15th century,[2] the late Dr. Margoliouth, as will be seen from the following extract, assigns it to the *sixth* century.

The work bears internal evidence that it was written at different times and I say without reserve that the greatest part of the MS. is of the sixth century. I have investigated all the known MSS. in Europe and Asia and have in consequence become acquainted with their different calligraphies. I, therefore, claim the right to pass a judgment independent of Kennicott and De Rossi. Kennicott was most assuredly led astray by the inscription of the MS. כתיבת יד רבינו תם *a MS. of Rabanu Tam.* I have collated the very oldest MS. at Guber in the neighbourhood of Damascus which the Jews ascribe as belonging to the third century. The older portions of the MS. in question [i. e. Add. 4708] agree with that Codex in the writing. Moreover, I have seen the splendid and valuable MS. at Damascus which the Jews assert to be 1300 years old. Our MS. [i. e. Add. 4708] is much older than that one. The MS. at Guber and the first part of 126 [= Add. 4708] are according to my opinion of the sixth century.[3]

[1] Comp. Kitto, *Cyclopaedia of Biblical Literature* s. v. ***Tam***, Vol. III, p. 945.

[2] Comp. *Dissentatio Generalis*, Cod. 126, p. 387, ed. Bruns Bronwik 1783.

[3] Das Werk trägt selbstbestimmende Spuren an sich, dass es zu verschiedenen Zeiten geschrieben wurde, und ich sage ohne Zurückhaltung, dass

It will be seen that Dr. Margoliouth bases his conclusion solely upon the calligraphy of the MS. Dr. Heidenheim, however, who has subjected the Codex to an extensive collation in four separate articles,[1] says that though he does not venture with Dr. Margoliouth to place it in the sixth century, still maintains that it may have been written between the sixth and the eighth centuries and that at all events it is the oldest Codex in Europe. His reasons for assigning it to this early period are (1) the form of the letters and (2) the variations which occur in this MS. and which agree with the Septuagint. He, therefore, concludes that it must date from a time when the Jews were not only still familiar with the Septuagint, but when Judaism still acknowledged the authority of this ancient Version.

As regards the first statement, we have already adverted to the fact that the characters exhibited in this MS. are a later form of development than those in Codices

der grösste Theil des Manuscripts aus dem sechsten Jahrhundert ist. Ich habe alle bekannten Manuscripte Europas und Asiens untersucht und bin hierdurch mit den verschiedenen Kalligraphien derselben vertraut geworden. Ich glaube darum das Recht beanspruchen zu dürfen, ein von Kennicott und De Rossi unabhängiges Urtheil zu fällen. Kennicott wurde ganz gewiss durch die Aufschrift des Manuscripts כתיבת יד רבינו חם irre geleitet. Ich habe das sehr alte Manuscript zu Guber in der Nähe von Damaskus, das die Juden als aus dem dritten Jahrhundert stammend ausgeben, collationirt. Die älteren Theile des in Frage stehenden Manuscripts Kennicott 126 stimmen mit diesem Manuscript hinsichtlich der Schreibweise überein. Ferner habe ich das pracht- und werthvolle Manuscript zu Damaskus gesehen, wofür die Juden ein Alter von 1300 Jahren beanspruchen. Unser Manuscript (d. h. Ken. 126) ist viel älter als jenes. Das Manuscript von Guber und der erste Theil des von 126 Ken. sind meiner Ansicht nach aus dem sechsten Jahrhundert u. s. w. Comp. Heidenheim, *Deutsche Vierteljahrsschrift für Englisch-theologische Forschung*, Vol. I, p. 263, note. Gotha 1861 - 62.

[1] Comp. *Deutsche Vierteljahrsschrift* &c., Vol. I, pp. 259—274; 396—405; 552 - 562; Gotha 1861—62. Vol. II, pp. 72—79, Gotha 1865.

Nos. 1 and 2 of this List which belong to the ninth and tenth centuries. Indeed the writing is such as we meet with in the Sephardic Codices of the twelfth and thirteenth centuries. This is the period to which the Codex would now be assigned by any student who is acquainted with the present state of Hebrew Palaeography. The second argument which Dr. Heidenheim bases upon the variations in this MS. ignores the fact that the Codex is carelessly written and the few among the numerous omissions, which happen also to be omissions in the Septuagint, were either supplied by the Scribe himself or by the first Nakdan who certainly was a contempory of the original Scribe.

This Codex is No. 126 in Kennicott's List.

No. 11.

Add. 9398.

This MS., which is a huge folio and consists of 316 leaves, is written in a beautiful German hand probably of the 14th century. It contains the second and third divisions of the Hebrew Scriptures, i. e. the Prophets and the Hagiographa with the exception of the Five Megilloth. Though the Megilloth form a constituent part of the Hagiographa they have been removed from the third division and appended to the Pentateuch for ritual purposes which is often the case both in MSS. and in the early editions.[1] This shows beyond doubt that the MS. before us is the second Volume of the original Codex and that the first Volume, which consisted of the Pentateuch and the Five Megilloth and probably also of the Haphtaroth, is missing.

The order of the Prophets is that exhibited in Column I in the Table on page 6, whilst that of the

[1] *Vide supra,* Part I, chap. I, p. 4.

Hagiographa is the same as in the early editions which is shown in Column VIII in the Table on page 7 only without the Megilloth. The text is furnished with vowel-points and accents. Each folio is divided into three columns, and each column, as a rule, has thirty-four lines. The upper margin on each page has two lines of the Massorah Magna and the bottom margin three lines, whilst the outer margins and the margins between the columns contain the Massorah Parva. The first word of each book is in large letters. The Massoretic Summary, giving the number of verses, the middle verse and the Sedarim, which is usually appended to each book, is not given at the end of the books.

Though the text as a whole is that of the Western School which is the *textus receptus,* it exhibits many variations from the Massoretic recension in its orthography, the vowel-points, the accents and the readings. Thus for instance when a word is too large for the end of the line not only is the abbreviated form of it used to fill up the line and the whole word is repeated at the beginning of the next line, but the abbreviated part is sometimes given in the margin as is the case in Josh. XII 20, 22, 23. Here the expression אֶחָד *one* could not be got into the line. The Scribe, therefore, put in all the three instances the letters *Aleph* (א) and *Cheth* (ח) into the text and gives the *Daleth* (ד) in the margin.[1]

The extent to which the text deviates from the present Massoretic recension in the consonants and the vowel-points may be approximately inferred from the following collation of one chapter.

M. T.	MS.			M. T.	MS.		
הָעֲרוּכוֹת	הָעֲרוּבוֹת	Josh. II	6	אֶל־אשה	בֵּית־אשה	Josh. II	1
יִשְׁכָּבוּן	יִשְׁכָּבוּ	„	„ 8	לַחְפֹּר	לַחְפֹּר	„	„ 3
אֶת־כָּל־הָאָרֶץ	אֶת־כָּל־הארץ	„	„ 9	לִסְגֹּר	לִסְגֹּר	„	„ 5

[1] *Vide supra,* Part II, chap. V, pp. 165—166.

M. T.	MS.				M. T.	MS.			
וְאֶת־אביך	אֶת־אבִיך	Josh. II	18		לְסִיחֹן	לְסִיחוֹן	Josh. II	10	
וְאָנַחְנוּ	וָאֲנַחְנוּ	„	„	19	אֹתָם	אוֹתָם	„	„	10
נְקִים	נְקִיִם	„	„	19	אחותי אַחְיֹתַי כ	אַחְיוֹתַי	„	„	13
דְּבָרֵינוּ	דְּבָרִינוּ	„	„	20	נַפְשֹׁתֵינוּ	נַפְשׁוֹתֵינוּ	„	„	13
נְקִים	נְקִיִם	„	„	20	נַפְשֵׁנוּ	נַפְשֵׁינוּ	„	„	14
מִשְׁבְּעָתֵךְ	מִשְׁבּוּעָתֵךְ	„	„	20	תַּגִּידוּ	תַּגִּידִי	„	„	14
כֵּן־הוּא	כֵּן־הוּא	„	„	21	דְּבָרֵנוּ	דְּבָרֵינוּ	„	„	14
בְּיָדֵנוּ	בְּיָדֵינוּ	„	„	24	וַתּוֹרִדֵם	וַתּוֹרִידֵם	„	„	15
וּבִינוּ וּבֵינָיו כ	וּבֵינָיו	„	III	4	נְקִים	נְקִיִם	„	„	17
בַּמִּדָּה	בָּמִדָּה	„	„	4	מִשְׁבְּעָתֵךְ	מִשְׁבּוּעָתֵךְ	„	„	17

Some of these variations have been altered by the original Scribe and some by the Nakdan who revised the Codex.

It has the two verses in Joshua XXI, viz. 36, 37, with the usual vowel-points and accents, without any remark that they are absent in other Codices. It also has Neh. VII 68, but without the vowel-points and accents, and with the Massoretic Annotator's remark in the margin that this verse does not belong to the description here given.[1]

בֵּית־אֵל *Beth-el* is uniformly written in two words, and though the *Metheg* is expressed before a composite *Sheva* or *Segol* it is used most arbitrarily, as will be seen from the following examples taken from two pages.

וַיְהִי	Josh. II	5		כַּאֲשֶׁר	Josh. I	3		
וְהָאֲנשִׁים	„	„	7	וֶאֱמֹץ	„	„	7	
הָאֱמרִי	„	„	10	לַעֲשׂוֹת	„	„	7	
הֶחֱרִמתֶם	„	„	10	הָאֲנשִׁים	„	II	3, 4, 5	
וָאֲנַחְנוּ	„	„	19	וְהָאֲנשִׁים	„	„	4, 5	

The *Dagesh* in the suffix third person singular is not placed in the body of the *He* (ה), but under it as if it were the graphic sign *Chirek* (ה), e. g. וּשְׁמָהּ *and her name* Josh. II 1; לָהּ *to her* Josh. II 6, 14; בֵּיתָהּ *her house* Josh. II 15 &c.

[1] סוסים ופרדים אין היחש השני Comp. fol. 276 *a*.

This is a feature which is generally characteristic of MSS. belonging to the German School.

It has no *Dagesh* in a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word, as will be seen from the following:

אל־לשון	Josh.	XVIII 19	בן־נון	Josh.	I 1 &c.
בכל־לבבכם	„	XXII 5	עם־משה	„	„ 5 &c.
בניכם מחר	„	„ 27	בניכם מחר	„	IV 6
וחזקתם מאד	„	XXIII 6	בצאתם ממצרים	„	V 5
			היצאים ממצרים	„	„ 6

It has no *Dagesh* in a consonant which follows gutturals with silent *Sheva*. Comp. לַחְמֵנוּ Josh. IX 12; יַעְזֹר XIII 25, XXI 37; וְלַחְמָם XV 39; מַחֲלָה XVII 3. Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with a simple *Sheva* is followed by the same consonant. Comp. בָּזְזוּ Josh. VIII 27, XI 14. It has, however, סָבְבוּ Josh. VI 15, fol. 6*a*, and וַיִּרְצְצוּ Judg. X 8, fol. 24*b*, thus showing that this practice was already beginning to be introduced into MSS. of the German Schools.

In one instance the Massoretic Annotator gives the alternative reading of Spanish Codices. Thus in Jerem. LI 3, where this MS. reads וְאַל . . . אַל the negative particle, the Reviser tells us that this reading is in accordance with Rashi, but that the Spanish Codices read it וְאֶל־ *unto, against.*[1]

In another place, where the text of this MS. reads חֲנוּרֵי (Ezek. XXIII 15) the participle passive plural construct, the Massoretic Annotator states that he had found it in other Codices חֲנוֹרֵי adjective plural construct, which is the reading of the *textus receptus*, though he does not

[1] רשי פי׳ וְאַל וכספרי אספסי וְאֶל Comp. fol. 131*a*. For the important difference in the sense of the passage which this variation yields see above Part II, chap. XI, p. 317.

specify the MSS.[1] On three occasions the Massoretic Annotator appeals to the Massorah, twice against the readings in the MS. and once in support of it and against Rashi. Thus on Nah. I 1, where the MS. has חָזוֹן *vision,* the absolute, he states that according to the Massorah it is חֲזוֹן *the vision of,* in the construct.[2] On Nah. II 14, where the MS. has רִכְבָּהּ *her chariots,* he states that Rashi explains it without the suffix, but that the Massorah supports the MS. reading.[3] On Neh. XI 17 again, where the MS. reads מִיכָה *Michah,* with *He* at the end, he states that according to the Massorah it is with *Aleph* (מִיכָא).[4]

Besides other omissions, this Codex contains no fewer than thirty-two which are entirely due to homeoteleuta.[5] One of these omissions is of special interest inasmuch as it confirms the instance we have adduced from 1 Kings VIII 16. We have shown that the phrase omitted in Kings is preserved in the parallel passage in 2 Chron.

[1] חֲגוֹרֵי מצ' חֲגוֹרֵי Comp. fol. 144*a*.

[2] חָזוֹן במס חֲזוֹן Comp. fol. 194*b*.

[3] רִכְבָּהּ רש"י פירש רִכְבָּהּ והמס מפ' ה Comp. fol. 194*b*.

[4] מִיכָה מצ' במס כת' א Comp. fol. 278*b*.

[5] Comp. (1) Josh. II 16, fol. 2*a*; (2) Judg. IX 2, fol. 23*b*; (3) Judg. IX 20, fol. 25*a*; (4) 1 Sam. X 18, fol. 37*a*; (5) 1 Sam. XV 3, fol. 41*a*; (6) 1 Sam. XXIII 18, fol. 46*b*; (7) 2 Kings II 13, 14, fol. 85*a*; (8) 2 Kings III 4, fol. 85*b*; (9) 2 Kings IV 43, fol. 87*a*; (10) 2 Kings VII 4, fol. 88*b*; (11) 2 Kings XI 11, fol. 91*b*; (12) Jerem. XXV 35, 36, fol. 115*b*; (13) Jerem. XXXII 37, fol. 120*b*; (14) Ezek. VIII 5, fol. 136*a*; (15) Ezek. XIV 22, 23, fol. 139*a*; (16) Ezek. XX 5, fol. 142*a*; (17) Ezek XXXI 18, fol. 148*b*; (18) Ezek. XXXVII 16, fol. 152*a*; (19) Ezek. XL 44, fol. 154*b*; (20) Isa. XXXVII 29, fol. 172*a*; (21) Isa. XXXIX 4, fol. 173*a*; (22) Hosea XIV 7, fol. 186*b*; (23) Jonah III 3, 4, fol. 192*a*; (24) Ps. CXXIX 2, 3, fol. 232*a*; (25) Neh. I, 2, 3, fol. 272*a*; (26) 1 Chron. VI 20, 21, fol. 283*b*; (27) 1 Chron. VI 59, fol. 284*a*; (28) 1 Chron. VIII 32, fol. 285*a*; (29) 1 Chron. XXIII 5, fol. 292*b*; (30) 2 Chron. VI 6, fol. 298*b*; (31) 2 Chron. XXIII 8, fol 307*b*; and (32) 2 Chron. XXV 25, fol. 309*a*

VI 6.[1] Now in this MS. the Scribe has not only omitted this very passage which the ancient Scribe omitted in 1 Kings VIII 16, but the whole verse, because both verses five and six end with the same expression, viz. יִשְׂרָאֵל *Israel.* Some of these omissions have been supplied in the margin by the original copyist and some by different Nakdanim who periodically revised the text.

There is one feature, though not peculiar to this MS., which is yet to be noticed. The Scribe or the Nakdan has often erased a reading because it was either a mistake or contrary to the Massorah and left the erased space vacant.[2] When a subsequent reviser supplied the missing word or words he could not always fit them into the space and he was, therefore, obliged to write the suppletive smaller. This accounts for ארץ Isa. XVI 1 being smaller in Codex No. 9, from which Dr. Heidenheim has drawn such a remarkable conclusion[3] as to the antiquity of the MS.

A remarkable omission occurs at the end of Jeremiah. On fol. 132*b* Jeremiah LII 29—34 are omitted and the suppletive is by a much later hand. The cause of the omission is due to a practice which obtained among the copyists and which was followed by the early printers. When the Scribe wanted to finish a book within a certain number of leaves and was anxious to begin the text of the next book on a fresh folio, he not unfrequently had only one or two columns on the last folio and left the space of the other columns entirely blank. If the text which was to occupy the last leaf was small in quantity the Scribe gradually diminished the length of the lines and thus produced a kind of tapering apex, as will be

[1] *Vide supra,* Part II, chap. VI, pp. 174, 175.

[2] Comp. folios 36*b*; 37*a*; 86*a*–*b*; 113*b*; 114*a*; 173*a* &c. &c.

[3] Comp. *Deutsche Vierteljahrsschrift für Englische Theologie,* Vol. I, p. 267, Gotha 1861.

seen on folio 101*a*—*b* of this very Codex where the end of Kings is so arranged. The Scribe of the MS. before us had manifestly reserved the last six verses of Jeremiah for such an arrangement on a special folio which he, however, omitted to insert.

According to a note on fol. 113*b* this MS. was purchased for ten gold florins in the year 1436, by Abraham b. Joel Cohen who records that he effected this transaction on the second of Sivan of that year.[1] From a memorandum which is signed by Dr. Adam Clarke and which is attached to the MS. we learn that this Codex was one of a collection of ten MSS. and this distinguished Divine acquired the whole collection in 1823. As this memorandum is of interest to Biblical students I subjoin the following extract.

These MSS. have been long preserved in two families; first in that of ***Shultens,*** and since the year 1726 in that of Mr. ***John Van der Hagen.***

They seem to have been an heirloom in the latter family; and to have descended regularly to *that son* in the family who should enter into the *sacred Ministry*; but on the death of the Revd. ***John Van der Hagen,*** about the year 1797, the son who was expected to enter the sacred Order, having refused to do so, the family agreed to sell the Library, containing these ***Ten MSS.,*** by public auction, and they were accordingly advertised to be sold at ***Utrecht*** in June 1823.

I requested the late ***Mr. Wm. Baynes,*** to go over and buy them for me. They were marked in the Cat. as ***ten*** different ***Lots;*** at his request, the ***ten lots*** were sold in ***one*** . . .

Mr. Baynes, who was *then* my *agent,* said "he had difficulty to buy them, as some of the Professors in that University wished them not to go out of the Country; but when they learnt that they were for me, they were satisfied, as they concluded, they would then be sacred to the use of Biblical Criticism".

Haydon Hall, Pinner, Middlesex ***Adam Clarke.***
April 16 1832.

[1] זה הספר קניתי בער עשרה זהובי והניתי בו יומם ולילה וּלְמֹעַן אביל (?) לפרט אני אברהם בר יאל הכהן המכונה . . . . אמכר ונכתב יום ב׳ סיון: Comp. fol. 113*b*.

The whole of this important Collection consisting of the ten MSS. were bought by the British Museum from the Rev. J. B. Clarke the son of Dr. Adam Clarke in February 1834.

No. 12.

Add. 9399.

This Codex is the second of the Collection of ten MSS. which Dr. Adam Clarke purchased at Utrecht. Like its predecessor (No. 10) it is a large folio written in a beautiful German hand circa A. D. 1250 and contains Isaiah, Ezekiel, the Twelve Minor Prophets and the Hagiographa. The text which is that of the Western recension and which is furnished with the vowel-points, the accents and both the Massorahs Parva and Magna, deviates in many respects from the *textus receptus*.

In its present form the MS. consists of 249 folios. Each folio has three columns and each column, as a rule, has 30 lines. The upper margin of each folio has two lines, of the Massorah Magna and the lower margin three lines, whilst the outer margins and the margins between the columns contain the Massorah Parva. The order of the Hagiographa is Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Psalms, Proverbs, Job, Daniel, Ezra-Nehemiah and Chronicles. It will be seen that this order does not coincide with any of the sequences exhibited in the Table on page 7, though when taken separately the Five Megilloth coincide with the order of Column III in the Table on page 4, whilst the rest of the Hagiographa coincide with the sequence exhibited in Column VIII in the Table on page 7 which is followed in the early editions. It is to be regretted that Ezek. XXVIII 13*b*—XXXIX 2; 2 Chron. XVI 5—XXVIII 9*a* and XXXVI 12*b*—23 are missing. The first word in Isaiah

and in all the books in the Hagiographa is in large ornamental letters. In the other books of the Prophets the blank space reserved for the ornamental initial word has not been filled up.

Both the writer of the Codex and the original owner for whom it was written are mentioned in different parts of the MS. Whilst at the end of the Psalms the Scribe simply finishes the book with the pious ejaculation *Be of good courage, and let us be courageous, may the Scribe never be hurt,*[1] which is frequently appended to a book, or to one of the three divisions of the Hebrew Scriptures, or to the end of the whole volume especially in MSS. of the German School, he gives in two places his own name in this customary phrase. Both at the end of Malachi and at the end of Job he adds *Be of good courage and let us be courageous, may Solomon the Scribe never be hurt.*[2] In accordance with the custom which obtained in the German School he also indicates his name in the text itself. Thus in 1 Chron. XXIII 1 and 2 Chron. VI 1 where שְׁלֹמֹה *Solomon* begins the line, he marked it with a flourish in both instances to show his name.[3] The name of the patron for whom he wrote the Codex, the Scribe gives in hollow letters in the large ornamental word שִׁיר *Song,* with which the book of Canticles begins. Within the thick strokes of the letters are the words *Jacob the son of the Saint R. Joetz.*[4]

The text itself which is that of the Western School exhibits a number of variations from the present Massoretic text in the orthography, in the consonants, in the vowel-points and the accents, the most important of which I have

[1] חזק ונתחזק הסופר לא יזק Comp. fol. 147*a*.

[2] חזק ונתחזק שלמה הסופר לא יזוק Comp. fol. 83*a*, 178*b*.

[3] Comp. fol. 227*b* and 235*b*.

[4] יעקב בן הקדוש ר׳ יועץ Comp. fol. 86*b*.

noticed in the notes to my edition of the Bible. The following collation of the first chapter of Ezekiel with the Massoretic text will show approximately the extent of these variations:

Massor. Text	MS.		Massor. Text	MS.	
בְּתוֹךְ	בְּתוֹךְ	Ezek. I 1	לְאַרְבַּעְתָּם	לְאַרְבָּעְתָּם	Ezek. I 16
עַל־נְהַר	עַל־נְהַר־	„ „ 1	וְנִבְּתָם	וְנִבֹּתָם	„ „ 18
לְיָלְוֹת הַמֶּלֶךְ	לְיָלְוֹת הַמֶּלֶךְ	„ „ 2	מְלֵאוֹת	מְלֵאוֹת	„ „ 18
עַל־נְהַר	עַל־נְהַר־	„ „ 3	הָאוֹפַנִּים	הָאוֹפַנִּים	„ „ 19
הַחַשְׁמַל	הַחַשְׁמַל	„ „ 4	עַל־אֲשֶׁר	עַל־אֲשֶׁר	„ „ 20
מִתַּחַת כִּנְפֵיהֶם	מִתַּחַת כַּנְפֵיהֶם	„ „ 8	וְהָאוֹפַנִּים	וְהָאוֹפַנִּים	„ „ 20
אַרְבַּעַת	אַרְבַּעַת	„ „ 8	לְעִמָּתָם	לְעִמָּתָם	„ „ 20
יִסַּבּוּ	יִסַּבּוּ	„ „ 9	לְעִמָּתָם	לְעָמָתָם	„ „ 21
בְּלֶכְתָּן	בְּלֶכְתָּן	„ „ 9	הַחַיָּה	הַחַיִּת	„ „ 22
אִישׁ	אִישׁ	„ „ 9	לְאִישׁ	לְאִישׁ	„ „ 23
חֹבְרוֹת	חֹבְרוֹת	„ „ 11	גְּוִיּוֹתֵיהֶם	גְּוִיּוֹתֵיהֶם	„ „ 23
גְּוִיּוֹתֵיהֶנָּה	גְּוִיּוֹתֵיהֶנָּה	„ „ 11	תִּרְפֶּינָה כִּנְפֵיהֶם	תִּרְפֶּינָה כַּנְפֵיהֶן	„ „ 24
אֶל־אֲשֶׁר	אֶל אֲשֶׁר	„ „ 12	מֵעַל	מֵעֵל	„ „ 25
הַלַּפִּידִים	הַלַּפִּדִים	„ „ 13	כְּמַרְאֵה אש	כְּמַרְאֵה־אֵשׁ	„ „ 27
וְהִיא מתהלכת	הִיא מתהלכת	„ „ 13	בָּשָׂן	בָּשָׂן	„ „ 28
הָאוֹפַנִּים	דְּמוּת	„ „ 16	דְּמוּת	דְּמוּת	„ „ 28

One of the remarkable features of this MS. is its use of actual abbreviations when a word is too long to be got into the line. As this is an important contribution to textual criticism, corroborating what we have stated on this point,[1] I subjoin the following examples:

fol.	33*a*	מְמַרְאֵה = מִמַּרְאֵה	Ezek.	I	27
„	34*b*	סְבִיבֹתֶיךָ = סְבִיבֹתַיִךְ	„	V	7
„	35*a*	גְּלוּלֵיכֶם = גִּלּוּלֵיכֶם	„	VI	6
„	35*a*	בָּרָע = בָּרָעָב	„	„	12
„	40*b*	הֶאֱכַלְתִּי = הֶאֱכַלְתִּיךְ	„	XVI	19
„	40*b*	הַמְנָאֲפֶת = הַמְנָאֶפֶת	„	„	32
„	40*b*	בְּתַזְנוּתַי = בְּתַזְנוּתַיִךְ	„	„	33, 36

[1] *Vide supra*, Part II, chap. V, pp. 165—170.

fol.	41*b*	בְּצִדְקָתְךָ =	Ezek.	XVI	52
„	44*a*	וְנִשְׁפַּטְתִּי =	„	XX	35
„	48*a*	לְהַשְׁמִעוֹת =	„	XXIV	26
„	51*a*	כַּמִּדּוֹ =	„	XL	28
„	57*a*	וּמָאתָיִם =	„	XLVIII	17
„	57*a*	תְּבוּאָתָהּ =	„	„	18
„	57*a*	רְבִיעִית =	„	„	20
„	238*a*	הַמִּסְכְּנוֹת =	2 Chron.	VIII	6
„	238*a*	מִשְׁמְרוֹתָם =	2 „	„	14

In all these instances a later reviser has supplied the letters in a smaller hand.

Another remarkable feature in this MS. in the division of the Psalter into 159 Psalms. The variation in the number is due to several causes, as will be seen from the following explanation. Up to Psalm LVI the MS. and the printed text coincide. Owing, however, to the homoeoteleuton in Psalms LVII 1 and LVIII 1 the Scribe omitted Psalm LVII. Hence from Psalm LVII to Psalm LXXVII the numbering in the MS. is one Psalm less, that is Psalms LVIII—LXXVII of the printed text are Psalms LVII—LXXVI in the MS. As Psalm LXXVIII of the printed text is divided into two Psalms in the MS., viz. (1) verse 1—37 and (2) verse 38—72, this restores the evenness in the numeration between the MS. and the printed text up to Psalm XCIII. But here again a divergence takes place, since Psalms XCIV and XCV of the printed text are one Psalm in the MS. so that Psalms XCVI—CXIV of the printed text are Psalms XCV—CXIII in the MS. Hence Psalms XCVI—CXIV are Psalms XCV–CXIII or one number behind in the MS. Henceforth the divergence is gradually increasing in the MS. Thus Psalms CXV and CXVI are each two Psalms in the MS, viz. CXV 1—11 is CXIV in the MS. CXV 12—18 is CXV; Psalm CXVI 1—11 is CXVI in the MS. and CXVI 12—19 is CXVIII in the MS. Psalms CXVII to CXVIII 4 are one Psalm, i. e. CXVIII in the MS. and Psalm

CXVIII 5–29 is two Psalms in the MS., viz. CXVIII 5—24 is Psalm CXIX, and Psalm CXVIII 25—29 in the printed text is Psalm CXX in the MS.; Psalm CXIX of the printed text constitutes eight Psalms in the MS. CXXI—CXXVIII. Hence Psalms CXX—CXXVII are Psalms CXXIX–CXXXVI. The two Psalms CXXVIII and CXXIX are one Psalm, i. e. CXXXVII in the MS. so that Psalms CXXX—CL are CXXXVIII–CLIX in the MS. The following Table will exhibit the difference between the MS. and the Massoretic text.

	Printed text			*MS.*
Psalms	I—LVI		=	I—LVI
„	LVII		=	°
„	LVIII - LXXVII		=	LVII—LXXVI
„	LXXVIII	1 37	=	LXXVII
„	„	38—72	=	LXXVIII
„	LXXIX - XCIII		=	LXXIX—XCIII
„	XCIV—XCV		=	XCIV
„	XCVI–CXIV		=	XCV - CXIII
„	CXV	1—11	=	CXIV
„	„	12—18	=	CXV
„	CXVI	1 - 11	=	CXVI
„	„	12—19	=	CXVII
„	CXVII CXVIII	4	=	CXVIII
„	CXVIII	5—24	=	CXIX
„	CXVIII	25—29	=	CXX
„	CXIX	1 - 16	=	CXXI
„	„	17—40	=	CXXII
„	„	41—64	=	CXXIII
„	„	65—88	=	CXXIV
„	„	89 - 112	=	CXXV
„	„	113—136	=	CXXVI
„	„	137—160	=	CXXVII
„	„	161 - 176	=	CXXVIII
„	CXX—CXXVII		=	CXXIX–CXXXVI
„	CXXVIII—CXXIX		=	CXXXVII
„	CXXX—CL		=	CXXXVIII—CLIX

This is the first MS. in the List which has בֵּיתְאֵל *Bethel,* uniformly as one word. This is in accordance with the Eastern recension. It does not, however, countenance the fad of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant,[1] nor of putting a *Dagesh* into the first letter of a word when the preceding word ends with the same letter[2] nor of inserting a *Dagesh* into a consonant which follows gutturals with silent *Sheva.*[3] The *Metheg* and the *Gaya* are more generally and more regularly used in this MS. as indeed is the case in Codices which emanate from the German Schools.

At the end of Ruth the Massoretic Annotator gives the old tradition that Samuel wrote the Books of Ruth, Judges and Samuel.[4] Only in one instance have I found the Nakdan quote a variant from other Codices. Thus on Isa. XX 5 where the MS. reads מַבָּטָם *their expectation,* as it is in the *textus receptus,* the Nakdan states that according to other MSS. it is מְבֻטָם with *Segol* under the *Mem.*[5] On Ezra VIII 30 where the MS. reads מִשְׁקָל *weight,* with *Kametz,* which is against the *textus receptus,* he supports it by appealing to the authority of Parchon (flour. *circa* A. D. 1130—1180) in justification of it.[6]

We have still to call attention to the remarkable number of omissions in the text of this MS. which are entirely due to homoeoteleuta. There are no fewer than

[1] Comp. בְּגִלְלִי Ezek. IV 12; גִּלְלִי IV 15; חִלְלֵיכֶם VI 4; חִלְלֵיהֶם VI 13; וְשָׁלְלוּ XXVI 12 &c. &c.

[2] Comp. ואל־לֵב Ezek. XI 21; וגם־מְרוּטָה XXI 14; יחזקאל לָכֶם XXIV 24; כל־לְחָיִם XXVII 5 &c. &c

[3] Comp. אֶחְמוֹל Ezek. V 11, VII 4, 9; לַחְמוֹ XVIII 7, 16; וְעַמִּי XXI 36, XXII 31; מַחְמַד XXIV 16, 21, 25; הֶעֱלִימוּ XXII 26 &c. &c.

[4] Comp. fol. 86*a.* שמואל כתב ספר רות ושפטים וספרו

[5] Comp. fol. 10*b.* ס״א מְבֻטָם

[6] Comp. fol. 197*b.* מִשְׁקָל קמ בפרחון

sixty-eight such instances. As this is a subject which has been almost entirely ignored in the criticism of the Hebrew text, I subjoin the passages.

(1) ***Isaiah*** XVII 13, fol. 9*b*; (2) XXV 6, fol. 12*b*; (3) XXX 23, fol. 15*a*; (4) XXXI 17, fol. 16*a*; (5) XLVIII 5, fol. 24*a*; (6) LII 2, fol. 26*a*.

(7) ***Ezekiel*** VI 5, fol. 35*a*; (8) VII 19, fol. 36*a*; (9) XV 5, fol. 40*a*; (10) XL 30, fol. 50*b*; (11) XLIII 3, fol. 53*a*; (12) XLIV 10, fol. 54*a*; (13) XLV 14, fol. 55*a*; (14) XLVI 10, fol. 55*b*; (15) XLVIII 17, fol. 57*a*; (16) XLVIII 20, fol. 57*a*

(17) ***Hosea*** II 18, fol. 58*b*; (18) ***Jonah*** I 8, fol. 68*a*; (19) ***Hag.*** II 14, fol. 75*b*; (20) ***Zech.*** IV 6, fol. 77*a*; (21) VIII 9, fol. 78*b*; (22) XII 12, fol. 80*b*.

(23) ***Esther*** II 19, fol. 99*a*; (24) III 12, fol. 99*b*.

(25) ***Psalms*** XXIV 10, fol. 109*a*; (26) XXIX 8, fol. 110*a*; (27) XLIV 4, fol. 115*a*; (28) LVII, fol. 118*b*; (29) XC 17, fol. 130*b*; (30) XCVII 9, fol. 132*a*; (31) CI 5, fol. 132*b*; (32) CXIX 48, fol. 139*b*; (33) CXX 3, fol. 141*a*; (34) CXXV 3, fol. 142*a*; (35) CXXXIX 11, 12, fol. 144*a*.

(36) ***Proverbs*** XI 9, 10, fol. 152*a*; (37) XIV 12, 13, fol. 153*b*; (38) XXVII 20, fol. 160*a*.

(39) ***Job*** XXIV 16, 17, fol. 171*b*.

(40) ***Daniel*** I 8, fol. 179*a*; (41) I 15, fol. 179*b*; (42) III 3, fol. 181*b*, (43) V 3, fol 184*a*; (44) VI 24, fol. 186*a*; (45) VIII 5, fol. 187*a*; (46) VIII 13, fol. 187*b*; (47) X 17, fol. 189*b*; (48) XI 18, fol. 190*a*.

(49) ***Ezra*** II 70, fol. 193*a*; (50) X 25, fol. 199*b*; (51) ***Neh.*** VII 16, fol. 204*a*; (52) VII 18, fol. 204*a*; (53) XI 5, fol. 208*a*; (54) XII 39, fol. 209*b*.

(55) ***1 Chronicles*** XI 6, fol. 219*b*; (56) XIX 17, fol. 225*b*; (57) XXV 15, fol. 228*b*; (58) XXV 30, fol 229*a*; (59) XXVII 29, fol. 231*a*; (60) **2 Chron.** IV 12, fol. 235*a*; (61) VIII 6, fol. 238*a*; (62) VIII 8, 9, fol. 238*a*; (63) IX 4, fol. 238*b*; (64) XIII 15, 16, fol. 241*b*; (65) XXIX 6, fol. 243*b*; (66) XXIX 19, fol. 244*a*; (67) XXIX 22, fol. 244*a*; (68) XXXIV 27, fol. 248*b*.

Besides these omissions, some of which have been supplied by the Scribe himself and some by successive Revisers, the Scribe wrote one column twice containing Ps. LXXXIX 16*a*—28*a*. This, the Nakdan not only left without points and accents, but describes in the margin against the first word as due to dittography.[1]

[1] כל העמוד הזה שלא לצורך Comp. fol. 129*b*.

The MS. has not Neh. VII 68 and no statement is made in the margin that it is to be found in some Codices.

No. 13.

Add. 9400.

This is the third of the Collection of ten MSS. which belonged to the Hagen family and which was purchased by Dr. Adam Clarke. It consists of 337 folios. It contains the Pentateuch with the Targum of Onkelos in alternate verses, the Five Megilloth and the Haphtaroth. The order of the Megilloth is that which is exhibited in Column I in the Table on page 4 and which is followed in the early editions.

Each folio has three columns and each column has 28 lines. The text which is written in a beautiful German hand *circa* A. D. 1250 is furnished with vowel-points and accents. The Chaldee of Onkelos too has not only the vowel-points, but the same accents as the Hebrew Original. Though the Scribe has left five ruled lines in the bottom margin on each folio for the Massorah Magna, the Massoretic Annotator has not furnished the Codex with this portion of the Corpus. Even the Massorah Parva, which is given in the outer margins and in the margins between the columns, is of an extremely scanty nature.

The text generally exhibits the vowel-points of the *Keri* where such a variant exists and where the official reading is given in the margin. The fifty-four *Parashiyoth* (פרשיות) or hebdomadal Lessons according to the Annual cycle into which the Pentateuch is divided are indicated in the margin by the letters פר or simply by פ [= פרשה] which are generally surmounted by a pen-and-ink design representing the head of some animal. The Open and Closed Sections are indicated simply by a vacant space and indented lines. These, however, show only the paragraph, but do not

enable us to decide whether it is an Open or Closed Section.

On Levit. X 16 the Massorah Parva remarks that it is the middle word in the Pentateuch, that the word דָּרֹשׁ *seeking,* rendered "diligently" in the Authorised Version, is the last word of the first half and that the second דָּרַשׁ *he sought,* begins the second half.[1] On Levit. XI 42 the Massorah Parva states that the letter *Vav* (ו) in the word גָּחוֹן *belly,* is the middle letter in the Pentateuch.[2]

As to the calligraphy of the MS., though the final letters are not much longer than the medials, the characters are very distinct. The difference between the *Beth* (ב) and the *Caph* (כ), between the *Gimel* (ג) and the *Nun* (נ), between the *Daleth* (ד) and the *Resh* (ר), the *He* (ה) and the *Cheth* (ח) &c. is almost impossible to mistake, and the writing as a whole exhibits a perfect state of development.

Though the text is that of the Western School, it exhibits considerable variations from the *textus receptus* in the consonants, the vowel-points and in the accents. That which will strike the student most is the use of the *Dagesh* and the *Raphe* mark. Letters at the beginning of words have *Dagesh* without any apparent cause, as will be seen from the following examples:

אֵלֶּה תּוֹלְדֹת נֹחַ	Gen. VI 9	וּמִן־הַבְּהֵמָה לְמִינָהּ	Gen. VI 20
נֹחַ אִישׁ צַדִּיק	„ „ 9	מֵאָדָם וְעַד בְּהֵמָה	„ VII 23
מִבַּיִת וּמִחוּץ	„ „ 14	אֶת־נֶפֶשׁ הָאָדָם	„ IX 5

The same inexplicable use is made of the *Raphe* stroke over the letters, viz.

וְהִנֵּה נִשְׁחֲתָה	Gen. VI 12	חֲמֵשִׁים אַמָּה	Gen. VI 15
בֹּא לְפָנַי	„ „ 13	וּפֶתַח הַתֵּבָה בְּצִדָּהּ תָּשִׂים	„ „ 16
חָמָס מִפְּנֵיהֶם	„ „ 13	וְאַתָּה קַח־לְךָ	„ „ 21

[1] חצי התורה בתיבות דרש מיכא ודרש מיכא Comp. fol. 140*b*.

[2] ו׳ דגחון חצי אותיות התורה Comp. fol. 142*b*. *Vide supra*, Part I, chap. VI, p. 69.

In the Chaldee Paraphrase which follows each verse of the Hebrew text, the *Dagesh* and the *Raphe* are still more copiously employed. This shows the length to which some of the Nakdanim have been carried by the fine-spun theories of eccentric purists.

The following collation of Pericope Noah [נח = Gen. VI 9–XI 32] will show the variations in the consonants, the vowel-points and the accents between this MS. and the revised text.

M. T.	MS.			M. T.	MS.		
וַיְהִי כָּל־יְמֵי	וַיִּהְיוּ כָּל־יְמֵי	Gen	IX 29	הַטְּהֹרָה	הַטְּהוֹרָה	Gen.	VII 8
שֵׁם חָם	שֵׁם וְחָם	„	X 2	וְכָל־אֲשֶׁר	וְכָל אֲשֶׁר־	„	„ 8
וְתִנְרְמָה	וְתוֹנַרְמָה	„	„ 3	הַשֵּׁנִי	הַשֵּׁנִי	„	„ 11
בְּנוֹתֵיהֶם	בְּנוֹיֵיהֶם	„	„ 5	מַעְיְנוֹת	מַעְיָנוֹת	„	„ 11
no break	ומצרים [סתומה]	„	„ 13	חַלּוֹן	חַלֹּן	„	VIII 6
בְּנוֹתֵיהֶם	בְּנוֹיֵיהֶם	„	„ 20	לְעֵת־עֶרֶב	לְעֵת עֶרֶב	„	„ 11
כִּי בְיָמָיו	כִּי בְיָמָיו	„	„ 25	וַיְדַבֵּר אֱלֹהִים	וַיְדַבֵּר אֱלֹהִים	„	„ 15
וְקָטָן	וָקָטָן	„	„ 25	יֵצֵר	יֵצֶר	„	„ 21
וְקָטָן	וְקָטָן	„	„ 26	מִנְּעָרָיו	מִנְּעָרָיו	„	„ 21
עוֹבֵל	עוֹבֶל	„	„ 28	אֲשֶׁר־הוּא חי	אֲשֶׁר־הוּא חי	„	IX 3
וְקָטָן	וָקָטָן	„	„ 29	לְאָכְלָה	לְאָכְלָה	„	„ 3
לְתוֹלְדוֹתָם	לְתוֹלְדוֹתָם	„	„ 32	בַּבְּהֵמָה	וּבַבְּהֵמָה	„	„ 10
וְעַתָּה	עַתָּה	„	XI 6	וּרְאִיתִיהָ	וּרְאִיתִיהָ	„	„ 16

In Gen. VI 3 the MS. has בְּשַׁגַּם with *Pathach* under *Gimel,* i. e. *for that he also.* The name *Beth-el* is uniformly written בֵּיתְאֵל *Bethel* as is mostly the case in MSS. of the German School. Only in one instance have I found that the Massoretic Annotator who altered some of the variants appeals to other Codices. Gen. XXIV 28 the MS. has וַתָּרָץ *and she ran,* with *Munach,* and the Nakdan remarks against it that other Codices have it with *Pashta*[1] which agrees with the received text. On the Chaldee Paraphrase,

[1] וַתָּרָץ ס״א וּתְרָץ Comp. fol. 29*a*.

however, the Nakdan in several instances adduces variations from other MSS.[1]

On fol. 273*b* there is an Epigraph at the bottom of the first column written in cursive Rabbinic characters which is now very faded, but which has been transcribed into square characters in the second column and is as follows:

I Jechiel son of Jacuban have written this Codex in the City of Constantinople in the year 1007 after the destruction of the Temple, that is 1387 of the era of contracts which is 4836 A. M. = A. D. 1076.[2]

If the Epigraph were genuine, the MS. would be one of the oldest dated Hebrew Codices which have as yet come to light. But the most cursory examination of it shows that it is a forgery of the sixteenth if not the seventeenth century. Besides, the whole character of the MS. itself, the developed calligraphy, the orthography and the disposition of the text show beyond doubt that it was written by a Scribe of the German School *circa* A. D. 1250 at the earliest. Dr. Adam Clarke's descriptive note on the fly leaf which endorses the early date of the Epigraph and which pronounces the MS. as emanating from the Spanish School is due to the imperfect knowledge of Hebrew Palaeography at the beginning of this century.

No. 14.

Add. 9401—9402.

These two large volumes, containing the Pentateuch, the Five Megilloth, the Haphtaroth, the Hagiographa as well as Isa. XXXIV 1—XXXV 10; Jerem. I 1—XXIII 6, constitute the fourth and fifth volumes of the Collection

[1] Comp. Exod. XXI 14, fol. 97*b*.

[2] אני יחיאל בר יקובן כתבתי זה הספר בעיר קונשתנתין אלף ושבע מאות לחרבן הבית שהיא אלף שלוש מאות שבע ישמונים למנין השטרות שהיא שנת ארבע אלפים שמונה מאות שלושים ושש ליצירה.

of ten MSS. which belonged to the Hagen family and which Dr. Adam Clarke purchased. The first volume consists of 297 folios and contains the Pentateuch, the Five Megilloth and the Haphtaroth. Folios 2, 4, 7 and 9, which were missing, have been supplied by a later hand. The leaves, which contained Eccl. IX 10–XII 14, the whole of Lamentations and Esther I 1–3, are missing altogether. The second volume, which contains the Hagiographa (except the Five Megilloth), Jerem. I 1—XXIII 6 and Isa. XXXIV 1—XXXV 19, consists of 229 folios.

The order of the Megilloth is that exhibited in Column I in the Table on page 4, whilst that of the Hagiographa is that of Column VII in the Table on page 7. Each folio has, as a rule, three columns and each column has 25 lines. There are two lines of the Massorah Magna in the upper margin of every folio and three lines in the lower one, whilst the outer margins and the margins between the columns contain the Massorah Parva. The text which is written in a beautiful German hand is furnished with the vowel-points and the accents.

At the end of the second volume there is the following Epigraph written in large characters, consisting of eleven lines and occupying the whole page:

I Isaac son of Judah the Scribe, have written this Pentateuch, the Hagiographa and Jeremiah for R. Mordechai son of ..... in the year 5046 of the creation of the world [= A. D. 1286] and on the twenty-second day of the month Elul being the fifth day of the week. May the Lord permit him to transmit it as an inheritance to his children and children's children to the end of all generations. Amen, Amen, Amen, Selah. Blessed be He who giveth power to the faint, the Holy One, the Creator. Blessed be He who created men. Courage, and let us be courageous.[1]

[1] אני יצחק בר יהודה הסופר כתבתי זה החומש כתובים ירמיה לר׳ מרדכי בר .... בשנת חמשת אלפים וארבעים וששה לבריאת עולם ועשרים ושנים לירח אליל ביום חמישי המקום יזכהו להורישו לבניו ולבני בניו עד סוף כל הדורות אמן אמן אמן סלה: בריך הוא הנותן ליעף כח: הוא הנקדש והנקדם ברוך אשר יצר את

Accordingly the name of the Scribe was Isaac and the Codex was finished A. D. 1286 for R. Mordecai. This explains the peculiar appearance which the text exhibits in no fewer than nineteen passages where the name יִצְחָק *Isaac* occurs at the beginning or at the end of the line. In all these instances there is a foliated ornament over the beginning or end of the patriarch's name to indicate that this was also the name of the Scribe of the MS.[1]

The Pentateuch is divided into the usual fifty-four *Parashiyoth* (פרשיות) or hebdomadal lessons. They are indicated by three *Pes* (פ פ פ) at the beginning of each Pericope as well as by the first word being written in large letters and occupying the middle of the line. The only exceptions are the two Pericopes *Vayetze* [ויצא = Gen. XXVIII 10] and *Vayechi* [ויחי = Gen. XLVII 28] which have not the three *Pes* and which simply begin with a large word without any intervening vacant space to mark off the preceding *Parasha*.[2] The number of verses in each Pericope with a proper name as the mnemonic sign is generally given in the margin against the last line of the *Parasha*, but sometimes in small letters between the three *Pes*. The Open and Closed Sections are indicated throughout the text by a vacant space without the letter *Pe* [פתוחה = פ]

חזק ונתחזק: האדם: Comp. fol. 229*a*. The words הסופר לא at the end have been added by a much later hand.

[1] Comp. Gen. XXI 4, Vol. I, fol. 20*a*; XXII 2, fol. 21*a*; XXVII 1, fol. 28*b*; XXXV 27, fol. 38*b*; XLVI 1, fol. 50*b*; L 24, fol. 55*b*; Exod. II 24, fol. 57*b*; VI 8, fol. 61*a*; XXIII 2, fol. 89*b*; Numb. XXXII 11, fol. 170*b*; Deut. I 8, fol. 176*b*; VI 9, fol. 184*a*; IX 5, fol. 186*b*; IX 27, fol. 187*b*; XXX 20, fol. 208*b*; XXXIV 4, fol. 212*b*; 1 Chron. I 28, Vol. II, fol. 143*b*; XXIX 18, fol. 170*b*; 2 Chron. XXX 6, fol. 198*a*.

[2] *Vide supra*, Part I, chap. V, pp. 66, 67, and comp. *The Massorah*, letter פ, § 378, Vol. II, p. 468.

or *Samech* [ס = סתומה]. And as both these paragraph divisions begin with an indented line, it is difficult to say whether they are intended for an Open or Closed Section. At the end of Genesis and of Numbers there are the Massoretic Summaries giving the number of verses, Pericopes and Sedarim in these two books, but it is absent at the end of Exodus, Leviticus and Deuteronomy. In the Hagiographa the Summary is given only at the end of Ezra-Nehemiah.

As is generally the case in MSS. which proceed from the German Schools, the *Metheg* and the *Gaya* are more uniformly used in this Codex and the name *Beth-el* is written as one word (בֵּיתְאֵל). The innovation, however, of inserting *Dagesh* into consonants which follow a guttural with *Sheva,*[1] or into the first letter of a word when the preceding word happens to end with the same letter[2] derives no support from this Codex.

Though the text is essentially identical with the present Massoretic recension, yet it exhibits interesting orthographical and Palaeographical features as well as some readings which are of importance. The *He* (ה) and the *Cheth* (ח) are more like these letters in Codices Nos. 1 and 2 in this List, and the final letters do not descend much below the line. The *Kametz* is simply the *Pathach* with the dot in the middle of the line, whilst the *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (הִ).[3]

This Codex has preserved to us the interesting fact that in ancient days words were divided in Hebrew as in

[1] Comp. וְנַחְמָד Gen. III 6; רַעְמָה X 7; רַחֲמָהּ XXIX 31; XXX 22 &c.

[2] Comp. אם־מְחוּט Gen. XIV 23; לאכל־לָחֶם XXXI 54; עַל־לֵב XXXIV 3 &c.

[3] Comp. רֹאשָׁהּ *her head* or *top* Gen. XXVIII 18; לִמְקֹמָהּ *in her place* Gen. XXIX 3, fol 30*a*.

other Semitic Scripts. In Jerem. VIII 18 the word מַבְלִינֻיתִי *Oh that I could comfort myself,* is divided into two words, מבלי is at the end of one line and ניתי is at the beginning of the next line. It needs hardly to be added that a later Massoretic Reviser altered this division.[1]

Another contribution which this MS. makes to textual criticism is the indication of the passages where there is a hiatus in the Pentateuch. The List of these "Breaks in the middle of the Verse", as they are Massoretically called, embracing the whole Hebrew Bible, is of extreme rarity. I have found it in only one MS.[2] The printed Massorah of Jacob b. Chayim gives only the List of the five passages in the Pentateuch. Our MS. marks the hiatus in four out of the five instances and among these is Gen. IV 8. Against each of the four passages the Massoretic Annotator has in the Massorah Parva פרינמ = פרינמא = *πρηγμα, πραγμα, break, hiatus,*[3] the expression which was such a puzzle to the distinguished Massorite Elias Levita.[4]

In Deut. XI 4 where the textual reading of this MS. is

as they pursued after *them* (אַחֲרֵיהֶם)

instead of

as they pursued after *you* (אַחֲרֵיכֶם)

as the present Massoretic text has it, the Massoretic Annotator justifies it by appealing to the authority of the Sephardic Codices.[5]

At the end of the Psalms the Massoretic Annotator states that the Psalter consists of 147 Psalms.[6]

[1] Comp. Jerem. VIII 18, Vol. II, fol. 215*a*.

[2] Comp. *The Massorah*, letter פ, § 185, Vol. II, p. 449.

[3] Comp. Gen. IV 8, Vol. I, fol. 6*a*; XXXV 22, fol. 38*a*; Numb. XXV 19, fol. 163*a*; Deut. II 8, fol. 178*a*.

[4] Comp. *Massoreth Ha-Massoreth*, pp. 242, 262 ed. Ginsburg.

[5] ברדפם אַחֲרֵיהֶם כן הוא בספרדי Comp. Vol. I, fol. 188*b*.

[6] סך הכל קמז מזמורים Comp. Vol. II, fol. 59*b*.

In accordance with most MSS. and the present Massoretic recension, this Codex has not Nehemiah VII 68. The Codex, moreover, has not only כְּדָר־לָעֹמֶר *Chedor-laomer* in two words which is the Western recension, but in two lines כְּדָר *Chedor* at the end of one line and לָעֹמֶר *laomer* at the beginning of the next line.[1]

The MS. exhibits over fifty instances of omission which are entirely due to homoeoteleuton.

(1) ***Exodus*** XXXIV 27, Vol. I, fol. 91*b*.

(2) ***Leviticus*** XV 4, fol. 115*b*; (3) XX 20, fol. 122*a*.

(4) ***Numbers*** II 9, fol. 134*a*; (5) IV 6, fol. 136*b*; (6) VI 3, fol. 139*b*; (7) VIII 22, fol. 144*a*; (8) XXIX 2—8, fol. 166*b*; (9) XXXIII 41, fol. 172*b*; (10) XXXIV 7, fol. 173*a*.

(11) ***Deuteronomy*** XXIII 8, fol. 200*a*; (12) XXVIII 52, fol. 205*b*.

(13) ***Psalm*** XCVII 5, Vol. II, fol. 40*a*; (14) CXVIII 11, fol. 48*a*.

(15) ***Job*** X 14, fol. 65*a*; (16) XXXIX 28, fol. 80*a*.

(17) ***Daniel*** II 33, fol. 103*a*; (18) II 48, fol. 104*a*; (19) V 13, fol. 108*a*; (20) V 19, fol. 108*a*; (21) IX 16, fol. 113*a*; (22) XI 28, fol. 115*b*.

(23) ***Ezra-Nehem.*** II 29, fol. 118*a*; (24) II 42, fol. 118*a*; (25) II 68, fol. 119*a*; (26) VI 16, 17, fol. 122*b*; (27) Neh. I 11, fol. 127*b*; (28) VII 9, fol. 132*b*; (29) VII 73, fol. 134*a*.

(30) ***Chronicles*** V 35, fol. 148*a*; (31) VI 7, 8, fol. 148*b*; (32) VI 10, fol. 148*b*; (33) VI 43, fol. 149*a*; (34) VI 45, fol. 149*a*, (35) XII 27, fol. 156*a*; (36) XXIII 9, fol. 164*a*; (37) XXIII 13, fol. 164*b*; (38) XXIV 1, fol. 166*a*; (39) XXV 14, fol. 166*a*; (40) XXV 29, fol. 166*b*; (41) 2 Chron. II 27, fol. 172*b*; (42) III 8, fol. 173*a*; (43) VIII 8, fol. 178*a*; (44) VIII 12, fol. 178*a*; (45) XII 7, fol. 181*b*; (46) XXIX 22, fol. 179*b*; (47) XXIX 31, fol. 179*b*; (48) XXX 23, fol. 199*a*; (49) XXXIV 22, fol. 202*b*;

(50) ***Jeremiah*** XVII 27, fol. 223*b*.

As is usually the case, some of these omissions have been supplied by the original Scribe and some by the different revisers. It is remarkable that most of the MSS. in which the omissions due to homoeoteleuton are very numerous are of the German School.

[1] Comp. Gen. XIV 5, 9, Vol. I, fol. 14*b*.

No. 15.

Add. 9403.

This is another of the Codices which constituted the Hagen Collection bought by Dr. Adam Clarke. It consists of 230 folios of which, however, 212 folios represent the original portion of the MS. They contain the Pentateuch in which Gen. I 1—25 is missing, the Haphtaroth for the whole year to which are added the Chaldee for Pericope *Tzav* [צו = Levit. VI 1—VIII 36], as well as for the Feasts of Passover and Pentecost, the Five Megilloth in the order exhibited in Column I in the Table on page 4, and the Three Poetical Books, viz. Psalms, Proverbs in which XVIII 20—XXIX 2 are missing and Job in which XLII 11—17 has disappeared.

Each folio has three columns and each column has 31 lines. The text is furnished with the vowel-points and accents. The upper margin on each folio has two lines of the Massorah Magna and the lower margin three lines, whilst the outer margins and the margins between the columns give the Massorah Parva.

The text of the Pentateuch is divided into the fifty-four canonical Pericopes. Each of these commences with the first word in large letters which occupies the middle of the column with the exception of the two following *Parashiyoth:* (1) Pericope *Vayishlach* (וישלח = Gen. XXXII 4 &c.) which has simply a vacant line with two *Pes* (פ פ) one at each end of the vacant line, but with the word itself written like the rest of the text, and (2) Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which though beginning with the large word does not stand by itself in the middle of the column, nor is there a vacant space between the lines.

The division of the text into Open and Closed Sections (פתוחות וסתומות) is not only indicated in several

ways, but deviates in many respects from the received text. In a number of instances there is simply a vacant space at the end of the Section, and the next Section begins with an indented line. Hence it is difficult to say whether the break in question is meant for an Open or Closed Section.[1] In the majority of passages, however, the Massoretic Annotator indicated the Open Sections by the letter *Pe* [פ = פתוחה] or by two *Pes* (פ פ) or by the two words (פתוח שורה) in the vacant space of an Open Section occupying the two ends of the line in question.[2] The Closed Section is not only expressed by the usual letter *Samech* (ס), but by the unusual expression *Sedurah* (סדורה).[3]

The extent to which this Codex differs from the Sectional divisions in the received text will be seen from the following analysis of Genesis.

MS.	M. T.	MS.	M. T.
Open Sections	Closed Sections	Open Sections	Closed Sections
פתוחה שורה	ס Gen. XVII 15	פ	ס Gen. VII 13
פ פ	ס „ XXI 1	פ	ס „ VIII 15
פ פ	ס „ XLIV 18	פ	ס „ XI 24
[פ]	ס „ XLVI 8	פתוח שורה	ס „ XV 1
		פתו שור	ס „ XVI 1

In one instance the reverse is the case. Thus Gen. XLI 1 which is expressly marked in the text of the MS. as a Closed Section (ס) is in the received text an Open Section (פ).

The MS., moreover, exhibits no fewer than five Sections in Genesis alone which do not occur in the received text, viz.

[1] Comp. Gen. I 21; III 16, 17, 22; V 1, 6, 9, 12, 15, 18, 21, 25, 28, 32; VI 5; XXV 1, 12; XXVI 1, 34; XXVII 1; XXXIII 18; XXXIV 1; XXXV 1, 9; XXXVI 1, 20, 31; XXXVIII 1; XXXIX 1; XL 1; XLVI 28; XLVIII 1; XLIX 1, 5.

[2] Comp. Gen. X 1; XI 10; XIV 1; XVI 1; XVII 15; XXI 1; XXII 1; XLIV 18.

[3] Comp. Gen. XVII 1, fol. 8*b*; XXIV 1, fol. 12*b*.

וידע אדם עוד	Gen.	IV 25	
ויאמר יהוה לנח	„	VII 1	
ואלה ימי שני־חי	„	XXV 7	
ואלה תלדות עשו	Gen.	XXXVI 9	
ויהי אחר הדברים	„	XXXIX 7	

The writing shows that the Scribe was an accomplished calligraphist and that the Codex was intended as a model from and by which other MSS. were to be made and corrected. Hence nearly all the letters of the alphabet are in their turn furnished with Tittles or Crowns in certain words. The peculiar forms of these distinguished letters I have given in my edition of the Massorah both under the respective letters and under the word *Taagim* (תאגים).[1]

Even in this Model Codex the difference between the *Beth* (ב) and *Caph* (כ) is hardly distinguishable.[2] The final letters as a rule, do not descend below the line of the medials, so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ךָ ךְ) as they are in other MSS. and in the editions, but under it (ךָ ךְ) as if the letter in question were *Daleth* (ד).

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) in the middle of a word and the *He* (ה) both in the middle and end of words are marked with the horizontal stroke.[1] The *Metheg* is rarely used before a composite *Sheva* or *Segol.* The *Soph Pasuk* (:) or verse-divider resembles a thin stroke (׀) and is frequently absent. (Comp. Gen. VII 10, fol. 4*b.*) One of the remarkable features of this MS. is its frequent use of abbreviations. When a word is too long for the line a portion of it is given in the text and the suppletive is placed perpendicularly above it. The text differs in many

[1] Comp. *The Massorah,* letter ת, § 25, Vol. II, pp. 680—701.

[2] Comp. הַתֵּבָה Gen. VI 14, 15 &c.; לְתֵבָה Gen. VI 16; בַּכֹּפֶר Gen. VI 14, fol. 4*a.*

[1] Comp. לִקְרָאתָם Gen XIX 1, fol. 9*a.*

respects from the Massoretic recension in the orthography, the consonants, the vowel-points and the accents. The following collation of Pericope *Noah* (נח = Gen. VI 9—XI 32) will show the extent of these variations.

M. T.	MS.	Gen.	M. T.	MS.	Gen.
הַמָּיִם	הַמַּיִ֫ם	VIII 13	תּוֹלְדֹת	תלדות	VI 9
ס	פ	„ 15	הָאֱלֹהִים	האלהים	„ 11
	ובבהמה ובחיה	„ 17	ס	[פ]	„ 13
הָאָרֶץ	הָאָ֫רֶץ	„ 17	תַּעֲשֶׂה	תעשה	„ 14, 15, 16
כל רומש	וכל רומש	„ 19	אֶת־הַמַּבּוּל	את־המבול	„ 17
עֹלֹת	עולת	„ 20	וַהֲקִמֹתִי	והקמתי	„ 18
אסף	אֹסִיף	„ 21	מִכֹּל רמש	ומכל רמש	„ 20
וְחִתְּכֶם	וְחִתְּכֶ֫ם	IX 2	האדמה לְמִינֵהוּ	האדמה	„ 20
הָאֲדָמָה	הָאֲדָמָ֫ה	„ 2	ס	ס	VII 1
אֲדֹרֹשׁ	אֶדְרֹשׁ	„ 5	הַטְּהוֹרָה	הטהורה	„ 2, 8
וַהֲקִמֹתִי	וַהֲקִימֹתִ֫י	„ 11	רֹמֶשׂ	רומש	„ 8
ולא־יִהְיֶה עוד	ולא־עוד	„ 11	הָאֲדָמָה	האדמה	„ 8
הַבְּרִית	הַבְּרִי֫ת	„ 12	הַבְּהֵמָה	הבהמה	„ 14
מַיִם למבול	מים למבול	„ 15	הָרֹמֵשׂ	הרמש	„ 14
וַיֹּאמֶר	וַיֹּאמֶ֫ר	„ 17	בָּעֲרוֹ	בעדו	„ 16
הֲקִמֹתִי	הקימתי	„ 17	פני הַמָּיִם	פני המים	„ 18
עֶרְוַת	עֶרְוָ֫ת	„ 23	הֶהָרִים	ההרים	„ 20
בְּאָהֳלֵי	באהלי	„ 27	וְכֹחֹה	וכחה	„ 21
שנה וחמשים וגו׳	omitted	„ 28, 29	חמשים	מקצה חמשים	„ 24
וְתֻבָל	וְתוּבָל	X 2	וַיַּעֲבֹר	ויעבר	VIII 1
וְתִנָּרְמָה	וְתוֹגַרְמָה	„ 3	מַעְיְנוֹת	מעינות	„ 2
לִלְשֹׁנוֹ	לִלְשׁוֹנוֹ	„ 5	וַאֲרֻבּוֹת	וארבת	„ 2
וַחֲוִילָה	וַחֲוִילה	„ 7	וַיֹּסֶף	ויסף	„ 10
נִבְּרוּ־	נִבְּוּרוּ־	„ 9a	בְּפִיהָ	בפיה	„ 11
נִינְוֵה	נִינְוֵה	„ 11, 12	הַיּוֹנָה	היונ֫ה	„ 12

M. T.	MS.			M. T.	MS.		
לַעֲשׂוֹת	לַעֲשׂוֹת	Gen. XI 6		פְּלִשְׁתִּים	פְּלִשְׁתִּי֫ם	Gen. X 14	
וְעַתָּה	וְעַתָּה	„ „	6	וּצְבוֹיִם	וּצְבוֹיִם	„ „	19
אֹתָם מִשָּׁם	מִשָּׁם אֹתָם	„ „	8	וְנֶשֶׂר	וְנֶשֶׂר	„ „	23
לִבְנוֹת	לִבְנוֹת	„ „	8	שֶׁלַח וְאֶת־	omitted	„ „	26
הֻפֵּיצָם	הֲפִיצָם	„ „	9	לְתוֹלְדוֹתָם	לְתוֹלְדוֹתָם	„ „	32
ס	פ	„ „	24	וְנִשְׁרְפָה	וְנִשְׂרְפָ֫ה	„ XI	3

It will be seen from the above collation that in one Pericope alone, consisting of less than six chapters, or of 153 verses, the MS. exhibits (1) *sixteen* variations from the Massoretic recension in the orthography, or in cases of plene and defective,[1] (2) *seven* in the vowel-points,[2] (3) *one* variant in the accents,[3] (4) *nine* variants in the *Metheg* or *Gaya*,[4] (5) *four* in the division of the Sections,[5] (6) *ten* in the textual readings,[6] (7) *thirteen* in the use of abbreviations[7] and (8) *two* omissions of words due to homoeoteleuton.[8]

To the various readings in this Pericope I must add one from Gen. XXXV 6. Instead of simply "and Jacob

[1] Comp. Gen. VI 9, 18; VII 2, 8; VIII 2, 10, 20, 21; IX 17; X 2, 3, 5, 9, 19, 32; XI 8.

[2] Comp. Gen. VIII 11; IX 5, 27; X 11, 12; XI 6, 9.

[3] Comp. Gen. VII 21.

[4] Comp. Gen. VI 11, 14, 15, 16; VII 16; VIII 1; IX 11; X 7; XI 6.

[5] Comp. Gen. VI 13; VII 1; VIII 15; XI 24.

[6] Comp. Gen. VI 7, 20; VII 18, 24; VIII 17, 19; IX 11, 15; X 23; XI 8.

[7] Comp. Gen. VII 8, 14, 14; VIII 12, 13, 17; IX 2, 2, 12, 17, 23; X 14; XI 3.

[8] Comp. Gen. IX 28, 29, where the words וַיִּהְיוּ כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת . . . וחמשים שנה שָׁנָה וַחֲמִשִּׁים שָׁנָה are omitted because of the similar ending וחמשים שנה, and Gen. X 26, where the words שֶׁלַח וְאֶת־ are omitted because of the homoeoteleuton ואת . . . . ואת. In supplying these omissions the Massoretic Annotator adopted the reading וַיִּהְיוּ the plural in Gen. IX 29 instead of וַיְהִי the singular which is in the present Massoretic recension. Comp. the note on this passage in my edition of the Hebrew Bible.

came to Luz" as it is in the Massoretic recension, the MS. reads here

ויבא יעקב לוזה עיר שכם

and Jacob came to Luz, *a city of Shechem*.[1]

In the classical passage Gen. VI 3 the MS. has בשגם with *Pathach* under the *Gimel* (גַ). Far more uncertain is its treatment of the proper name *Beth-el*. Of the twelve passages in which it occurs in the Pentateuch or rather in Genesis, the MS. has it as one word (בֵּיתאֵל) in the first six instances,[2] and in two words (בֵּית־אֵל) in the second.[3] It is, therefore, evident that, at the time when this Codex was written or in the model from which it was copied, the Eastern and Western readings of this name were not as yet strictly separated.

The innovation of putting a *Dagesh* into the first letter of a word when the preceding word happens to end with the same letter finds no support in this Model Codex as may be seen from the following:

fol. 22*a*	לאכל־לֶחֶם Gen. XXXVII 25		fol. 8*a*	אם־מחוט Gen.	XIV 23
„ 50*b*	בן־נון Exod. XXXIII 11		„ 19*a*	לאכל־לֶחֶם „	XXXI 54
			„ 20*a*	על־לֵב „	XXXIV 3

Equally unsupported is the innovation of inserting a *Dagesh* into a consonant which follows gutturals with silent *Sheva*. This is rendered beyond doubt from the following instances:

fol. 10*b*	וְאָחְשַׁךְ Gen.	XX 6	fol. 2*a*	נָחְמָד Gen.	II 9
„ 17*b*	רַחְמָה „	XXIX 31	„ 2*b*	וְנֶחְמָד „	III 6
„ 17*b*	רַחְמָה „	XXX 22	„ 5*b*	וְרַעְמָה „	X 7
„ 17*b*	מַחְשַׁף „	„ 37	„ 5*b*	רַעְמָה „	„ 7

[1] Comp. fol. 20*b*. A later Nakdan ran his pen slightly through the variant to make it conformable to the Massoretic recension.

[2] Comp. Gen. XII 8, 8; XIII 3, 3; XXVIII 19; XXXI 13.

[3] Comp. Gen. XXXV 1, 3, 6, 8, 15, 16.

fol. 28*a*	וַיֶּאְסֹר	Gen.	XLVI 29	fol. 21*a*	יַעְלָם	Gen.	XXXVI 5
„ 28*b*	רַעְמֶסֵס	„	XLVII 11	„ 21*a*	יַעְלָם	„	„ 14
„ 29*b*	לַחְמוֹ	„	XLIX 20	„ 21*a*	יַעְלָם	„	„ 18

Neither is the *Sheva* in this Model Codex changed into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. Thus it is here

fol. 16*b*	וְגַלְלוּ	Gen.	XXIX 3	fol. 7*b*	וַיְהַלְלוּ	Gen.	XII 15
„ 16*b*	וְגַלְלוּ	„	„ 8	„ 15*b*	קִלְלָתְךָ	„	XXVII 13

In Gen. XLII 21, however, it is בְּהִתְחַנְּנוֹ *when he besought.* (Comp. fol. 25*b*.)

With fol. 212, or Job XLII 11*a*, ends the original portion of the MS. which was written by an accomplished Scribe of the German School, who has not disclosed his name. Though there is no mention of the date, yet the whole complexion of the Codex shows that it was finished *circa* A. D. 1160 or at latest about A. D. 1200. It is the most important of the Hagen Collection of MSS. and it is to be deplored that the MS. has been so cruelly used and so barbarously mended. Much of the valuable Massorah has been almost obliterated. The vowel-points and accents have often been roughly restored by an unskilful hand, but the consonants as a whole have fortunately been preserved in their original state.

Bound up with it are two different fragments. The first fragment which extends from fol. 213 to 227 contains the Hebrew text of Genesis I 1—XII 15 with the Chaldee Paraphrase and the Commentary of Rashi. This portion is probably of the thirteenth century. The second fragment which extends from fol. 228 to 230 contains several short Treatises. (1) On the Accents of the twenty-one Prose books of the Hebrew Bible. (2) A List of words in the Bible written with *Sin* (שׂ) and with *Shin* (שׁ) by the Nakdan R. Salman of Rothenburg, two more complete recensions

of which I published in the Massorah.[1] (3) A fragmentary Treatise on the Tittled or Crowned Letters, attributed to R. Akiba &c. &c.

No. 16.

Add. 9404.

This MS. which is written in a German hand *circa* A. D. 1350, contains the Pentateuch, the Five Megilloth and the Haphtaroth. The order of the Megilloth is that exhibited in Column II in the Table on page 4. The MS. has 210 folios. Each folio as a rule has three columns and each column has 40 lines. The text is provided with vowel-points and the accents, but is without the Massorah though the lines for it are exhibited in the lower margin.

The Pentateuch, in which folios 1 [= I 1—20] and 8 [= X 21—XII 4*b*] have been supplied by a later hand, has the Hebrew verity and the Chaldee in alternate lines. Like the Hebrew, the Targum is not only furnished with the vowel-points, but with the accents. The text of the Pentateuch is divided into the fifty-four annual Pericopes each of which begins with the first words or word in larger letters occupying the middle of the line.

Though the text is substantially that of the Western recension and though the MS. has neither of the Marginal Massorahs, it exhibits Palaeographical features and textual variations which make it peculiarly interesting to the criticism of the Old Testament.

(1) Many of the letters throughout the text are furnished with Tittles or Crowns known as *Taagim*.

(2) The double pronunciation of ב is not only indicated in the usual way by the diacritic point being on the top

[1] Comp. *The Massorah*, letter ב §§ 7, 8, Vol. II, pp. 586—591.

of the right branch of the letter when it is *sh* (שׁ) and on the top of the left when it is *s* (שׂ), but by placing the point within the letter to the right with a *Raphe* stroke over the right branch when it is *Sh* (שׁ) and in the left with the same stroke when it is *S* (שׂ). Thus for instance the *Shin:*

אֲשֶׁר	Gen. XVIII	8, 17, 19	אֲנָשִׁים	Gen. XVIII	2
רָשָׁע	„ „	23	כַּאֲשֶׁר	„ „	5
כָּרָשָׁע	„ „	25	אָשׁוּב	„ „	10, 14

The *Sin:*

אֲעֲשֶׂה	Gen. XVIII	29, 30	לַעֲשׂוֹת	Gen. XVIII	7
הָעֲשָׂרִים	„ „	31	מֵעֲשֹׂה	„ „	25
			יַעֲשֶׂה	„ „	25

(3) The *Chateph-Pathach* has also a double form. Besides its ordinary position under the consonant, the *Pathach* alone is in many instances under the consonant whilst the *Sheva* is in the body of the letter especially where it is *He* (ה) or *Cheth* (ח). Thus

חֲמִשִּׁים	Gen. XVIII	24, 26, 28	מַהֲרִי	Gen. XVIII	6
הֲשִׁמְּט	„ „	25	הֲיִפָּלֵא	„ „	14
הַתַּשְׁחִית	„ „	28	אַהֲרָיו	„ „	19

(4) *Pathach-Chateph.* — The *Pathach* furtive which in certain words is placed under the *Cheth* (ח) at the end of words, but which is sounded before it, has often *Sheva* after it (ח) and thus becomes a kind of *Pathach-Chateph,* e. g.

נֹחַ	Gen.	X 1	רוּחַ	Gen.	VI 17
מִבְחַר	„	XII 7	מְנֻחָה	„	VIII 9
לִבְרֹחַ	„	XXXI 27	רֵיחַ	„ „	21

(5) The guttural *Cheth* (ח) at the end of a word after *Pathach,* which according to the ordinary system has no vowel-point, is frequently furnished with *Sheva,* e. g.

וַיִּמַּח	Gen.	VII 23	מְתוּשֶׁלַח	Gen.	V 21, 22, 25
וַיִּפְתַּח	„	VIII 6	קַח	„	VI 21
הַמֻּלָּח	„	XIV 3	תִּקַּח	„	VII 2

(6) In case of the guttural *Ayin* (ע) which is without a vowel-sign at the end of a word after a *Pathach,* it too has frequently a *Sheva.* Thus for instance

שָׁבַע	Gen.	XXI 31	וַיֵּדַע	Gen.	VIII 11
שִׁמַע	„	XXVII 43	לָשַׁע	„	X 19
שָׁמַע	„	XXIX 13	תֵּדַע	„	XV 13

(7) When the *Ayin* (ע) itself has a *Pathach* at the end of a word according to our system of vocalization, it often has *Pathach-Chateph* in this Codex just as is the case of the guttural *Cheth* (ח). Thus for instance

הַנַּעַ	Gen.	XXVI 11	וְנָסוֹעַ	Gen.	XII 9
כִּמְתַעֲתֵּעַ	„	XXVII 12	יָדַעַ	„	XV 13
שָׁבַעַ	„	XXIX 28	לְנַגֵּעַ	„	XX 6
			הַשְׁמֵעַ	„	XXI 6

(8) The audible *Vav* (ו) at the end of a word, whether as suffix third person singular masculine or as a constituent part of the expression which is without a vowel-point in the present Massoretic text, has frequently *Sheva.* Thus for instance

אָבִין	Gen.	XXII 7	בְּאַפָּיו	Gen.	VII 22
גְּמַלָּין	„	XXIV 20	אֵלָיו	„	VIII 9
עַמָּיו	„	XXV 8	יַחְדָּו	„	XIII 6
עֵשָׂו	„	„ 27	אָחָיו	„	XIV 16

Not unfrequently the *Sheva* is in the body of the letter, just as it is in the final *Caph* (ך) in the present Massoretic text, e. g. עֵשָׂוּ *Esau* (Gen. XXV 30), לְעֵשָׂוּ *to Esau* (Gen. XXV 34) &c.

(9) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz,* whether as suffix first person singular or as a constituent part of the expression which is without

a vowel-sign according to the present recension of the Massoretic text, has often a *Chirek*. Thus for instance

רֹעִי	Gen.	XIII	8	חַי	Gen.	VIII	21
מַעָלִי	„	„	9	וּמַדַי	„	X	2
אֲדָנִי	„	XVIII	27	שָׁרַי	„	XII	5
*לַאֲדֹנִי	„	„	30	הָעִי	„	XIII	3

These abnormal forms are used side by side with the normal ones. As they are exceptional it is evident that they simply represent the remnants of an older system of vocalization which was once in friendly rivalry with the present system, but which the system now in vogue has gradually vanquished. We shall see in the sequel that older Codices than the MS. before us have retained this vocalization to a far larger extent. Apart, however, from these abnormal forms, the MS. also differs in many respects from the present Massoretic text in the vowel-points, the accents and the consonants. The following collation of the first part of Pericope *Vayera* (וירא = Gen. XVIII 1—XXII 24) will show approximately the extent of the variations throughout the Codex:

I. The vowel-points.

M. T.	MS.				M. T.	MS.			
ויאמרו לא	ויאמרו לֹא	Gen.	XIX	2	וְסָעֲדוּ	וְסָעֲדוּ	Gen.	XVIII	5
בָּרְחֹב	בַּרְחֹב	„	„	2	דְּבָרְתָּ	דִּבַּרְתָּ	„	„	5
מִשְׁתֶּה	מִשְׁתֵּה	„	„	3	אִשְׁתֶּךָ	אִשְׁתֵּךְ	„	„	10
מִקָּצֶה	מִקָּצֵה	„	„	4	עֲדָנָה	עֶדְנָה	„	„	12
הַפֶּתְחָה	הַפִּתְחָה	„	„	6	וַאדֹנִי	וַאדֹנִי	„	„	12
הַנֵּה־	הִנֵּה־	„	„	8	הַמְכַסֶּה	הַמְכַסֶּה	„	„	17
גֵּשׁ־הָלְאָה	גֵּשׁ הַלְאָה	„	„	9	יְצַוֶּה	יְצַוֶּה	„	„	19
בַּסְנַוֵּרִים	בַּסַּנְוֵרִים	„	„	11	הָאַף	הָאַף	„	„	23
צְאוּ	צֵאוּ	„	„	14	אִמְצָא	אֶמְצָא	„	„	26
הַנֵּה־	הִנֵּה־	„	„	19	וַיִּסַּף	וַיֹּסֶף	„	„	29
וְאָנֹכִי	וַאֲנֹכִי	„	„	19	בָּעֲרֹב	בָּעֶרֶב	„	XIX	1

M. T.	MS.			
מִצְעָר	מִצְעַר	Gen.	XIX	20
וַיִּשְׁכֻּם	וְיִשְׁכֻּם	„	„	27
בָּהֵן	בָּהֶן	„	„	29
בְּלֵילָה	בְּלִילָה	„	„	33

M. T.	MS.			
וָמָתִי	וָמָתִי	Gen.	XIX	19
הִנֹּהִ־	הִנָּהִ־	„	„	20
וְהִיא	וְהִוא	„	„	20
אִמַּלְטָה	אִמְלְטָה	„	„	20

II. The Accents.

M. T.	MS.			
וְהִשָּׁעֲנוּ	וְהִשָּׁעֲנוּ	Gen.	XVIII	4
וְאַבְרָהָם	וְאַבְרָהָם	„	„	16, 18, 22
וְחַטֹּאתָם	וְחַטֹּאתָם	„	„	20
וְיֹסֶף עוֹד	וְיֹסֵף עוֹד	„	„	29
הָאֶחָד בָּא־לָגוּר	הָאֶחָד בָּא לָגוּר	„	XIX	9
עָתָּה	עָתָּה	„	„	9
כִּי־מַשְׁחִיתִים	כִּי | *מַשְׁחִיתִים	„	„	13
וּבִיד־אִשְׁתּוֹ	וּבִיד אִשְׁתּוֹ	„	„	16
כִּי־לֹא	כִּי לֹא	„	„	22

III. Variations in the Consonants.

M. T.	MS.			
הַחוּצָה	הַחָצָה	Gen.	XIX	17
וְהִוא	וְהִיא	„	„	20
הִוא	הִיא	„	„	20
פָּנֶיךָ	אֶת־פָּנֶיךָ	„	„	21
עַד הִיוֹם:	עַד הִיוֹם הַזֶּה:	„	„	38
אֶת־אֲשֶׁר יֹאמַר	אֶת־אֲשֶׁר יֹאמַר	„	XXII	14
לִפְנֵי מוֹתִי	וְלִפְנֵי מוֹתִי	„	XXVII	7

M. T.	MS.			
עָנוֹת	עָנֹת	Gen.	XVIII	6
יֵשׁ שָׁם	יֵשׁ שָׁם	„	„	24
לְדַרְכֵּיכֶם	לְדַרְכֵּיכֶם	„	XIX	2
בָּרְחוֹב	בָּרְחֹב	„	„	2
וַיָּסוּרוּ	וַיָּסָרוּ	„	„	3
מַשְׁחִיתִים	מַשְׁחִתִים	„	„	13
וַיֹּצִיאֻהוּ	וַיֹּצִאֻהוּ	„	„	16
וַיְנִיחֻהוּ	וַיַּנִּחֻהוּ	„	„	16

The *Metheg* or *Gaya* is used very irregularly even before a composite *Sheva* or *Segol* as will be seen from the following instances taken from the first chapter of the same Pericope:

יַעֲשֶׂה	Gen.	XIX	25	
אֶעֱשֶׂה	„	„	29	
וַאֲבַדֵּרָה	„	„	30, 32	

הָאֲנָשִׁים	Gen.	XVIII	16	
וְעֲקֹת	„	„	20	
מֵעֲשֹׂת	„	„	25	

וְרַחֲצוּ	Gen.	XVIII	4	
מֵהֲרִי	„	„	6	
וַאֲנִי	„	„	13	

The occurrence of the *Dagesh* in certain words is very abnormal as will be seen from the following instances:

לֹא אדני	Gen.	XXIII	11	ויאמר מֶלֶךְ	Gen.	XIV	21
לאמר לוֹ	„	„	14	ואם־לֹא	„	XVIII	21
משבעתי זאת	„	XXIV	8	על־סַדֹּם	„	XIX	24
וכל־טוּב	„	„	10	אשר לֹא־	„	XX	9
את־צֹאן	„	XXIX	10	אבימלך צֹאן	„	„	14
צא מִן־	„	XXXI	13	*יִצְחָק־לִי	„	XXI	6

But though the *Dagesh* is used so profusely in a variety of expressions in this MS. it does not favour the conceit of putting it into the consonant which follows a guttural with *Sheva*[1] or of inserting it into the first letter of a word when the preceding word ends with the same letter.[2] The practice, too, of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant, finds no support in this Codex.[3]

Beth-el (בֵּית־אֵל) is uniformly written as one word (בֵּיתאֵל *Bethel*) in all the twelve passages in which it occurs in the Pentateuch.[4] This orthography which is that of the Easterns or Babylonians is mostly followed in MSS. of the German School. Tubal-Cain, however, which occurs twice[5] and Chedor-laomer which occurs five times[6] and which are respectively written as one word according to the

[1] Comp. Gen. II 9; XX 6; XXX 37; XLVII 11. The only instance where the *Dagesh* occurs after a guttural with *Sheva* is in לַחֲמוֹ Gen. XLIX 20.

[2] Comp. Gen. XIV 23; XXXI 54; XXXIV 3. It will be seen that this MS. furnishes the *Lamed* with *Dagesh* more often than any other consonant. It is, therefore, not surprising to find that it has אל־לִבּוֹ (Gen. VI 6) with *Dagesh* in the *Lamed*. Dr. Baer, however, who introduced this fact into his text, has most unaccountably omitted it in this instance.

[3] Comp. Gen. XII 15, XXVII 13; XXIX 3, 8; XLII 21.

[4] Comp. Gen. XII 8, 8; XIII 3, 3; XXVIII 19; XXXI 13; XXXV 1, 3, 6, 8, 15, 16.

[5] Comp. Gen. IV 22, 22.

[6] Comp. Gen. XIV 1, 4, 5, 9, 17.

Easterns (תּוּבַלְקַיִן, כְּדָרְלָעֹמֶר) are as uniformly written in two words (תּוּבַל־קַיִן, כְּדָר־לָעֹמֶר). In one instance the latter is written in two lines, *Chedor* at the end of one line and *laomer* at the beginning of the next line.

In Gen. VI 3 the reading is בְּשַׁגַּם with *Pathach* under the *Gimel*. In Gen. XXVII 28 this MS. points it וְיִתֶּן and in verse 29 וְיִשְׁתַּחֲווּ which is according to the Ben-Naphtali recension. In the latter case the *Keri* is in the text.

A very remarkable feature of this Codex has yet to be noticed, viz. the numerous abbreviations which occur in the Chaldee Version. These abbreviations occur not only at the end of the lines, but at the beginning and in the middle. In the first chapter of Pericope *Vayera* (וירא = Gen. XVIII) alone there are no fewer than sixteen instances. They are as follows:

Gen. XVIII	1	מְמַר	=	מַמְרֵא	Gen. XVIII	16	וְאַבְרָהָ	=	וְאַבְרָהָם
„	2	מַשְׁכְּ	=	מַשְׁכְּנָא	„	17	מֵאַבְרָהָ	=	מֵאַבְרָהָם
„	3	עַבְדְּ	=	עַבְדָּךְ	„	18	וְאַבְרָ	=	וְאַבְרָהָם
„	6	וְאֵמַ	=	וְאֵמַר	„	19	אַבְרָהָ	=	אַבְרָהָם
„	8	דַּעֲבָב	=	דַּעֲבָד	„	20	סְנִיָּא	=	סְנִיאָת
„	11	וְאַבְרָ	=	וְאַבְרָם	„	22	וְאַבְ	=	וְאַבְרָהָם
„	15	וְאֵמָ	=	וְאֵמָר	„	22	קָ	=	קָדָם
„	16	מִתַּמַ	=	מִתַּמָּן	„	23	אַבְרָהָ וְאֵמָ	=	אַבְרָהָם וְאֵמַר

In one instance the word הֲיִיתְכַּפָּא (Gen. XVIII 14) is actually divided, הֲיִיתְ is at the end of one line and כַּפָּא is at the beginning of the next line. A later Nakdan who altered this division by supplying the letters outside the line has still left the second half of the word at the beginning of the next line without the vowel-points.[1] As the Chaldee is in alternate verses with the Hebrew, it exhibits one continuous text so that the abbreviations appear to belong to the whole arrangement.

[1] Comp. fol. 12*b*, Column 3.

Though the MS. is carefully written, it exhibits omissions due to homoeoteleuton which have been supplied by later Nakdanim on the following pages: fol. 55*b*; fol. 71*b*; fol. 72*a*; fol. 78*b*; 85*a*, 96*b*, 99*a*, 108*a*, 111*a*, 175*b*, 179*b*, 183*a*, 184*a*.

At the end of Genesis and Leviticus there are Massoretic Summaries giving the number of verses, the middle verse and the number of Sedarim in these books.

No. 17.

Add. 9405—9406.

These two volumes are pieces of what originally was a Pentateuch with the Haphtaroth, the Megilloth, Job, portions of Jeremiah and Isaiah which not unfrequently occur together. As they now are, they constitute Volumes VIII and IX of the Hagen Collection. According to the Epigraph at the end of the second piece the entire Codex was written A. D. 1309. The hand-writing is of the German School to which nine out of the ten volumes of this Collection belong.

The first piece consists now of 14 folios and contains the Song of Songs, Ruth, Ecclesiastes and Lamentations. The second piece which consists of 32 folios contains Job, Jerem. I 1—XXXIII 6 and Isaiah XXXIV 1—XXXV 10. Each folio has three columns and each column has 28 lines. Every book begins with the first word in large letters. The text is furnished with the vowel-points and the accents, but is without the Massorah. Though the text is substantially of the Western recension, it differs in many respects from the *textus receptus* in its orthography, its vowel-points, accents and readings. The following collation of the first chapter of the Song of Songs with the present Massoretic text will approximately show the nature and extent of these variations:

M. T.	MS.			M. T.	MS.		
יִשָּׁקֵנִי	יִשָּׁקֵנִי	Cant. I	2	בַּצָּהֳרָיִם	בַּצָּהֳרָיִם	Cant. I	7
מִנְּשִׁיקוֹת	מִנְּשִׁיקוֹת	〃	2	אֶהְיֶה	אֶהֱיֶה	〃	7
לְרֵיחַ שְׁמָנֶיךָ	לְרֵיחַ שְׁמָנֶיךָ	〃	3	כְּעֹטִיָּה	כְּעַטִיָּה	〃	7
הַמֶּלֶךְ	הַמֶּלֶךְ	〃	4	בַּנָּשִׁים	בַּנָּשִׁים	〃	8
חֲדָרָיו	חֲדָרָיו	〃	4	בְּעִקְבֵי	בְּעִקְבֵי	〃	8
בְּךָ	בָּךְ	〃	4	גְּדִיוֹתַיִךְ	גְּדִיוֹתַיִךְ	〃	8
דּוֹדֶיךָ	דֹּדֶיךָ	〃	4	לְסַפָּתִי	לְסַפָּתִי	〃	9
שחורה אני	שְׁחוֹרָה אֲנִי	〃	5	רַעְיָתִי	רַעְיָתִי	〃	9
וְנָאוָה	וְנָאוָה	〃	5	לְחָיַיִךְ	לְחָיַיִךְ	〃	10
הַשָּׁמֶשׁ	הַשָּׁמֶשׁ	〃	6	בַּתֹּרִים	בַּתֹּרִים	〃	10
שָׁמוּנִי	שָׁמֻנִי	〃	6	נְקֻדוֹת	נְקֻדוֹת	〃	11

the text itself the middle verse in four out of the five books of the Pentateuch. These entirely coincide with the present Massoretic recension.[1] It also marks against the text the middle verse in the Pentateuch.[2]

In only three instances have I found that a later Massoretic Annotator adduces variants from other Codices. In Gen. XIX 2 he simply records that other Codices have a different accentuation.[3] In the other two instances, however, one of which also affects the accents and the other the orthography, he decides in favour of the variants and against the reading in the MS.[4]

A remarkable feature of this MS. is not only its frequent use of abbreviations in the Chaldee text which is almost as extensive as in Codex No. 16, but the important fact that these abbreviations occur in the Hebrew text itself. The following instances will fully establish this fact:

וְאַרְבַּע = וְא Numb. II 9, fol 214*b* בָּאָדָם = בָּ Gen. IX 6, fol. 12*b*
יִשְׂרָאֵל = יִשָׂ Deut. I 3, „ 284*b* אַמְלָטָה = אַמְלָ „ XIX 20, „ 25*b*

Even the division of words has been preserved in this Codex when required to fill out the line. Thus we have

מַרְכָּבֹת Exod. XV 4, fol 112*a* יְיָ אִישׁ Exod. XV 1, fol. 112*a*
נָאָלְתָּ „ „ 13, „ 112*b* אֲשִׁירָה „ „ 2, „

[1] Comp. חצי הספר בפסוק against Gen. XXVII 40, fol. 41*b*; Levit. XV 7, fol. 186*b*; Numb. XXVII 20, fol. 247*a*; Deut. XVII 10, fol. 317*b*, and *vide supra*, Part. I chap. VI, pp. 72—85.

[2] Comp. חצי התורה בפסוק against Levit. VIII 7, fol. 172*a*.

[3] הנה נא״ם מקף Comp. Gen. XIX 2, fol. 24*b*, and see the note on this passage in my edition of the Hebrew Bible.

[4] In Numb. VI 11 the MS. has ועשה הכהן on which he remarks ס״א רבי״ע וכן עיקר. Comp. fol. 224*a*, and the note in my edition of the Bible. In Deut. XXIX 28 the MS. reads הַנִּסְתָּרֹת defective, and the Massorah remarks against it ל וחס [= *unique and defective*] which is in accordance with the *textus receptus*. The Reviser, however, takes exception to this and states ס״א הנסתרות וכן עיקר *other Codices have it defective and this is correct*, thus rejecting the Massoretic gloss. Comp. fol. 339*a*.

This is simply the survival of the ancient practice which generally obtained in the pre-Massoretic period as is attested by the Samaritan, the Chaldee and the Septuagint.[1]

Notwithstanding the care with which this Codex was manifestly written, there occur in it a considerable number of omissions due to homóeoteleuton. Comp. fol. 15*a*; 18*b*; 26*a*; 108*b*; 111*a*; 115*b*; 135*a*; 194*a*; 218*b*; 223*a*; 224*b*; 250*b*; 258*a*—*b*; 275*a*; 283*a*; 285*b*; 288*a*; 299*b*; 311*b*; 315*a*; 353*a*; 359*a*; 374*a* &c., &c.

These, as is usually the case, have been supplied in the margin both by the Scribe himself and by successive Massoretic Annotators.

The Epigraph at the end of the Codex, which gives the name of the Scribe, the owner for whom it was written and the date when it was finished, is of great Palaeographical importance inasmuch as it enables us to fix approximately the date of undated MSS. of a similar character. It is as follows:

I Simson the Scribe, son of Jacob, the memory of the righteous is blessed, surnamed Vivant the seal engraver, have written this Pentateuch, the Chaldee, the Five Megilloth, the Haphtaroth, Job, and Jeremiah. Praise be to God, the Creator of the world. On the fourth day of Pericope *Vezoth Habrachah,* the twenty-sixth of Tishri in the year 5071 [= A. D. 1311] for Mordecai son of Zadok. May the Lord bless it to him, and to his children and to his children's children to the end of the world, Amen, Amen, Selah. Take courage! May the Scribe not be injured neither to-day nor ever.[2]

No. 20.

Add. 14760.

This MS. which is written in a beautiful Italian hand consists of 317 folios and contains the Former and the Latter Prophets in the order exhibited in Columns III and

[1] *Vide supra,* Part I, chap. V, pp. 165—170

[2] אני שמשון הסופר בר׳ יעקב זצ״ל המכונה ויוֵאנט החוקק חותמות כתבתי זה החמש תרנום חמש מגילות והפטרות ואיוב וירמיה, שבח לברא העולם ביה, יום ד׳ פרשה ברכה בו בתשרי שנת ה׳ אלפים שבעים ואחד לפרט לר׳ מרדכי בר׳ צדוק השם

IV in the Table on page 6. Two interesting Epigraphs, one by the Scribe at the end of the volume and the other by the Nakdan at the end of Ezekiel which is also repeated at the end of the Codex, fix the date of the MS. The one by the anonymous Scribe is as follows:

Finished on Tuesday, Pericope *Vayechi*, on the 13th of the month of Tebath in the year 53 [= A. D. 1293]. Blessed be he who giveth power to the faint, and to him that hath no might he increaseth strength [Isa. XL 29].[1]

The second Epigraph, which in point of order is really the first since it is appended to the end of Ezekiel, gives the name of the Nakdan and is as follows:

To thy glory O Lord! Benjamin the Nakdan courage, son of Joab, his soul shall dwell at ease, and his seed shall inherit the earth [Ps. XXV 13], of the family of Piatelli. Blessed be he who giveth power to the faint, and to him that hath no might he increaseth strength [Isa. XL 29].[2]

In a much shorter form the Nakdan repeats this Epigraph after the one by the Scribe at the end of the volume.[3] These dated Epigraphs are of great help in determining the approximate age of undated Italian MSS.

Each folio has two columns and each column has 25 lines. Every book begins with a large word which as a rule occupies the middle of the line. The text is furnished with the vowel-points and the accents. It has no Massorah

זכרהו לו ולבניו ולבני בניו עד סוף העולם: אמן אמן סלה. חזק הסופר לא יזק, לא יהיום ולא לעולם.

[1] נשלם ביום ג פרשת ויחי בשלשה עשר יום לירח טבת שנת גן לפרט בן לבוא עי: Comp. fol. 315*a*. בן לבוא עי which is often at the end of both MSS. and printed books is an abbreviation of ברוך נתן ליעף כח ולאין אונים עצמה ורבה Isa. XL 29.

[2] Comp fol. 282*a*. בכודך יי, בנימין המנקד חזק בר יואב נבתוייא ממשפחת העניים בנלבואעי. The formula נבתוייא which is used when speaking of the departed is an abbreviation of נפשו בטוב תלין וזרעו יירש ארץ Ps. XXV 13. The abbreviation בנלבואעי is of the same passage which is represented in the former note by three words.

[3] Comp. fol. 315*a*. בנימין המנקד חזק בר יואב נע ממשפחת העניים, כבודך יי

Magna, and the Massorah Parva, which is in the outer margins and between the columns, is exceedingly scanty. It is almost exclusively confined to marking the *Paseks* and the *Legarmehs*.

As to the text itself, it can hardly be called Massoretic because of its numerous departures from the *textus receptus*. Want of space precludes the possibility of indicating all the differences between this MS. and the Massoretic recension. Some idea, however, may be formed as to the nature and extent of these variations from the following collation of Hosea:

M. T.	MS.				M. T.	MS.			
כִּי	כִּי־	Hos.	IV	6	בְּהוֹשֵׁעַ פִּנְחָס	בְּהוֹשֵׁעַ	Hos.	I	2
וֶאֱמָאסְךָ כֹּהֵן	וְאֶמְאָסְךָ	"	"	6	וֵילֶךְ וְלֵךְ	וֵילֶךְ וְלֵךְ	"	"	3
כְּרָבָּם	כְּרֻבָּם	"	"	7	וְתֶהֱר	וְתֶהֱר	"	"	3
יִשְׁבְּעוּ	יִשְׁבָּעוּ	"	"	10	בְּעֶמְקָ	בְּעֶמֶק	"	"	5
יִשְׁאָל	יִשְׁאַל	"	"	12	רְחָמָה	רֻחָמָה	"	"	6
אַל־יֵאָשֵׁם	לֹא יֵאָשֵׁם	"	"	15	אֶהְיֶה	אֶהְיֶה	"	"	9
סְרֵרָה	סוֹרֵרָה	"	"	16	יִסְפֹּר	יִסְפֵּר	"	II	1
אֶפְרַיִם	אֶפְרַיִם	"	"	17	אֲשֶׁר־	אֲשֶׁר	"	"	1
הַנַּח־	הָנַח	"	"	17	וְתָסֵר	וְתָסֵר	"	"	4
אוֹתָהּ	אֹתָהּ	"	"	19	עֶרְמָה	עֶרְמָה	"	"	5
לְכֻלָּם	לְכוּלָּם	"	V	2	ס	. . .	"	"	7
וְיִשְׂרָאֵל	יִשְׂרָאֵל	"	"	3	הוֹבִישָׁה	הוֹבִישָׁה	"	"	7
לֹא	לוֹא	"	"	3	שָׁךְ	שָׁךְ	"	"	8
הוֹנֵיתָ	הוֹנֵיתָה	"	"	3	נַבְלָתָהּ	נַבְלָתָהּ	"	"	12
יְהוָה אֱלֹהֵיהֶם I	יְהוָה אלהיהם	"	"	4	נְאֻם	נְאֻם	"	"	18
וְיִשְׂרָאֵל	וְיִשְׂרָאֵל	"	"	5	תִּקְרְאִי־לִי עוֹד	תִּקְרְאִי I	"	"	18
כְּמַשְׁנֵי	כְּמַשְׁנֵי	"	"	10	וַהֲסִרוֹתִי	וַהֲסִרֹתִי	"	"	19
מְזֹרוֹ	מְזֹרוֹ	"	"	13	אֶת־יְהוָה	כִּי אֲנִי יהוה I	"	"	22
לִרְפֹּא	לִרְפוֹא	"	"	13	עִמִּי אַתָּה	עִמִּי אתה	"	"	25
אֲנִי אֲנִי	אֲנִי I	"	"	14	אֲהֻבַת	אֲהֻבַת	"	III	1
אֶשָּׂא	אֶשָּׂא	"	"	14	אֲפֹד	אֲפוֹד	"	"	4
יֶאֱשְׁמוּ	יֶאֱשְׁמוּ	"	"	15	וַאֲחַר	אַחַר	"	"	5

M. T.	MS.			M. T.	MS.		
בְּצָרוֹת	בְּצוּרוֹת	Hos. VIII	14	יְשַׁחֲרוּנְנִי	יְשַׁחֲרֻנְנִי	Hos. V	15
אַרְמְנוֹתֶיהָ	אַרְמְנוֹתֶיהָ	„	14	וְיִרְפָּאֵנוּ	וְיִרְפָּאֵנוּ	VI	1
יָבוֹא	יָבֹא	IX	4	מִיּוֹמָיִם	מִיּוֹמָיִם	„	2
הַפְּקֻדָּה	הַפְּקוּדָה	„	7	יְקִימֵנוּ	יְקִימֵנוּ	„	2
הַשָּׁלֵם	הַשִּׁלּוּם	„	7	וְיָבֹא	וְיָבוֹא	„	3
מְשֻׁגָּע	מְשֻׁנָּע	„	7	וּמָה	מָה	„	4*b*
רֹכֵב	רוֹכֵב	„	7	וְהוֹלֵךְ	הֹלֵךְ	I	4
יִפְקֹד	וְיִפְקֹד	I „	9	עֲקֻבָּה	עֲקֻבָּה	„	8
בְּרֵאשִׁיתָהּ	רֵאשִׁיתָהּ	I „	10	כֹּהֲנִים	כֹּהֲנִים	„	9
הֹרֵג	הוֹרֵג	„	13	שַׁעֲרוּרִיָּה	שערירית כת	„	10
רֹעֵ	רוֹעֵ	„	15	לְיִשְׂרָאֵל	לְיִשְׂרָאֵל	VII	1
אוֹסִיף	אוֹסִיף	„	15	שָׁקֶר	אָוֶן	I	1
בלי כת	בַּלֵּי	„	16	יָבוֹא	יָבֹא	„	1
אֱלֹהַי	אֱלֹהִים	I „	17	מְנָאֲפִים	מְנָאֲפִים	„	4
כִּי לא שמעו	לא שמעו	I „	17	בָּצַק	בָּצַק	„	4
וְיִהְיוּ	וְיִהְיוּ	„	17	מַלְכֵּינוּ	מַלְכֵּינוּ	„	5
נֹדְדִים	נוֹדְדִים	„	17	אַפֵּיהֶם	אַפֵּיהֶם	„	6
כְּרֹב	כְּרוֹב	X	1	עָנָה	עָנָה	„	8
יֵאָשֵׁמוּ	יֶאְשָׁמוּ	„	2	בְּקִשְׁרוֹנוֹ	בְּקִשְׁרוֹנוֹ	„	10
מַצֵּבוֹתָם	מַצֵּבֹתָם	„	2	אַיְסְרֵם	אַיְסְרֵם	„	12
כָּרוֹת	כָּרֹת	„	4	עָלַי	אֵלַי	I	13
אֹתוֹ	אֹתוֹ	„	6	יֵילִילוּ	יֵלִילוּ	„	14
בשנה אפרים	בשנה אפרים	„	6	מִשְׁכְּבוֹתָם	מִשְׁכְּבוֹתָם	„	14
עינתם כת	עוֹנָתָם	„	10	יִתְגּוֹרָרוּ	יִתְגּוֹדָדוּ	„	14
יָבוֹא וְיוֹרֶה	יָבֹא וְיֹרֶה	„	12	שֹׁפָר	שֹׁפָר	VIII	1
נִבּוֹרֵיךְ	גִּבּוֹרֵיךְ	„	13	שֹׁמְרוֹן	שֹׁמְרוֹן	„	5
שַׁלְמָן	שַׁלְמָן	„	14	וְלֹא אלהים	כִּי אלהים	I „	6
אַרְבֵּאל	אַרְבֵּאל	„	14	יִבְלָעוּהוּ	יִבְלָעוּהוּ	„	7
רַעְתָּכֶם	רַעַתְכֶם	„	15	שָׂרִים	שָׂרִים	I „	10
וְלַפְּסִילִים	וְלִפְסִילִים	XI	2	אכתוב כת	אֶכְתֹּב	„	12
וָאֶהְיֶה	וָאֶהְיֶה	„	4	רבו כת	רִבֵּי	„	12
עַל	עוֹל	„	4	תּוֹרָתִי	תּוֹרָתִי	I „	12
מִמַּעֲצוֹתֵיהֶם	מִמּוֹעֲצוֹתֵיהֶם	„	6	אֶת־עשהו	עשהו	I	14

M. T.	MS.				M. T.	MS.			
תַּלְאֻבוֹת	תַּלְאוּבוֹת	Hos.	XIII	5	כִּצְבָאִים כֹּת	כְּצִבִּים 1	Hos.	XI	8
אֶפְרַיִם	אֶפְרִים	„	„	12	לֹא אָשׁוּב	וְלֹא אָשׁוּב 1	„	„	9
יַעֲמֹד	יַעֲתֹר 1	„	„	13	הוּא יִשְׁאַג	הוּא יִשְׁאָג	„	„	10
יָבוֹא	יָבֹא	„	„	15	סְבָבְנִי	סְבָבֻנִי	„	XII	1
עֹלֶה	עוֹלֶה	„	„	15	וַיּוּכַל	וַיָּכָל	„	„	5
וְיֵבוֹשׁ	וְיֵבֹשׁ	„	„	15	שְׁמוֹר	שְׁמֹר	„	„	7
תֶּאְשַׁם	תֵּאָשֵׁם	„	XIV	1	בָּאָהֳלִים	בָּאֳהָלִים	„	„	10
נִרְכָּב	נִרְכַּב	„	„	4	מְזֻבְּחוֹתָם	מִזְבְּחוֹתָם	„	„	12
יָדִינוּ	יָדֵנוּ	„	„	4	בִּישְׂרָאֵל	בְּיִשְׂרָאֵל	„	XIII	1
אֶהְיֶה	אֶהֱיֶה	„	„	6	וַיֶּאְשַׁם	וַיֶּאְשַׁם	„	„	1
לִישְׂרָאֵל	לְיִשְׂרָאֵל	„	„	6	יוֹסִיפוּ	יוֹסְפוּ	„	„	2
יוֹנְקוֹתָיו	יִנְקֹתָיו	„	„	7	אוֹמְרִים	אֹמְרִים	„	„	2
יָשֻׁבוּ	יָשׁוּבוּ	„	„	8	הוֹלֵךְ	הֹלֵךְ	„	„	3
וְיִפְרְחוּ	וְיִפְרְחוּ	„	„	8	תֵּרָע	תֵּדַע	„	„	4

It will thus be seen that in this small book alone, which consists of 14 chapters and 197 verses, there are about 140 differences between this MS. and the present Massoretic recension, and that only a few of them have been altered by the revising Nakdan to make them conformable to our *textus receptus*. There can, therefore, hardly be any doubt that the Model Codex from which this MS. was copied represented a different Massoretic School.

It is equally certain that this MS. or rather its Model belonged to a period when the separation between the two recensions of Ben-Asher and Ben-Naphtali had not as yet taken definite shape. One of the points of difference between these two textual redactors is with regard to the prefixes *Beth* (ב) and *Lamed* (ל) in words which begin with *Yod* (י) and which have a *Chirek*. According to Ben-Asher the prefix takes *Sheva* and the *Yod* retains the *Chirek*, whilst according to Ben-Naphtali the *Chirek* is transferred to the prefix and the *Yod* loses its character as a consonant.[1]

[1] *Vide supra*, Part II, chap. X, p. 267.

(1) Thus בישראל *in Israel,* which occurs twice in Joshua (VII 15; XXIV 9) and three times in the Minor Prophets (Hos. XIII 1; Micah V 1; Mal. II 11), is pointed בְּיִשְׂרָאֵל in Joshua and בְּיִשְׂרָאֵל in the Minor Prophets.

(2) וישראל *and Israel,* which occurs once in Joshua (XXII 22) and in this MS. three times in the Minor Prophets (Hosea V 5; Amos VII 11, 17), is pointed וְיִשְׂרָאֵל in Joshua and וְיִשְׂרָאֵל in the Minor Prophets. In Hosea V 3 this MS. reads יִשְׂרָאֵל without *Vav* conjunctive.

(3) לישראל *to Israel,* which occurs eight times in Joshua (VIII 22; X 14, 42; XI 23; XIII 6; XXI 43; XXIII 1; XXIV 31) and twice in the Minor Prophets (Hos. VII 1; XIV 6), is uniformly pointed לְיִשְׂרָאֵל in Joshua and לְיִשְׂרָאֵל in the Minor Prophets.

(4) To these are to be added וְיִרְפָּאֵנוּ *and he shall heal us* (Hos. VI 1), which is pointed וְיִרְפָּאֵנוּ in the received text; יְיֵלִילוּ *they shall howl* (Hos. VII 14), which is יֵיֵלִילוּ in the *textus receptus;* וְיִהְיוּ *and they shall be* (Hos. IX 17), which is וְיִהְיוּ in the present recension; and וְיִפְרְחוּ *and they shall revive* (Hos. XIV 8), which is וְיִפְרְחוּ in our text. The former system of punctuation is now after the definite separation of the two recensions ascribed to Ben-Naphtali, whilst the latter, which is exhibited in the Massoretic text, is declared to be that of Ben-Asher.

That this Codex is not in accordance with our Massorah is also attested by its record about the number of the verses. Though it has no special Massoretic Summary at the end of each book, as is the case in other MSS., this Codex gives at the end of the Volume the following general summary:

It is found that all the Prophets have 9285 verses.[1]

[1] נמצאו הנביאים כולם בפסוקין תשעת אלפים ומאתים ושמונים וחמשה Comp. fol. 315*a*.

This is at variance with the present Massoretic division of the verses according to which there are 9294 verses in the Prophets.[1] It shows that in the prototype from which this notice is taken there were nine verses less than in the present Massoretic verse-division.

The departure from the present Massoretic verse-division is also seen in the three instances in which this MS. gives in the margin the middle verse of Isaiah, Jeremiah and Ezekiel. In the MS. the Massoretic gloss against Isaiah XXXVI 1 states that this is the middle of the book (fol. 169*b*), whilst our Massorah gives XXXIII 21. The MS. against Jeremiah XXIX 1 marks it as the middle (fol. 213*a*), but our Massorah gives XXVIII 10. The same variation obtains in Ezekiel. The Massoretic gloss in the MS. is against XXIV 24 (fol. 259*b*), whereas our Massorah gives XXVI 1.[2]

Equally indicative of a different recension from the *textus receptus* is the sectional division. It would occupy too much space to tabulate the numerous variations throughout all the Prophets. The following collation of the Minor Prophets will suffice to show the extensive differences between this MS. and the present Massoretic text. In this portion alone the Codex has no fewer than twenty-four Sections which do not exist in our text,[3] whilst it omits ten Sections which are exhibited in the present Massoretic recension.[4]

[1] *Vide supra,* Part I, chap. VI, pp. 88—99; and *The Massorah,* letter ס, § 202, Vol. II, p. 453.

[2] *Vide supra,* Part I, chap. VI, pp. 91 – 94.

[3] Comp. Hos. III 5; IX 9; Amos III 12; V 3, 8, 27; VII 14, 15; IX 7, 11; Jonah I 11; II 2; IV 4; Nah. II 5; III 16; Habak. III 14; Zeph. I 18; II 8; III 18; Hag. II 13; Zech. I 5; IV 3; VI 8; XIV 6.

[4] Comp. Hos. XI 7; Joel I 13; Micah II 3; Zeph. III 16; Zech. I 1, 5, 14; VI 1; VIII 3; XI 12.

The MS. also exhibits a remarkable feature in connection with the sectional divisions which I have not found in any other Codex. Of the numerous Open and Closed Sections which occur in the Prophets and which are duly indicated by vacant spaces and indented lines, this MS. has the letter *Samech* (ס = סתומה) in the vacant space of the text in a specific number of Sections in several books. Kings has fourteen such *Samechs* in the text;[1] Isaiah has nine,[2] Jeremiah eleven[3] and the Minor Prophets have fifteen.[4]

We have seen that Codex No. 8 frequently has the letters *Pe* (פ) and *Samech* (ס) in the vacant space of the text to indicate the nature of the Section,[5] but not the *Samech* alone. The selection of the particular Sections in the MS. before us to distinguish them by the letter *Samech* is probably due to the fact that these Sections were marked as Open Sections (פ) in some Standard Codices of other Schools and that the School from which the prototype of this MS. proceeded designed thereby to emphasise its dissent.

This MS. has not the two verses in Joshua, viz. XXI 36, 37, nor has it any remark that they occur in other Codices. *Beth-el* is uniformly written as one word (בֵּיתְאֵל). But it does not favour the innovation of (1) inserting *Dagesh* into consonants which follow a guttural

[1] Comp. 1 Kings II 36; III 15; V 16; XXII 41; 2 Kings III 2; VII 1, 3; IX 1; XV 17; XVII 7, 24; XVIII 29; XIX 34; XXIX 25.

[2] Comp. Isa. I 10, 18; VII 7, 10; XXI 16; XXIII 1; XXXVIII 1; LI 4; LXVI 12.

[3] Comp. Jerem. IX 12; XI 14, 18; XVI 9; XXIV 8; XXV 1; XXXII 26; XXXVII 9; L 8, 17; LI 1.

[4] Comp. Hosea II 1, 7, 16, 18; VII 1; Joel. IV 9; Amos III 11, 12; Micah III 1; V 1; Habak. II 19; Zeph. III 14; Zech. XI 4; XIII 7; XIV 12.

[5] *Vide supra*, pp. 501–503.

with *Sheva,* or (2) into the first letter of a word when the preceding word ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant. This will be seen from the following examples.

לְחֻמִי	Hosea	II	7	עַל־לֵב	Mal.	II	2
בַּעְלִי	„	„	18	בֶּן־נוּן	Josh.	II	1 &c.
הֶעָמִיקוּ	„	V	2	עִם־מֹשֶׁה	„	III	7
לַחְמָם	„	IX	4	בְּנֵיכֶם מָחָר	„	IV	6
לְצִצִים	Hosea	VII	5				
נָדְדוּ	„	„	13				
סוֹרְרִים	„	IX	15				
נוֹדְדִים	„	„	17				

As to the relative position of the textual reading or *Kethiv* (כתיב) and the official reading or the *Keri* (קרי), it will be seen from the above collation of Hosea that the official reading generally occupies the text and that there is no indication whatever of a various reading. In other parts of the MS., however, when the *Kethiv* is the substantive reading, the later Nakdanim have not unfrequently furnished it with the vowel-points of the *Keri* and sometimes have put the consonants of this official reading in the margin.

In several instances the MS. has abbreviations in the text and has thus preserved the orthography which obtained in the pre-Massoretic period. The following are a few instances:

מְרוֹם = מְ֯	*the height of*	Isa.	XXXVII	24, fol.	171*a*
וְלַאֲבֵלָיו = וְלַאֲבֵ֯	*and to his mourners*	„	LVII	18, „	183*b*
יִשְׂרָאֵל = יִשְׂרָ֯	*Israel*	Ezek.	III	1, „	240*a*
וַתִּשְׂמַח = וַתִּשְׂ֯	*and thou rejoiced*	„	XXV	6, „	260*a*

The suppletives have been clumsily furnished by later revisers. It is greatly to be regretted that these Massoretic Annotators have also obliterated many important different readings throughout the MS. in the attempt to make the text conformable to the present recension.

On the following pages are some of the omissions which are due to homoeoteleuton: fols. 20*a*; 83*b*; 106*b*;

123*a*; 162*b*; 196*a*; 239*b*; 244*b*; 263*a*; 275*a*; 284*a*; 286*a*; 314*b* &c., &c.

No. 21.

Add. 15250.

This MS., which is written in a beautiful Sephardic hand and which consists of 437 folios, contains the whole Hebrew Bible. Though not dated, it is most probably of the thirteenth century. From an entry in cursive Hebrew on fol. 437*a* we learn that in 1493 the MS. was still in the possession of some wealthy Jewish family. The registry is as follows:

On this day the 15th of Nisan in the year 5253 of the creation of the world [= A. D. 1493], my brother Joseph was born. May the Lord grant him to attain to holy matrimony and good works. May he thus find favour and say Amen.[1]

Pettigrew who describes this MS., which afterwards came into the possession of the Duke of Sussex, mistook the date of the birth for the age of the Codex, and hence gives 1493 as the date of the Codex.[2]

Fols. 1*b*—3*a* were originally designed to tabulate the Variations between Ben-Asher and Ben-Naphtali throughout the Bible, but only those in the Pentateuch are given. The triple columns ornamented in gold and colours on fol. 1*b*, part of 2*b*, fols. 1*b*—3*b* in part are occupied by the variations, whilst the greater part of 2*b* and the whole of 3*a*, which were to contain the rest of the variations, are left unoccupied. As far, however, as these variations are here tabulated they are of great importance inasmuch as they

[1] היום טז מחודש ניסן שנת חמשת אלפים ומאתים וחמשים ושלשה לבריאת עולם נולד אחי יוסף השם יזכהו לחופה ומעשים טובים וכן יהי רצון ויאמר אמן.

[2] Comp. *Bibliotheca Sussexiana,* Vol. I, Part I, No. 2, pp. XII—XIV. London 1827. This MS. was purchased by the British Museum at the Sussex sale July 31st 1844.

carefully indicate the precise nature of the differences between these two textual redactors. I have exhibited them in the notes to my edition of the Hebrew text whenever they deviate from the official Lists which I have adopted.[1]

Fols. 3*b*—4*a* exhibit splendid illustrations in gold and colours of the seven-branched candlestick and the sacred utensils of the Tabernacle, whilst fols. 4*b*—5*a* are blank. On fol. 5*b* begins the text of the Bible.

With the exception of the poetical portions of the Pentateuch, Judges and Samuel,[2] and the three poetical books of the Hagiographa, viz. Psalms, Job and Proverbs, each folio has three columns and each column 31 lines. The order of the Prophets is that exhibited in Columns III and IV in the Table on page 6, whilst that of the Hagiographa is the sequence given in the Talmud and in Column I in the Table on page 7.

The text is furnished with the vowel-points and the accents. The upper margin has two lines of the Massorah Magna and the lower margin three lines, whilst the outer margin and the margins between the columns give the Massorah Parva. The outer margin frequently also gives portions of the Massorah Magna in ornamental designs. This is also often the case with the Massorah in the lower margin. The separate books do not begin with the first word in larger letters. Most of them have a Massoretic Summary at the end giving the number of verses &c. in the respective books.

The fifty-four annual Pericopes, into which the Pentateuch is divided, are simply indicated by the word *Parasha* (פרש) in the margin against the beginning of each hebdomadal Lesson. The numerous Open and Closed

[1] *Vide supra,* Part II, chap. X, p. 241 &c.

[2] Comp. Exod. XV 1—19, fol. 40*b*; Deut. XXXII 1—43, fols. 114*b*—115*b*; Judg. V 1—31, fol. 134*a*; 2 Sam. XXII 1—51, fol. 178*a*.

Sections, into which the text of the whole Bible is divided, are indicated by the prescribed vacant spaces and indented lines. In some instances, however, where a whole line had to be left vacant at the bottom[1] or top[2] of a column to mark an Open Section, the letter *Pe* (פתוחה = פ) occupies the centre of the line to show that there is no hiatus, but the vacant space of a Section. In a few instances the *Pe* (פ) also stands in the centre of the vacant line in the middle of the column in the case of an Open Section.[3] Outside the Pentateuch the *Pe*, as far as I could trace it, is not inserted into the text. The Psalter consists of 151 Psalms since Psalm CXVIII is here two Psalms, viz. CXVIII 1—4 is one Psalm and verses 5—29 are Psalm CXIX.

The anonymous Scribe has reproduced the Massoretic text with surprising accuracy. The deviations from the present *textus receptus* are comparatively few and are due to the traditions which obtained in the Massoretic School from which the prototype of the MS. proceeded, as will be seen from the following collation of Joel:

M. T.	MS.		M. T.	MS.	
וַיֹּאמְרוּ	וַיֹּאמְרוּ	Joel II 17	שַׁק	שָׂק	Joel I 8
הַצְפוֹנִי	הַצְפוֹנִי	„ „ 20	נְעוּרֶיהָ	נְעֻרֶיהָ	„ „ 8
בָּאשׁוֹ	בָּאשׁוֹ	„ „ 20	מִן־בְּנֵי כת וק	מִן־בְּנֵי מִכְנֵי ק	„ „ 12
תִּירְאִי אֲדָמָה	תִּירְאִי אֲדָמָה	„ „ 21	קִדְשׁוּ־צוֹם	קִדְשׁוּ־צוֹם	„ „ 14
וְהַחָסִיל	הַחָסִיל	„ „ 25	קִרְאוּ עֲצָרָה	קִרְאוּ עֲצָרָה	„ „ 14
הָעֲבָדִים	הַעֲבָדִים	„ III 2	בֵּית יְהוָה אֱלֹהֵיכֶם	בֵּית יְהוָה אֱלֹהֵיכֶם	„ „ 14
אֲשֶׁר־פְּזָרוּ	אשר־פזרו	„ IV 2	עֵדֶן	עֶדֶן	„ II 3
נַּת	נָּת	„ „ 13	עֹשֵׂה	עשה	„ „ 11
מַחֲסֶה	מַחְסֶה	„ „ 16	וְרַחוּם	וְרַחוּם	„ „ 13
דַּם־	דַּם־	„ „ 19	וְנִחַם	וְנִחַם	„ „ 13
			וְיִנָּקֵי	וְיִנָּקֵי	„ „ 16

[1] Comp. fols. 9*b*; 56*b*; 68*a*; 73*a*.

[2] Comp. fols. 10*a*—*b*; 23*b*.

[3] Comp fols. 35*b*; 39*a*; 50*a*; 88*b*.

It will be seen that most of the variants consist in the interchange of the graphic signs *Kametz* and *Pathach*, *Tzere* and *Segol* as well as in plene and defective which were not as yet finally fixed in the different Schools.

A remarkable feature of this MS. is the total absence of the horizontal stroke over the aspirated letters (בגדכפת) which is almost peculiar to this Codex.

The *Metheg* is not used before a composite *Sheva* or *Segol* as will be seen from the following examples:

צַחֲנתו	Joel II 20	יַעֲלו	Joel II 9	וְהַאֲוינו	Joel I 2
וְרָעֲשו	„ IV 16	רָעֲשו	„ „ 10	בַּהֲמות	„ „ 20
וְאֲדום	„ „ 19	הָאַחֲרון	„ „ 20	תַּעֲרוג	„ „ 20

The MS. has no hiatus in Gen. IV 8 nor has it any remark that there is a break in the middle of the verse in some Codices. It has בשגם with *Pathach* under the *Gimel* in Gen. VI 3 without the note that some MSS. point it with *Kametz*.

It has the two verses in Joshua XXI, viz. 36 and 37 in a much more complete form than most of the MSS. as will be seen from the following:

וּמִמַּטֵּה רְאוּבֵן אֶת־עִיר מִקְלָט הָרֹצֵחַ אֶת־בֶּצֶר בַּמִּדְבָּר וְאֶת־מִגְרְשֶׁיהָ אֶת־
יַהְצָה וְאֶת־מִגְרְשָׁהּ׃
אֶת־קְדֵמוֹת וְאֶת־מִגְרְשָׁהּ אֶת־מֵיפַעַת וְאֶת־מִגְרְשָׁהּ עָרִים אַרְבַּע׃

Not only is there no gloss to the effect that these two verses do not occur in some MSS., but there is a Massoretic note against אֶת־בֶּצֶר *Bezer*, that it occurs four times with the accusative particle.[1] It has not Neh. VII 68. (Comp. fol. 397*b*.)

בֵּית־אֵל *Beth-el* is uniformly written in two words. The innovation of (1) putting a *Dagesh* into the first letter of a word when the preceding word happens to end with the same letter, or of (2) inserting it into a

[1] *Vide supra*, Part II, chap. VI, p. 179.

consonant which follows gutturals with silent *Sheva* or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant finds no support in this MS. Thus it is here

לְצִצִים Hos. VII 5	תְּאִשָּׁם Hos. XIV 1	בִּן־נוּן Josh. I 1 &c.
נְדֻדוּ „ „ 13	נְאָשְׁמוּ Joel I 18	בִּבֵל־לֵב Zeph. III 14
סוֹרְרִים „ IX 15	נִיחֲמֵל „ II 18	עַל־לִבִּי Mal. II 2

The accuracy of the MS. may be inferred from the fact that there is in it only one omission due to a homoeoteleuton, viz. Isa. XIV 27

וּמִי
יְשִׁיבֶנָּה
יָדֵי וְיָדוֹ הַנְּטוּיָה וּמִי

(fol. 220*a*) which is supplied by the Scribe himself.

Besides the official various readings or *Keris,* the Massoretic Annotator never adduces in the margin variants from other Codices.

No. 22.

Add. 15251.

This choice specimen of Hebrew calligraphy consists of 448 folios, 418 of which (fols. 13*a*—429*a*) contain the Bible, whilst fols. 2—12 and 430—448 give important Lists of the Massorah Magna. In an Epigraph on fol. 429*b* we are told that the Scribe's name is Moses Ekris the Sephardi[1] and that he completed the Codex in the year 5208 [= A. D. 1448] for R. Solomon.[2]

In describing this beautiful MS. we must first analyse the contents of the eleven preliminary folios. The important Massoretic Lists here given have been arranged by the Massoretic Annotator under the three great divisions of the Hebrew Bible, viz. the Pentateuch, the Prophets, (Former and Latter) and the Hagiographa.

[1] עקריש ספרדי אשר עשה באלה רבות חקק עלי קלף מקרא ונם משנה.

[2] שלמה כתיבתו בשנת אנשים חמשת אלפים מאתים ושמנה.

I. ***The Pentateuch.*** — Here we have the following Lists (1) of the *Sedarim* fols. 2*a*—*b*;[1] (2) the *Paseks* fols. 2*b*—3*a*;[2] (3) the graphic-sign *Pathach* with the accents *Athnach* and *Soph-Pasuk* fols. 3*a*—*b*;[3] and (4) the variations between Ben-Asher and Ben-Naphtali fols. 3*b*—5*b*.[4]

II*a*. ***The Former Prophets.*** — The same Lists are given fols. 5*b*—7*b* for this portion of the Bible with the exception of those tabulating the variations between Ben-Asher and Ben-Naphtali.

II*b*. ***The Latter Prophets.*** — For this subdivision the same Lists are given fols. 7*b*—8*b* as those in II*a*.

III. ***The Hagiographa.*** — In this division only the Lists of the *Sedarim* are complete whilst of the *Paseks* only the List in Chronicles is given, fols. 9*a*—*b*. There are, however, added here the number of verses and the middle verse in each book of this division, except Chronicles.

Then follow fols. 10*a*—*b* (1) the Lists of variations between the Palestinians and Babylonians or the Western and Eastern Schools in the Former Prophets[5] and (2) the List of the Haphtaroth fols. 11*b*—12*b*.

With fol. 13*a* begins the text of the Bible. Each folio has two columns and each column has 31 lines. The text is furnished with the vowel-points and the accents. The upper margin of each folio contains two lines of the Massorah Magna and the lower margin three lines whilst the outer margins and the margin between the columns give the Massorah Parva.

[1] *Vide supra,* Part I, chap. IV, pp. 32—41; and comp. *The Massorah,* letter ב, §§ 75—79, Vol. II, pp. 329—331.

[2] Comp. *The Massorah,* letter פ, §§ 200—204, Vol. I, pp. 647—648.

[3] Comp. *The Massorah,* letter ס, §§ 540—554, Vol. II, 299—300.

[4] *Vide supra,* Part II, chap. X, p. 241 &c.; and comp. *The Massorah,* letter ת, §§ 589—598. Vol. I, pp. 571—578.

[5] *Vide supra,* Part II, chap. IX, pp. 197—215; and comp. *The Massorah,* letter ת, §§ 622—625, Vol. I, pp. 592—594.

Each book begins with the first word written in large gold letters on coloured ground with diaper pattern which is enclosed in an ornamental border illuminated with floral designs, whilst the Song of Moses (Exod. XV 1—19, fols. 49*b*—50*a*) is enclosed in a richly illuminated border.

The order of the books is that exhibited in Column IV in the Table on page 7. The Scribe himself divided the Bible into two parts and paged them accordingly. The first part contains the Pentateuch and is paged א־קיג = fols. 1—113, omitting from the pagination the preliminary Massoretic matter. The second part which contains the Prophets and the Hagiographa is paged א־שד = fols. 1—304. Here too the last folios which give the Massoretic Lists are not included in the pagination. He has also given the names of the respective books in running head-lines on each folio, has divided the books of Samuel, Kings, Chronicles and Ezra, respectively into two books and called them by two different names. Thus he calls the first of Samuel both Samuel and "the first of Kings", the second of Samuel both 2 Sam. and 2 Kings, the first Kings both Kings and 3 Kings, the second of Kings both 2 Kings and 4 Kings, Ezra he calls both Ezra and 1 Ezra and Nehemiah both Nehemiah and 2 Ezra.[1] At the end of each book is the Massoretic Summary which records the number of verses, the middle verse and the Sedarim in the book.

Each of the fifty-four Pericopes, into which the Pentateuch is divided, is indicated in the margin against the beginning by the word *Parasha* (פרש), and gives at the end the number of verses in the *Parasha* with the mnemonic sign in small letters in the vacant sectional

[1] א מהמלכים, שמואל א; ב מהמלכים, שמואל ב: ג מהמלכים, מלכים א: ד מהמלכים, מלכים ב: עזרא א, עזרא: עזרא ב נחמיה.

space. The Open and Closed Sections are indicated throughout by the prescribed vacant spaces and indented lines, but there is no *Pe* (פ) or *Samech* (ס) inserted into the text.

The text itself is remarkably accurate and though it is one of the most faithful reproductions of what is now the *textus receptus*, the Massoretic Annotator gives copious and important variations in the Massorah Parva from other Standard Codices. As I have minutely tabulated these various readings in the Massorah[1] and have also given them in the notes to my edition of the Hebrew Bible it is unnecessary to repeat them here.

It is doubtful whether the MS. exhibits a sufficiently large vacant space in Gen. IV 8 to quote it as favouring the hiatus. There can, however, be no doubt that it has בשנם in Gen. VI 3 with *Pathach* under the *Gimel*. It has the two verses in Josh. XXI, viz. 36 and 37 with the proper vowel-points and accents, but with the marginal remark that they are omitted in many Codices[2] and it omits Neh. VII 68.

Beth-el בֵּית־אֵל is uniformly written in two words. The innovation of (1) inserting *Dagesh* into the first letter of a word when the preceding word ends with the same letter, or (2) into consonants which follow gutturals with *Sheva* has no support in this Codex as will be seen from the following examples:

(2)				(1)			
תַּעְטְרֵנוּ	Ps.	V	13	בן־נון	Exod.	XXXIII	11 &c.
הַעֲלִים	„	X	1	בכל־לַיְלָה	Ps.	VI	7
מַחְסֵהוּ	„	XIV	6	בכל־לִבִּי	„	IX	2
אֶחְסֶה	„	XXIII	1	בעליל לָאָרֶץ	„	XII	7
יַחְשֹׂב	„	XXXII	3	על־לְשׁוֹנוֹ	„	XV	3

[1] Comp. *The Massorah*, Vol. III, letter ח, §§ 641*b*; 461*f*; 641*k*; 641*o*; 641*s*; 641*w*; 641*aa*; 641*dd*; 641*ii*; 641*oo*; 641*tt*; 641*zz*; 641*eee*; 641*iii*; 641*mmm*; 641*ppp*; 641*sss*; 641*ttt*; 641*uuu*; 641*vvv*; 641*xxx*; 641*fffff*; 641*kkkk*; 641*oooo*.

[2] בהרבה ספרים אינה כתובה ואת הפרשׁ דראובן Comp. fol. 136*a*.

The practice, however, of changing the *Sheva* into *Chateph-Pathach,* when a consonant with simple *Sheva* is followed by the same consonant, is already adopted by the Scribe of this MS., though in many instances he still retains the older orthography side by side with this innovation as will be seen from the following examples:

מֵרְכָּבוֹת	Ps.	III	7	הוֹלְלִים	Ps.	V	6
צוֹרְרָי	„	VI	8	צוֹרְרָי	„	VII	5
צוֹרְרָי	„	VII	5	צוֹרְרָיו	„	X	5
נַרְנְנָה	„	XX	6	כּוֹנַנְתּוֹ	„	XI	2
אֶהַלְלֶךָּ	„	XXII	23	תְּרוֹמְמֵנִי	„	XVIII	49

The last 19 folios (fols. 430*a*—448*a*) give a continuation of the Lists of different Massoretic import, the first portion of which is contained in fols. 2*a*—12*b*. All these are given in my edition of the Massorah. At the end of these ancient Rubrics follows, on fols. 444*a*—448*a*, the recension of the Treatise of Ben-Asher which I have reproduced in the Massorah.[1]

This MS. is No. 572 in Kennicott's List.

No. 23.

Add. 15252.

This MS., which is written in a beautiful Sephardic hand (*circa* A. D. 1350), consists of 477 folios and contains the whole Bible. The order of the Prophets is that exhibited in Column III in the Table on page 6, whilst that of the Hagiographa is in accordance with the sequence in Column III in the Table on page 7.

With the exception of the Song of Moses Exod. XV 1—19 (fols. 37*b*—38*a*); the poetical deliverance in Deut. XXXII 1—43 (fols. 114*a*—115*a*); the Song of Deborah

[1] Comp. *The Massorah,* letter ט, § 246, Vol. I, pp. 654—660; and *vide supra,* Part II, chap. X, p. 279 &c.

in Judg. V 1—31 (fols. 134*b*—135*a*) and the Psalm in 2 Sam. XXII 1—51 (fols. 179*b*—180*a*), which are written in accordance with a specially prescribed arrangement, each folio has two columns and each column has 30 lines. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the bottom margins frequently made into various designs. The outer margin and the margin between the columns contain the Massorah Parva.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated in the margin against each of them by the word *Parasha* (פרש) which is written upon a coloured floral design. The Open and Closed Sections are indicated by the prescribed vacant space and indented lines, but there is no *Pe* (פ) or *Samech* (ס) on the vacant space in the text. The separate books do not begin with a larger word, but most of them have an ornamental design at the end, over which is the Massoretic Summary giving the number of verses, the middle verse &c. in the book.

The text which is furnished with the vowel-points and accents, exhibits accurately the Massoretic recension of the *textus receptus*, according to the most popular School which, however, does not exclude variants in the orthography, the vowel-points and the accents. The noticeable features of this MS. are the following:

It is one of the few MSS. in which the aspirated letters (בגדכפת) are not marked with the horizontal stroke. It rarely has the *Gaya* and hardly ever has the *Metheg* even before a composite *Sheva* or *Segol*. A collation of the first two chapters of Amos will not only demonstrate this fact, but will also show approximately how far this Codex deviates in the orthography and the accents from the present text.

1	Amos I	1	בְּנֹקְדִים	9	Amos I	1	לֶאֱדֹום	9	Amos II	1	וְאַנְכִי
1	"	1	אָשֹׁר	9	"	1	וְלֹא־זָכְרוּ	9	"	1	הָאֱמֹרִי
1	"	1	בִּימֵי	10	"	1	וְאָכְלָה	9	"	1	וְחָסוֹן
1	"	1	יָרָבְעָם	11	"	1	בַּחֲרֹב	9	"	1	כְּאַלוֹנִים
3	"	1	דַּמֶּשֶׂק	11	"	1	רִחֲמָיו	9	"	1	וַאֲשַׁמִּיד
3	"	1	בַּחֲרִצוֹת	12	"	1	וְאָכְלָה	9	"	1	וְשָׁרָשָׁיו
4	"	1	וְאָכְלָה	13	"	1	בְּנֵי־	10	"	1	הֶעֱלִיתִי
5	"	1	מִבְקָעַת	14	"	1	וְאָכְלָה	10	"	1	הָאֱמֹרִי
5	"	1	וְתֹמַךְ	1	II	1	לֹא־אֲשִׁיבֶנּוּ	11	"	1	וָאָקִים
5	"	1	וגלו־	2	"	1	ושלַחתי	11	"	1	לִנְזִירִים 1
6	"	1	כֹּה	2	"	1	וְאָכְלָה	11	"	1	הַאַף
6	"	1	אֶת־גְּלוּת 1	2	"	1	הַקְּרִיוֹת	12	"	1	הַנְּזִירִים
6	"	1	לֶאֱדֹום	3	"	1	אֶהֱרֹג	12	"	1	תְּנַבְּאוּ
7	"	1	וְאָכְלָה	4	"	1	מָאֲסַם	13	"	1	כַּאֲשֶׁר
7	"	1	אַרְמְנוֹתֶיהָ	4	"	1	הָלְכוּ	13	"	1	הָעֲגָלָה
8	"	1	מֵאַשְׁדוֹד	4	"	1	אֲחֵרֵיהֶם	14	"	1	לֹא־אָמַץ
8	"	1	וְתֹמַךְ	5	"	1	וְאָכְלָה	14	"	1	לֹא־יְמַלֵּט
8	"	1	מֵאַשְׁקְלוֹן	6	"	1	נַעֲלִים	15	"	1	יַעֲמֹד
8	"	1	וַהֲשִׁבֹתִי	7	"	1	הַנַּעֲרָה	16	"	1	יָנוּס־בַּיּוֹם

The MS. exhibits no hiatus or break in the middle of the verse in Gen. IV 8 nor has it any marginal remark that some Codices have it. It reads בשנם with *Pathach* under the *Gimel* in Gen. VI 3.

Though the Scribe omitted the two verses in Josh. XXI, viz. 36, 37, the Massoretic Annotator deliberately supplied them in the margin with the proper vowel-points and accents. (Comp. fol. 129*a*.) It has not Neh. VII 68 nor is there any notice in the margin that this verse occurs in any other Codices. בֵּית־אֵל *Beth-el* is invariably written in two words. The innovation of (1) inserting *Dagesh* into the consonant after a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word happens to end with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with a simple

Sheva is followed by the same consonant has no support in this MS. Thus this Codex has

(1)		(2)		(3)	
מַעֲשְׂרֹתֵיכֶם	Amos IV 4	בן־נון	Josh. I 1 &c.	הָרַצְצִית	Amos IV 1
הֶחָשׁוּךְ	„ V 8	בכל־לֵב	Zeph. III 14	צְרֵרֵי	„ V 12
נֶחֱלִי	„ VI 7	על־לֵב	Mal. II 2	יִשְׁטְטוּ	„ VIII 12

Very important is the information we obtain incidentally from the notices which the Massoretic Annotator adduces about the readings in the ancient Standard Codices.

The Codex Mugah. — The ten references which he makes to this ancient Codex have hitherto been unknown in the form in which they are here adduced. In analysing these quotations we shall give them in the order of the books adopted in the MS. before us. (1) On הַשְּׂעִרִים *the goats* Levit. XVI 8, which is defective of the first *Yod*, the Massorite states that this orthography is in accordance with the Mugah Codex.[1] (2) On מִצְפֶּה *Mizpeh* Josh. XVIII 26 he remarks *this form with Segol under the Pe is according to the Mugah.*[2] This is manifestly a protest against those Codices which read it הַמִּצְפָּה *Mizpah*, with *Kametz* under the *Pe* as it is in Josh. XI 3 &c. (3) On 1 Sam. XIV 43 he states that the pointing מֶה *what*, with *Segol* is according to the Mugah Codex.[3] (4) On וַתֶּאֱהַב *and she loved* 1 Sam. XVIII 20, which has *Chateph-Segol* under the *Aleph*, he tells us that in the Mugah Codex it is with the simple *Sheva*.[4] (5) On 2 Sam. VII 10 where this MS. reads יִשְׂרָאֵל *Israel*, which the Nakdan altered into לְיִשְׂרָאֵל with the prefix *Lamed*, he remarks that this unique combination is exhibited in the Codex Mugah.[5] From the note to my

[1] כן כתי׳ במוגה Comp. fol. 63*a*.

[2] וְהַמִּצְפֶּה סֶגול בסף מוגה Comp. fol. 127*a*.

[3] מֶה בספר מוגה Comp. fol. 154*b*.

[4] ותאהב בספר מוגה Comp. fol. 157*b*.

[5] לְעַמִּי לְיִשְׂרָאֵל ל בסף מוגה Comp. fol. 169*a*.

edition of the Hebrew Bible, it will be seen that the reading which the Massoretic Annotator rejects is not only that of other MSS. and early editions, but of the Chaldee, the Syriac and the Vulgate. (6) In Job XXVIII 8, which originally had וְלֹא *and not*, in the second clause with *Vav* conjunctive and which is not only in harmony with the preceding verse, but is the reading of several Codices and most of the early editions, the Massoretic Annotator erased the *Vav* and added in the margin that "this is in accordance with the Mugah Codex".[1] (7) In Dan. V 27 this MS. has בְּמֹאזְנַיָּא *in the balances*, with *Sheva* under the *Zain* which is also the reading of other MSS. and most of the early editions as will be seen from the note to my edition of the Hebrew Bible. The Nakdan leaves this reading in the text, but remarks against it in the Massorah Parva "in the Codex Mugah the *Zain* has *Pathach*".[2] (8) In Dan. VIII 8 the MS. has וַתַּעֲלֶינָה *and they went up*, plene in accordance with other MSS. and many early editions. Here the Massoretic Annotator partially erased the *Yod*, remarking that it is unique and defective and that in the Codex Mugah the *Nun* has *Dagesh*.[3] (9) The reading יִנָּשְׂאוּ *shall be exalted*, Niphal future third person plural, which this MS. has in Dan. XI 14, is not only endorsed by the Massoretic Annotator, but he declares that it is rightly so in the Mugah, using in connection therewith the old Massoretic expression יפה *correctly so*.[4] This is manifestly a protest against the reading יִנַּשְּׂאוּ *shall exalt themselves*, the Hithpael, which is that of many MSS. and most of the early editions as will be seen from the notes in my edition of the Hebrew Bible. And (10) on וְתִנָּתֵן *and it was*

[1] לא כן בס מוגה Comp. fol. 382 *a*.

[2] בְּמֹאזְנַיָּא ל ובספר מגה הז בפת׳ בְּמֹאזְנַיָּא Comp. fol. 417 *b*.

[3] וַתַּעֲלֶינָה ל וחס׳ ובמגה הנון ברנש Comp. fol. 419 *b*.

[4] יִנָּשְׂאוּ יפה במגה Comp. fol. 421 *b*.

given Esther IX 14, which has the accent on the penultima in this MS., the Nakdan remarks that it has it on the ultima in the Mugah.[1] Moreover, the passage before us exhibits one of the many variations in the accents between this MS. and the present Massoretic text:

Manuscript: וּתְנַתַן דַּת בְּשׁוּשַׁן

Massoretic Text: וּתְנַתָן דָּת בְּשׁוּשָׁן

Codex Hilleli. — The four variants from the Hilleli Codex, which are adduced in the Massorah Parva, refer to the vowel-points and are already known from other MSS. Three of these the Massoretic Annotator gives as alternatives in the margin and one (Gen. XLII 16) he adopts in the text with the note against it that it is so in the Hilleli.[2]

The Babylonian Codex. — The one variant from the Babylonian Codex quoted in the Massorah Parva on Deut. XXIII 9 is very important inasmuch as it relieves the text from an incongruous statement. As the verse now reads it means:

> The children that are born ***unto them*** [לָהֶם i. e. to the Edomite and the Egyptian] shall enter ***unto them*** [לָהֶם i. e. unto the Edomite and the Egyptian] in the assembly of the Lord.

Now it is manifest that those into whose Divine assembly these children of the third generation are here permitted to enter are the Israelites and not the nationalities in question; whereas, as the text now stands, the suffix third person plural in the preposition (לָהֶם) in both clauses must necessarily refer to the Edomites and the Egyptians and not to the Israelites. The text from which the Septuagint Version was made had not the second *unto*

[1] וַתְּנָתֵן מגה מלר Comp. fol. 426*a*.

[2] Comp. (1) Gen. XLII 16 הֶאָסְרוּ בהללי דאם בסגול fol. 24*a*, (2) Levit. XVII 3 יִשְׁחָט ל וקף קמ ובהלליה נמצא פת fol. 64*a*, (3) Numb. XXXIV 11 כִּנֶּרֶת בהלליה כנרת fol. 93*b*, and (4) Deut. XII 11 תִּדְרוּ בהלליה תדרו fol. 102*b*.

them (לָהֶם). The Authorised Version escapes the difficulty in a loose paraphrase, whilst the Revised Version unjustifiably omits the second *unto them* (לָהֶם) altogether. The Massoretic note, however, removes this incongruity. It tells us that the Babylonian Codex read *unto you* (לָכֶם) suffix second person plural in the second clause.[1] That is

> The children that are born unto them of the third generation shall enter unto you in the assembly of the Lord [viz. into your Lord's assembly].

As the Babylonian Codex here referred to is synonymous with the Eastern recension, we must advert to the four variants which are adduced in the Massorah Parva as those of the *Madinchai*. Of these, three are known and have been duly recorded in the notes to my edition of Bible,[2] but the fourth is new, and though it affects only the orthography of a proper name,[3] it shows that the number of variations between the Western and Eastern redactors of the text recorded in the official Lists may still be increased by a careful search into the vast Massoretic notes in the various MSS.

Another reading (נ"א). — There are two other expressions which the Massorite uses in recording various readings.

[1] בבבלי נמצא לכם מתוקן Comp. fol. 108*b*.

[2] Comp. (1) Dan. IX 17 עַל־מִקְדָּשְׁךָ לְמַדְּנָהּ אֶלִּימִקְדָּשְׁךָ כתי fol. 420*a*, (2) Dan. X 16 כּוֹחַ ל מל למער fol. 421*a*. The original reading here was כֹּחַ defective in accordance with the Eastern recension. The Nakdan, however, altered it into כּוֹחַ plene, and put against it the Massoretic note. (3) Esther VIII 7 אחשורש ד חס למער fol. 425*b*. Here too the original reading was אחשורש plene, exhibiting the Eastern recension. The same Nakdan altered it to make it conformable to the Western recension and added the Massoretic note. This affords an additional proof that MSS. frequently exhibit a mixed text and that the readings of the two Schools were gradually separated by the Nakdanim. *Vide supra*, Part II, chap. IX, pp. 216—230; chap. XI, pp. 239—242; chap. XII, p. 476.

[3] Comp. Ezra X 26 וִירֵמוֹת למער חס fol. 432*b*, which shows that the Babylonians wrote it וִירִימוֹת plene.

The first is by simply remarking that another reading is so and so. In this form I have found it only once. On Gen. XXXVIII 3, where the text has "and ***he*** called his name Er," the Massorite remarks that "another reading is and ***she*** called, but that in the correct Codices from Toledo it is and ***he*** called."[1]

Other Codices (ס"א). — The more common form, however, by which the Massorite adduces variants is by stating that "other Codices" read so and so. In this form I have found five variants all of which affect the vowel-points or the accents[2] and are more or less new.

Correctly so (יפה). — In five other instances, where variations obtained, the Massoretic Annotator uses the ancient expression *correctly so* to defend the reading of the text.[3]

There are a number of omissions in the text which are due to homoeoteleuton. These will be found on the following pages: fol. 22*b*; 46*a*; 75*a*; 117*a*; 131*a*; 132*a*; 137*a*; 160*b*; 167*b*; 187*a*; 209*b*; 211*b*; 222*a*; 226*b*; 273*a*; 279*a*; 297*b*; 300*b*; 430*a*; 433*a*--*b*; 444*a*; 446*a*; 462*a*; 467*a* &c.

All these omissions have been supplied in the margin, some by the original Scribe and some by later Nakdanim.

[1] ס"א ותקרא ובספרים המוגהים מטלטלה ויקרא Comp. fol. 21*b*; and see the note in my edition of the Hebrew Bible.

[2] Comp. (1) Ps. XLV 10 בִּיקָרוֹתֵיךְ ס"א בְּיִקְרוֹתֵיךְ fol. 338*b*. In this form the note is new, since this variation is generally described as constituting one of the differences between Ben-Asher and Ben-Naphtali; (2) Ps. LXVIII 14 וְיַחֲלוּ ס"א וְיַחֲלוֹ וְאֶבְרוֹתֶיהָ ס"א וְאֶבְ fol. 344*b*, which is new; (3) Job XXIX 21 תְּכַבְּדֵךְ ס"א תְּכַבֵּדְךָ רביע בבית וצרי fol. 382*b*, new; (4) Prov. IV 8 וְרַבִּים ס"א ורבִּים fol. 422*a*, also new as such; and (5) Dan. XII 2 fol. 391*a*, also new.

[3] Comp. (1) Gen. XLVII 30 אֶעֱשֶׂה יפה נקוד בשוא fol. 27*b*; (2) Levit. XXIII 3 הִוא יפה הִוא fol. 67*a*; (3) Levit. XXV 46 וּבְאַחֵיכֶם יפה פתח fol. 69*a*; (4) Numb. XXXI 30 מִן־הבקר יפה מִן fol. 91*a*; and (5) Isa. LIII 4 מֻכֶּה יפה בצרי כי סמוך הוא והנוקדי בסגול טועה טעות גדולה כי אז השם מובה חלילה fol 238*b*.

No. 24.

Add. 15282.

This octavo MS., which is written in a beautiful German hand (*circa* A. D. 1250—80), consists of 360 folios and contains the Pentateuch with the Chaldee in alternate verses, the Five Megilloth in the order given in Column IV in the Table on page 4 and the Haphtaroth. With the exception of the Song of Moses (Exod. XV 1–19, fols. 96*b*—97*a*) and the last Song (Deut. XXXII 1—43, fols. 285*b*–287*b*), which are written in poetical lines according to an especially prescribed form, fol. 179 and fols. 236*b*–237*b*, which had to be arranged so as to finish Leviticus and Numbers at the end of the page, each folio has three columns and each column has 30 lines.

Both the Hebrew text and the Chaldee Version are furnished with the vowel-points and the accents. The upper margin on each folio has two lines of the Massorah Magna and the lower margin has as a rule three lines of this Corpus. When by way of exception it has four lines, or when an additional portion of the Massorah Magna is given in the outer column of a folio, it is arranged in beautiful and delicate floral and animal devices which make the Rubrics thus disposed of, very difficult to decipher.[1] The outer margin and the margins between the columns give the Massorah Parva.

Each of the fifty-four Pericopes, into which the text of the Pentateuch is divided, begins with the first word in large letters, and has at the end either two or three *Pes*, as well as the number of verses and words in the Pericope. The latter is of very rare occurrence. The first word of each book of the Pentateuch is written in gold letters and occupies the centre of a full length illuminated

[1] Comp. fol. 28*a*; 37*a*; 44*a*; 45*b*; 57*b*—58*a*; 67*a*; 106*a*.

page exhibiting various designs in divers colours. At the end of each book there is the Massoretic Summary giving the number of verses, the middle verse, the Pericopes and the Sedarim in the book. From these distinguished illuminations, however, the book of Lamentations is excluded, which is probably due to the fact that the lamentable events therein recorded and the mournful occasion on which it is publicly recited were deemed inappropiate for bright and cheerful colours. The Massoretic Summary giving the number of verses and the middle verse is also appended to each of the Five Megilloth.

The sectional division of the text seriously deviates from the present Massoretic recension. In the absence of the letters *Pe* (ס) and *Samech* (ס) it is difficult to ascertain the precise nature of the Section, whether it is an Open or Closed one, since both are indicated by a vacant space at the end of the line and by indented lines. But there can be no doubt whatever about the existence of the Sections since they are most plainly exhibited. This MS. has no fewer than sixty-seven Sections which do not occur in the received text, whilst it omits eight sections which are to be found in our recension as will be seen from the following analysis:

Genesis. — In Gen. the MS. has nine Sections more, viz. IV 3; V 3; VII 1; X 6, 13; XI 6; XVII 9; XXVI 9; XXXIX 7; and omits none.

Exodus. — In Exod. it has ten new Sections, viz. II 11; VIII 1; XIII 5, 15; XXII 18; XXV 17; XXVI 7; XXXII 33; XXXIII 5; XXXVII 6; and omits four, viz. XI 4; XXIII 1, 26; XXXIX 6.

Leviticus. — In Levit. it has the following sixteen new Sections V 7; VII 22; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10, 13; XVIII 19; XIX 20; XXII 14; XXV 14; XXVI 18, 23; and omits one, viz. XXV 47.

Numbers. — In Numb. it has the following ten new Sections III 33; IV 42; VI 13; VII 4; X 18, 33; XIV 1; XXV 4; XXVII 18; XXXI 48; and omits one, viz. XX 12.

Deuteronomy. — In Deut. it has the following twenty-two new Sections II 1, 9; III 18; VII 7, 9; XVI 22; XVIII 14; XIX 8, 16;

XXII 9, 11; XXIII 7, 19; XXIV 6, 9; XXV 4, 14; XXXI 16, 22, 25; XXXIII 6, 23; and omits two Sections, viz. XXX 15; XXXIII 20.

The aspirated letters (ב ג ד כ פ ת) are uniformly marked by the horizontal *Raphe* stroke. The silent *Aleph* (א) in the middle of a word has also this *Raphe* stroke. The *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (ה),[1] whilst the audible *Vav* (ו) at the end of a word, whether as suffix third person singular masculine or as a constituent part of the expression, which is without a vowel-point in the present text, has almost always *Sheva*.[2]

Tubal-Cain, which occurs twice, and Chedor-laomer, which occurs five times, are uniformly written in two words.[3] In one instance the former is written in two lines תּוּבַל *Tubal* at the end of one line and קַיִן *Cain* at the beginning of the next line.

In the orthography of the name *Beth-el* we have another proof of the oft repeated fact that the different readings, which obtained in the Western and Eastern Schools, were never finally classified and that the Scribes often had prototypes before them which exhibited a mixed text. Thus of the twelve instances in which it occurs, it is written six times in one word בֵּיתְאֵל *Bethel*,[4] which is the Babylonian or the *Madinchai* reading, whilst in the other six instances it is not only written in two words *Beth El* (בֵּית אֵל), but has two separate accents.[5]

The MS. exhibits no break or hiatus in the middle of the verse in Gen. IV 8 nor is there any remark against

[1] Comp. לְעָבְדָהּ וּלְשָׁמְרָהּ Gen. II 15, fol. 4*a*.

[2] Comp. אֵלָיו Gen. VIII 9, fol. 11*a*; יְחָדָו XIII 6, fol. 16*a*; עֵשָׂו XXV 25, fol. 33*b*, and *vide supra*, p. 558.

[3] Comp. תּוּבַל־קַיִן Gen. IV 22, 22; כְּדָרְלָעֹמֶר Gen. XIV 1, 4, 5, 9, 17.

[4] Comp. Gen. XII 8*b*; XIII 3, 3; XXVIII 19; XXXI 13; XXXV 1.

[5] Comp. לְבֵית אֵל Gen. XII 8*a*; בֵּית אֵל XXXV 3, 6; בֵּית אֵל XXXV 7, 15; מִבֵּית אֵל XXXV 16.

it in the Massorah Parva that it occurs in some Codices. Indeed the Massorite emphatically declares that there are only three such breaks in the middle of the verse in the Pentateuch and appends a Massorah to this effect to each of the three passages.[1] In Deut. XXIII 18, where the original Scribe exhibited such a hiatus, the Massoretic Annotator deliberately cancelled it.[2] As there are five such breaks in the Pentateuch according to our Massorah,[3] we have here another proof that different Massorahs obtained in the different Massoretic Schools in accordance with their respective traditions about the text.

Not only does the Chaldee Version contain numerous abbreviations of words, but the Hebrew text itself exhibits them in a considerable number of passages. Thus for instance:

לִלְשׁוֹנָתָם	=	לִלְשׁוֹנָתָ	Gen. X 20	הָאֲדָמָה	=	הָאֲדָמ	Gen. III 17
שָׁנָה	=	שָׁנָ	„ XI 26	הַמִּתְהַפֶּכֶת	=	הַמִּתְהַפֶּכ	„ „ 24
הַמִּצְרִית	=	הַמִּצְרִי	„ XVI 3	וַיֹּאמֶר	=	וַיֹּאמ	„ IV 9
הָאֲנָשִׁים	=	הָאֲנָשִׁי	„ XVIII 16	פְּצִיתָה	=	פְּצִיתָ	„ „ 11
בַּסַּנְוֵרִים	=	בַּסַּנְוֵרִי	„ XIX 11	וּשְׁמֹנֶה	=	וּשְׁמֹנ	„ V 13
הַהוּא	=	הַהוּ	„ XXVIII 19	וְאַרְבָּעִים	=	וְאַרְבָּעִ	„ VII 4

In the Chaldee the abbreviations are as a rule left, but in the Hebrew they have been filled up with very small letters by later Nakdanim.

Mixed up with the original Massorah Parva are numerous glosses from different Nakdanim and Grammarians, exhibiting vowel-signs and accents of a more or less fanciful nature which have been added by a later Reviser of the text.[4] Had the Annotator restricted himself to

[1] ג פר בתו במצ פסו Comp. Gen. XXXV 22, fol. 50*b*; Numb. XXV 19, fol. 220*b*; Deut. II 8*b*, fol. 241*a*.

[2] Comp. Deut. XXIII 18, fol. 272*b*.

[3] Comp. *The Massorah,* letter ב, § 184, Vol. II, p. 449.

[4] To give some idea of the number of the different Nakdanim and the sundry Treatises adduced in the Massorah Parva by the later Annotator

simply giving this Catena it would have been curious, but harmless. But he has in many instances altered both the vowel-points and the accents in accordance with the fine-spun theories of some of the later purists and thus impaired the value of this beautiful Codex as far as the punctuation is concerned. This will be seen from a comparison of the Pentateuch which the Reviser has

of this Codex, I subjoin the list of their names in alphabetical order: (1) ר' אושיעי *R. Oshiee* Gen. XLVII 4, XLVIII 6 &c.; (2) אספמיא *Spanish Codices* Gen. I 29, II 16 &c.; (3) אשורי or more fully ספר אשורי *the Babylonian Codex* Exod. XVIII 26; (4) המ"ם Gen. XIX 16 this abbreviation I cannot solve; (5) יריחו or more fully ספר יריחו *the Codex Jericho* Numb. XVI 21, XVII 7 &c ; (6) חומש ר"ין or simply ר"ין *the Pentateuch of Rin* = R. Jacob Nakdan Gen. XIV 2, XVI 5 &c.; (7) חומש רמ"ח or simply רמ"ח *the Pentateuch of Remach* = R. Moses Chazan quoted hundreds of times; (8) חיוג *Chiyug* Gen. XIV 6, Numb. V 6; (9) טופסי ס"ת *a Scroll of the Law,* the name of which I cannot explain Gen. IX 29, Levit. IV 10, XX 18; (10) יוסף Gen. XIV 1 probably *Joseph Nakdan* who flourished *circa* 1230–1250, see Zunz, *Zur Geschichte,* p. III; (11) מרון *Mervan,* i. e. the celebrated *R. Jonah Ibn Ganach* Gen. XIV 6; (12) מיימו' *Maimonides* Gen. XXVIII 9, Exod. XXXIII 16 &c.; (13) מכלל *Michlal* the grammar by Kimchi, often quoted simply as Kimchi Gen. VI 5, Exod. II 14 &c.; (14) משה *Moses* quoted in numerous instances, but as there were several Nakdanim of this name it is difficult to say which one is meant; (15) משה הדרשן *Moses Darshan* Numb. VII 1; (16) ספר אשור *the Babylon Codex,* see No. 3; (17) ספר שתי אחיות Gen. XVI 7. For this Treatise see Geiger, *Kerem Chemed* IX 62; (18) ס"ת רש"ב *a Scroll of the Pentateuch by Rashab,* which name I cannot identify Gen. XVIII 10; (19) עין הקורא = ע"ה *the Eye of the Reader,* the celebrated Massoretic Treatise by Yekuthiel *circa* A. D 1250–1300, Gen. VIII 18, IX 1 &c.; (20) פרחון *Parchon* the lexicographer (*circa* A. D. 1130—1180) Gen. XIV 6, Numb. V 6; (21) קמחי *Kimchi,* see No. 13; (22) ר"ין *Rin,* see No. 6; (23) רמ"ח *Remach,* see No. 7; (24) ר' שלמה *R. Solomon* Numb. XIV 11, 23, XVI 21; (25) ר' שמואל *R. Samuel Nakdan* (comp. Zunz, *Zur Geschichte,* p. 109—110), Levit XX 18; (26) ש"ר *Shar,* which I cannot solve Gen. XLVII 11, XLVIII 9, 15 &c.; (27) תיקון סופרים *Tikun Sopherim,* i. e. Guide for Scribes Gen. XIV 1, and (28) תיקון ר"ם *the Guide by Ras,* which I cannot explain Numb. X 10.

annotated with the Five Megilloth which have fortunately escaped his annotations.

We have seen that the insertion of a *Dagesh* into a consonant which follows a guttural with *Sheva* or into a letter at the beginning of a word if the preceding word with which it is connected happens to end with the same letter, is the product of some purists and that it is contrary to the best Codices. Now the glossator manifestly belonged to this isolated class of purists. This is evident from the fact that the Pentateuch which he revised and annotated exhibits this eccentric *Dagesh* and that it is absent in the Five Megilloth which have escaped his revision:

The Five Megilloth.		*The Pentateuch.*	
עַל־לִבֵּךְ	Cant. VIII 6	תֹאכַל לֶחֶם	Gen. III 19
עַל־לֶחֱיָהּ	Lament. I 2	חמש שָׁנִים	„ V 15
ויעלל לָמוֹ	„ „ 22	(but חמש שָׁנִים	„ „ 11)
כיום מוֹעֵד	„ II 22	אל־לִבּוֹ	„ VI 6
אל־לִבִּי	„ III 21	אל־לוֹט	„ XIII 8
אוחיל לוֹ	„ „ 24	אם־מְחוּט	„ XIV 23
אם־מָאֵס	„ V 22	בן־נֵכָר	„ XVII 27
גם מְקֻנֶּה	Eccl. II 7	אל־לוֹט	„ XIX 12
אם־מְעַט	„ V 11	אל־לֵאָה	„ XXX 17
יוכל לָדִין	„ VI 10	לאכל־לֶחֶם	„ XXXI 54
אל־לִבּוֹ	„ VII 2	על־לֵב	„ XXXIV 3

As to the insertion of *Dagesh* into consonants after a guttural with *Sheva* this is not countenanced even by this purist. He points:

רַחֲמָה	Gen. XXX 22	רַעֲמָה	Gen. X 7	נֶחְמָד	Gen. II 9
רַעֲמְסֵס	„ XLVII 11	וְאָחְשָׁךְ	„ XX 6	וְנֶחְמָד	„ III 6
לַחְמוֹ	„ XLIX 20	רַחֲמָהּ	„ XXIX 31	וְרַעֲמָה	„ X 7

He, however, irregularly changes the *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Hence we have the following inconsistent pointing:

תְּעוֹרְרוּ	Cant.	II 7, III 5	עֲלֵי	Lament.	II 20
וַאֲסוֹבְבָה	„	III 2	עוֹלָלָה	„	III 51
וַיְהַלְלוּהָ	„	VI 9	מְקַלְלֶךָ	Eccl.	VII 21
וְסָבְבוּ	Eccl.	XII 5			

Though the later Nakdan has impaired the value of the MS. as far as the vowel-points and the accents are concerned, his endeavours to make the consonants conformable to the present recension have fortunately not been so successful since the alterations still leave traces of the original readings. A striking illustration of this we have in Gen. XIV 10 where in spite of the clumsy erasure we have

מלך סדם ומֶלֶךְ עֲמֹרָה

the king of Sodom and the king of Gomorrah

which is supported by the Samaritan, the Septuagint, the Syriac &c. and not

מלך סדם וַעֲמֹרָה

the king of Sodom and Gomorrah

as it is in the *textus receptus*.[1]

On fol. 358*b* there is the following contract of sale which may help us approximately to fix the date when this beautiful MS. was so copiously annotated by the later purist.

This is for a sign and testimony and proof for R. Jechiel son of Uri May his Creator preserve and protect him! I the undersigned certify that I have sold this Pentateuch and have received from his hand the stipulated money and that this sale is a perpetual sale which can never be abrogated. From henceforth I bind myself to protect him against all damages and claims which may ensue from this sale. Executed this day, Wednesday the twenty-eighth of the month Yiar 229 [= A. D. 1469]. This is the declaration of Jacob son of Mordecai.[2]

[1] Comp. fol. 17*b* and see the note in my edition of the Hebrew Bible.

[2] לאות ולעדות ולראייה לר' יחיאל בר אורי יצ"ו מודה אני החת' מטה שמכרתי זה החומש לו ודמיה קבלתי במעות מזומני' מידו לידי והמכירה היא מכירה עולמית, ולא למיהדר ביה מן יומיא דין ולעולם, ומעת' אני מוכרח לסלק אותו מכל הזק ועירעור שיוכל לבא מצד מכירה דנא ומה שנעשה היום יו' ד' כ"ח אייר רכ"ט לפק נאם יעקב בר מרדכי.

As the cursive hand in which this Contract is written greatly resembles the characters of the glosses, it is almost certain that the purist to whose family the MS. belonged and who sold it to R. Jechiel is the author of the annotations and that he wrote them *circa* A. D. 1450.

At the end of the Haphtaroth there are in a floral design the words *Chayim take courage,*[1] which seems to be the name of the Scribe of this beautiful MS. If this is the case, the name must not be identified with the Scribe Chayim b. Isaac of La Rochelle whose Epigraph is to be found in two Codices of the Bible mentioned by Kennicott, one dated 1215 and the other 1216. This Chayim flourished at least half a century before our MS. was written and he, moreover, described himself more minutely as may be seen from the colophons in those two Codices.[2]

No. 25.

Add. 15451.

This magnificent MS., which is a huge folio, is written in a beautiful Franco-German hand *circa* A. D. 1200 and consists of 508 folios. Originally it contained the complete Hebrew Bible, but in its present condition the first two divisions alone, viz. the Pentateuch and the Prophets are complete, the third division, viz. the Hagiographa is imperfect. Of Job there are only the first nine verses (I 1—9) whilst Proverbs and the Five Megilloth are missing altogether and fols. 1, 372 and 379 are by a later hand. The order of the Prophets is that exhibited in Column I in the Table on page 6. The Hagiographa, without the Five Megilloth, follow the order exhibited in Column VII in the Table on page 7.

[1] חיים חזק Comp. fol. 358 *a*.

[2] Comp. *Dissertatio Generalis*, Nos. 242, 506, pp. 431, 499, ed. Bruns 1783, where the Epigraphs are given in full.

With the exception of the poetical sections in the Pentateuch, Judges and Samuel,[1] which are specially arranged in accordance with a prescribed rule, each folio has three columns and every full column has 30 lines. The upper margin of each folio has two lines of the Massorah Magna and the lower margin as a rule has three lines, whilst the outer margin and the margins between the columns contain the Massorah Parva. The text is furnished with the vowel-points and the accents.

Every book except Ezra and Chronicles begins with the first word in large letters which, as a rule, occupies the middle of the line. At the end of Genesis, Leviticus, Samuel, Kings and Ezekiel is the Massoretic Summary giving the number of verses, the middle verse, the Sedarim &c. in these books.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated by two *Pes* (פ פ) occupying the centre of the vacant line in the text,[2] and by the unusual expression *Seder* (סדר) against the beginning of the Pericope, instead of the usual word *Parasha* (פרשה). *Seder* in the Massorah and Sephardic MSS. is the technical term for the Triennial Pericope[3] and there can hardly be

[1] Comp. Exod. XV 1–19; Deut XXXII 1–43; Judg. V 1–31; 2 Sam. XXII 2–51.

[2] *Vide supra,* Part I, chap. IV, pp. 32–65.

[3] There are, however, eight Pericopes which have not the word *Seder* (סדר) against them, viz. לך לך [= Gen. XII 1–XVII 27], fol. 9*a*; פקודי [= Exod. XXXVIII 21–XL 38], fol. 65*a*; עקב [= Deut. VII 12–XI 25], fol. 125*a*; שפטים [= Deut. XVI 18–XXI 9], fol. 131*b*; כיתבא [= Deut. XXI 10–XXV 19], fol. 137*a*; נצבים [= Deut. XXIX 9–XXX 20], fol. 140*a*; וילך [= Deut. XXXI 1–30], fol. 141*b*; האזינו [= Deut. XXXII 1–52], fol. 142*b*. The two Pericopes ויצא [= Gen. XXVIII 10–XXXII 3], fol. 20*b*, and ויחי [= Gen. XLVII 28–L 26], fol. 35*b*, are not marked off by *Pes* in the middle of the text in accordance with the Massorah. Comp *The Massorah*, letter ם, § 378, Vol. II, p. 468.

any doubt that the present use of it in the French, German and Polish communities to denote the annual Pericopes is due to the School from which this Codex emanates.

In the sectional division of the text, this MS. seriously deviates from the *textus receptus,* as will be seen from the following collation of the Pentateuch:

Genesis. — In Genesis the MS. has eleven Sections which do not occur in the received text, viz. II 14; IV 3, 13; VII 1; XVII 9, 23; XXIV 7; XXIX 14; XXXVI 9; XXXIX 7; XLIX 3.

Exodus. — In Exodus it has nine new Sections, viz. II 11; VIII 1; XIII 5; XXIII 2; XXV 17; XXXII 33; XXXIII 5; XXXVI 23, 39; and omits eight which are in the received text, viz. VII 1; XX 14*b*; XXIII 1, 26; XXV 31; XXVIII 15; XXXVI 14; XXXVIII 9.

Leviticus. — In Leviticus the MS. has the following fifteen new Sections: V 7; VII 22; XI 9, 13, 21, 24; XIII 23; XV 18; XVII 13; XIX 20; XXII 14; XXV 14; XXVI 18, 23; XXVII 26; and omits two which are in the received text, viz. II 4; XXV 47.

Numbers. — In Numb. it has twelve new Sections, viz. VI 13; VII 5; X 18, 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18; XXXI 48; XXXIII 10, 16; and omits three which are in the *textus receptus*, viz. XVII 6; XVIII 21; XXXII 20.

Deuteronomy. — In Deut. the MS. has twenty-one new Sections, viz. II 9; III 18; VII 7; XIII 19; XVI 22; XVIII 13; XIX 8; XXII 9, 11; XXIII 7; XXIV 6, 9, 21; XXV 4, 14; XXVII 20; XXXI 9, 16, 25; XXXIII 6, 23; and omits eight which are in the Massoretic recension, viz. II 8*b*; VIII 19; XIII 13; XIV 11; XXII 20, 25; XXIII 25; XXXIII 7.

It will thus be seen that this MS. has sixty-eight new Sections and omits twenty-one, and that altogether it departs in no fewer than eighty-nine instances from the received text in the Pentateuch alone. As the sectional divisions are indicated simply by vacant spaces and indented lines, and as there are no letters *Pe* (ף) and *Samech* (ס) in the vacant spaces, it is difficult to say whether the Sections are Open or Closed.

The letters are bold and distinct, and exhibit the best specimen of Franco-German calligraphy; they are

nearly all in their turn distinguished by Tittles or Crowns which is often the case in Model Codices.[1] The final letters, as a rule, do not descend below the line of the medials so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ךָ ךְ) as they are in the Sephardic MSS. and in the editions, but under it (כָ כְ) as if the letter in question were *Daleth* (ד). Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) is marked with the horizontal stroke, viz. וַיֹּאמֶר.

The double pronunciation of ש is indicated not only in the usual way by the diacritic point being on the top of the right branch of the letter when it is ***sh*** (שׁ) and on the top of the left when it is ***s*** (שׂ), but by placing the point within the letter to the right with the *Raphe* stroke over the right branch when it is ***sh*** (שּׁ) and in the left with the same stroke when it is ***s*** just as in Codex No. 15 of this List, where I give examples on page 557. More uniformly even than Codex No. 15 this MS. has *Sheva* under the audible *Vav* (וְ) and *Chirek* under the audible *Yod* (יִ) at the end of words.

The MS. not unfrequently exhibits abbreviations of words in the text, of which the following are examples:

fol.	186*b*	רָאשִׁים =	רָאשֵׁי	*companies*	1 Sam.	XI 11
„	439*a*	אֲחַשְׁדַּרְפְּנַיָּא =	אֲחַשְׁדַּרְפְּנֵי	*the princes*	Dan.	III 3
„	444*a*	וּמַלְכוּתָא =	וּמַלְכוּתָ	*and the Kingdom*	„	VII 22
„	452*a*	יִשְׂרָאֵל =	יִשְׂרָ	*Israel*	Ezra	VII 15
„	„	נְתִינָיָא =	נְתִינֵי	*Nethinim*	„	„ 24

The suppletives have been clumsily furnished by later Nakdanim who belonged to the School which did not tolerate abbreviations in the text.

[1] For the peculiar forms of these Tittles or *Taagim* see *the Massorah,* letter ת, § 25, Vol. II, pp. 680—701.

Occasionally there are also instances where words are divided and where the second part of the word is given in the margin. Thus we find

fol. 223*a*	וְהַמֶּל֫	ךְ	*and the king*	1 Kings	I 4
„ 260*a*	הָרְבִּי	עִית	*the fourth*	2 Kings	XVIII 9

The *Kametz* is simply the *Pathach* with the dot in the middle of the line, and the *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (הִ). The following collation of Pericope חיי שרה [= Gen. XXIII 1—XXV 18] will give an approximate idea of the peculiar complexion of the text and its departures from the present Massoretic recension in the consonants, the vowel-points and the accents:

	Gen.			Gen.			Gen.	
וכשמעו	XXIV	30	אַרְנָיִן	XXIV	9, 10	חיי שרה	XXIII	1
דברי	„	30	וקם וילך	„	10	תנו־לי	„	4
וַיִּפְתַּח	„	32	חֶסֶד	„	12	אחות־	„	4
וַיִּתֶּן־	„	32	עם־אדני	„	12	וַיַּעֲנוּ	„	5
רַגְלָיִן	„	32	נצב	„	13	אלהים I	„	6
לַפָּנָיִן	„	33, 40	שִׁכְמָהּ	„	15	ויתן־לי	„	9
דִּבְּרִי	„	33	יְדָעָהּ	„	16	לאחות	„	9
וקנתה	„	36	כַּדָּהּ	„	16, 18, 20	לֵאמֹר	„	10
יוֹשֵׁב	„	37	לְקָרְאָתָהּ	„	17	עִם	„	12
אַחֲרָי	„	39	יָדָהּ	„	18	לֵאמֹר	„	13, 14
אֵלָי	„	40	גְּמַלָּיִן	„	20	שמעני	„	15
אֶת־דרכך	„	40	משתאה	„	21	מֵאוֹת	„	15
יְשַׁדֵּ־	„	42	לָהּ	„	21	באֲנִי	„	16
נִצַּב	„	43	לדעת	„	21	נבולו	„	17
הַשְׁקֵנִי	„	43	וַיְהִי	„	22	אֲשֶׁר־על	„	19
אֵלַי	„	44	צְמִדִים II	„	22	לאחות	„	20
הוֹכִיחַ	„	44	אֵלָיִן	„	24	אֵלָיִן	XXIV	5, 6
וְגַם־	„	45	אִמָּהּ	„	28	אוּלַי	„	5
שִׁכְמָהּ	„	45	בְּרֵאוֹת	„	30	לזרעך	„	7

	Gen.			Gen.			Gen.	
[פתיחה]	XXV	7	וְאִמָּהּ	XXIV	55	כַּדָּהּ	XXIV	46
חָי	„	7	מִנַּקְתָּהּ	„	59	אֹתָהּ	„	47
עֵמָיִן	„	8, 17	וְיִרַשׁ	„	60	יֶשְׁכֹּם	„	49
בָּנָיִן	„	9	לְחַי	„	62	וְעִין	„	50
וְיִצְחָק	„	11	ההלך לקראתנו	„	65	הִנֵּה	„	51
לַחַי	„	11	וְיָקְשָׁן	XXV	2	וַיְהִי	„	52
נביא וקדר	„	13	וְיָקְשָׁן	„	3	כלי־כסף וכלי־	„	53
			אֵת	„	5	ומגדנות	„	53
			הַפִּלַגְשִׁם	„	6	וּלְאִמָּהּ	„	53

In order to economise space, I have omitted אשר from this collation which occurs so frequently in this Pericope and is pointed אֲשֶׁר. In addition to these variations in this single Pericope, I subjoin a few other instances from the Pentateuch which is reputedly the most carefully written of all the three divisions of the Hebrew Scriptures.

M. T.	MS.			
וּלְאַרְצִי	וְאֶל־אַרְצִי	Gen.	XXX	25
עַד־רֵע	וְעַד־רֵע	„	XXXI	24
לָמָּה זה	וְלָמָּה זה	Exod.	V	22
קח מטך	קח אֶת־מטך	„	VII	19
כאשר דבר יהוה בְּיַד־מֹשֶׁה:	כאשר דבר יהוה:	„	IX	35
כִּי קרן	וְהִנֵּה קרן	„	XXXIV	35
מחנה ראובן	מחנה בְּנֵי ראובן	Numb.	X	18
נתתי כל־מעשר	נתתי אֶת־כל מעשר	„	XVIII	21

All these variations which are preferable to the received text, have as usual been altered by later Nakdanim in conformity with the present recension.

In Gen. IV 8 this MS. has no hiatus in the middle of the verse, since it belongs to the same School as Codex No. 23 which only recognised three such lacunae in the Pentateuch. This the Massorah on Gen. XXXV 22 emphatically declares, using the very word פרינמא which is the technical expression in the German School to

denote a gap.[1] In Gen. VI 3 the reading is בְּשַׁגַּם with *Pathach* under the *Gimel*.

Tubal-Cain, which occurs twice,[2] and Chedor-laomer, which occurs five times,[3] are uniformly written in two words. In one instance the latter is written in two lines Chedor (כְּדָר) at the end of one line and laomer (לָעֹמֶר) at the beginning of the next line.[4] This is the orthography of the *Maarbai* or the Palestinian School. *Beth-el* (בֵּית־אֵל), however, which according to the Westerns is also written in two words, is invariably in one word as the MSS. of the German Schools mostly have it.

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and accents and without any remark in the margin that they are not in the text in some MSS. and has not Neh. VII 68.

As far as I could trace it, the original Massorite appeals only in two instances to other authorities. In Gen. XXVII 3, where the textual reading is צֵידָה *venison* and the official reading is צַיִד, he states that this *Keri* constitutes a difference of opinion in the Massoretic Schools and that the celebrated textual redactor R. Nachman does not admit the alternative reading.[5]

On Exod. III 14, where the MS. like the *textus receptus* has לִבְנֵי ***to*** *the children of,* he communicates the interesting information that instead of this peculiar phrase "to say *to* the children of Israel" (אמר ל), which occurs four times and which has misled the Scribes, the Spanish Codices read "***unto*** the children of Israel".[6] This is also

[1] פריגמא בלא סלוק נ בתורה Comp. fol. 26*a* and *vide supra,* p. 547.

[2] Comp. Gen. IV 22, 22.

[3] Comp. Gen. XIV 1, 4, 5, 9, 17.

[4] Comp. fol. 10*a*.

[5] פלג דרב נחמן צידה Comp. fol. 19*a*.

[6] אמירה לבני ד ומטע ביה ספר ובספ אספמי אל בני Comp. fol. 37*a*.

the reading of the *editio princeps* of the Bible and the Samaritan, as will be seen in the notes to my edition of the Hebrew Bible.

Three important Massoretic glosses by a later Nakdan are to be found in Joshua. In V 6 the original reading was "that he would give ***to us***" (לתת לָנוּ) which is that of the *textus receptus*. This, however, the Nakdan altered into "that he would give ***to them***" (לָהֶם) remarking against it in the margin "other Codices read it ***to us***".[1]

In Josh. VIII 22 the text has *unto them* (לָהֶם) which is also the present Massoretic reading. But against it the Nakdan remarks "according to another Massorah it is ***unto him***".[2] The same is the case in Josh. XIII 6 where this MS. reads ***"and*** or ***even*** all the Zidonians", which is no doubt the proper reading and which by a happy conjecture is adopted both in the Authorised Version and in the Revised Version. Here too the Nakdan informs us that "according to another Massorah it is simply ***all***"[3] without the *Vav* conjunctive as the present text has it. This shows beyond doubt that the Massorah was by no means uniform and that different Schools of textual redactors had different Massorahs in accordance with their respective traditions.[4]

This is the first MS. which lends support to the insertion of *Dagesh* into consonants after gutturals with *Sheva*. Thus it has:

וַיֶּאסֹר Gen. XLVI 29	רַחֲמָהּ Gen. XXX 22	נָחֲמָד Gen. II 9
רַעֲמְסֵס „ XLVII 11	יַעֲלָם „ XXXVI 5	וְנֶחְמָד „ III 6
	יַעֲלָם „ „ 14	וְרַעְמָה „ X 7

Its support, however, is weakened by the fact that side by side with this punctuation it has also:

[1] ס״א לנו Comp. fol. 148*a*.

[2] מסא לו Comp. fol. 150*b*.

[3] מסא כל Comp. fol. 154*a*.

[4] *Vide supra*, Part II, chap. XI, p. 425 &c.

מְחָלָה	Josh. XVII 3	לַחְמוֹ	Gen. XLIX 20	רַעְמָה	Gen. X 7
לַחְמֵנוּ	Isa. IV 1	וְלַחְמָם	Josh. XV 40	רַחְמָהּ	„ XXIX 21

Moreover, the evidence of this MS. is almost neutralized by the fact that the Nakdan manifestly belonged to a School of purists who held the opinion that *Dagesh* ought to be inserted into a consonant with *Sheva* after every consonant with *Sheva,* whether it is a guttural or not. Hence he points:

נִפְלְאֹתַי *my wonders*	Exod. III 20	וַיִּטְמְנֵהוּ *and hid him*	Exod. II 12		
בְּמִקְנְךָ *upon thy cattle*	„ IX 3	וַיַּשְׁקְ *and he watered*	„ „ 19		

The extravagance of these purists in the use of the *Dagesh* is strikingly illustrated in Exod. VIII 10 where the Nakdan has inserted it into חֳמָרִם חֳמָרִם *heaps, heaps.*

It is remarkable that though the Nakdan is so profuse in the use of the *Dagesh,* the MS. does not favour its insertion into the first letter of a word when the preceding word with which it is combined ends with the same letter, as is evident from the following examples:

עם־מֹשֶׁה	Josh. III 7	אם־מָחוּט	Gen. XIV 23		
בניכם מָחָר	„ IV 6	לאכל־לָחֶם	„ XXXI 54		
בצאתם מִמִּצְרַיִם	„ V 5	על־לֵב	„ XXXIV 3		
היצאים מִמִּצְרַיִם	„ „ 6	לאכל־לָחֶם	„ XXXVII 25		
		בן־נוּן	Josh. I 1 &c.		

The change of the simple *Sheva* into *Chateph-Pathach* when a consonant with this simple *Sheva* is followed by the same consonant which, as we have seen has already made its appearance in a few other MSS. in occasional instances, but which we are assured does not occur in the best Codices,[1] is consistently adopted throughout this MS. Hence it uniformly has הִנֲנִי *behold me,* which those

[1] *Vide supra,* Part II, chap. XI, pp. 466 &c.

modern editors who follow this principle inconsistently reject.[1]

Notwithstanding the beauty of the MS. and the care with which it was written, there are a considerable number of words and phrases omitted in it due to homoeoteleuton. They occur on the following pages: Folios 4*b*; 18*b*; 23*a*; 26*b*; 32*b*; 55*a*; 58*a*; 64*b*; 65*a*; 66*a*; 73*b*; 84*a*; 93*a*; 97*b*; 102*a*—*b*; 104*b*; 107*b*; 115*a*; 125*b*; 129*a*; 131*a*; 170*a*; 182*a*; 188*a*; 192*a*; 236*a*; 242*a*; 253*a*; 258*a*; 300*a*; 307*b*; 309*a*; 317*b*; 323*a*; 331*a*—*b*; 336*b*; 351*b*; 367*a*; 375*a*; 377*b*; 433*b*; 435*a*; 438*a*; 451*a*; 469*a*; 478*b*; 489*b*; 493*b*; 508*b*. Some of these omissions, as is usually the case, have been supplied by the original Scribe himself and some by successive Revisers.

In the fourteenth century a Spanish Nakdan prefixed a Table of the Haphtaroth as well as the Lessons from the Prophets and the Hagiographa which he states were read in accordance with the usage of the community at Saragossa.[2] This important List I have reproduced in the Massorah.[3] The same Nakdan not only marked the beginning and end of each of these Pericopes in the margin of the text, but added running head-lines in red ink throughout the whole Codex in which he gives the names of the respective Pericopes in the Pentateuch as well as those of each book in the Prophets and the Hagiographa.

As to the date of the Codex, though the anonymous Epigraph simply expresses the usual pious and trustful prayer of the Scribe who still hopes to be spared in order to produce other Codices, viz. "Be strong and let us take courage. May the Scribe never be hurt,"[4] yet the

[1] *Vide supra*, p. 467.

[2] הדה הו תרתיב אל חבורה קהל סרקוסה אללה ינצרהום אמן Comp. fol. 1*b*.

[3] Comp. *The Massorah*, letter ם, § 403, Vol. II, pp. 474—475.

[4] חזק ונתחזק הסופר לא יזק Comp. fol. 503*b*.

text of the MS. itself gives us his name. In accordance with the practice which obtained in some Schools, especially those in Germany, the name of the Scribe is marked in the text in some of the passages where the same name occurs.[1] Thus I have found in no fewer than nine passages, where יהודה *Judah* occurs, that it is distinguished by flourishes[2] and that in at least four instances אריה *Lion* is distinguished in a similar manner.[3] As Judah Lion or Judah of Paris, as he is alternately called, flourished *circa* A. D. 1200[4] the Codex could not have been written after this date.

The vicissitudes of this MS. are simply typical. They disclose to us the fragmentary history of the treatment of other Codices. We see that this splendid MS. which was written in 1200 was subjected to successive revisions, alterations and additions from the time of its production down to the fourteenth century, that the Nakdanim who at different periods endeavoured gradually to make it conformable to the present recension belonged to different countries and various Schools and that they must, therefore, have been an itinerant guild. Hence it came to pass that an undoubtedly German Codex not only assumes a Franco-German type, but exhibits throughout the marks of a Spanish hand.

No. 26.

Add. 19776.

This MS., which consists of 252 folios, contains three separate works (1) the Pentateuch, the Five Megilloth and the Haphtaroth fols. 1 – 169, (2) a Treatise on the letters,

[1] *Vide supra,* Codex No. 7, p. 499.

[2] Comp. fol. 26*a*; 34*b*; 98*b*; 101*b*; 226*b*; 291*a*; 374*b*; 393*a*; 423*a*.

[3] Comp. fol. 347*b*; 399*a*; 443*a*; 473*a*.

[4] Comp. Zunz, *Zur Geschichte und Literatur,* pp. 118, 191, Berlin 1845.

the vowel-points and the accents by the celebrated Yekuthiel fols. 170—189, and (3) the Massoretic readings of the Pentateuch, and the books of Esther and Lamentations fols. 190—237, which are known by the name of עין הקורא *the Eye of the Reader,* and which are by the same Nakdan.

I. *The Pentateuch and the Megilloth.* — With the exception of the Song of Moses (Exod. XV 1—19) and the last poetical deliverance (Deut. XXXII 1—43) which are written according to an especially prescribed arrangement as well as fols. 52, 72, 96*a*, and 116*b* the text of which had to be so disposed as to end the books with the end of the page, each folio has two columns and each column has 32 lines. The text is furnished with the vowel-points and the accents and though the margins are ruled throughout for the Massorah it is only fols. 1*b*—7*b* which have two lines of the Massorah Magna in the upper margin and three lines in the lower margin. With fol. 8*a*, which has two lines of Massorah in the upper margin, the Nakdan discontinued it. The same is the case with the Massorah Parva which is given in the outer margins and in the margin between the columns. This too ceases with fol. 8*b*.

Each book begins with the first word in large letters written in gold in an illuminated border which extends across the page over the two columns. At the end of Genesis the Massoretic Summary giving the number of verses, the Sedarim &c. is formed into the figure of a lion. After the Summary at the end of Exodus there is a drawing in colours of a man on a seat with an unfolded Scroll containing a Massoretic Rubric, to which a dog is chained. Two grotesque animals are under the seat. At the end of Leviticus, after the Summary, is a drawing in colours of a teacher sitting on a chair in a School and holding up a scourge with three lashes over a boy who sits in the front of him with an open lesson-book on a

rest. At the end of Numbers by the side of the column which gives the Massoretic Summary there is a drawing in colours of a man in the Synagogue arrayed in the *Talith* (= Fringed Garment) and standing before the open Scroll of the Law on which is inscribed the following Epigraph:

Be strong and let us be couragous. May Samuel son of Abraham of Mildstadt the Nakdan never be hurt. Amen.[1]

At the end of Deuteronomy is a poem which exhibits in an acrostic the name Meir and which is followed by the chronogram stating that it was written in the year 156 = A. D. 1396.[2]

Each of the fifty-four annual Pericopes into which the text is divided begins with the first word in large letters and is separated from the preceding Pericope by a vacant space of about two lines. Three *Pes* (פ פ פ) always occupy this textless space whether the Pericope coincides with an Open or a Closed Section. In only two instances is the number of verses in the Pericope given with the mnemonic sign one below and the other above the three *Pes*.[3]

The Five Megilloth are in the order exhibited in Column I in the Table on page 4, which is also the sequence in the early editions. The first word of the Song of Songs is in large letters written in gold in a coloured border, whilst the first word of the other four Megilloth, which is also in larger letters, is not illuminated.

The aspirated letters (ב ג ד כ פ ת) are uniformly marked with the horizontal stroke. The final letters do not descend

[1] חזק ונתחזק שמואל בר אברהם מולדשטט לא יזק לעולם אמן Comp. fol. 96*a*.

[2] שנת צִיּוֹן במשפט תפדה ושביה בצדקה ***Zion*** *shall be redeemed with judgment and they that return of her with righteousness* [Isa. I 27] Comp. fol. 117*a*.

[3] Comp. בראשית fol. 4*b* and ויצא fol. 17*b*.

below the line of the medials. Hence the *Kametz* is not placed within the final *Caph* (ךָ) as it is in other MSS. and in the editions, but under it (ךָ) as if it were *Daleth,* and the *Sheva* is always absent from the final *Caph.* The latter seems to be peculiar to this MS.

A noticeable feature of this MS. is its use of abbreviations of which the following are examples:

הָאֲדָמָ֣ה = הָאֲדָמ׳	Gen. II 9	פַּרְעֹ֣ה = פַּרְע׳	Exod. I 19
מַשְׁחִיתָ֣ם = מַשְׁחִית׳	„ VI 13	לִיצְחָ֣ק = לִיצְחָ׳	„ VI 8
מִצְרַ֣יִם = מִצְרַ׳	Exod. I 17	פַּרְעֹ֣ה = פַּרְע׳	„ VII 3

Far more numerous are the instances in which the suppletive is given in the margin. Thus for example:

בְּרֵכִ֣י	Gen. I 15	עַ	וַיֵּ֣שֶׁב	Gen. IV 4	הַשְּׁמֶ֣לָ	Gen. IX 23
לְהַשְׁקוֹ֣ת	„ II 10	ה	אִמְּךָ֣	„ VI 7	מֵאַרְצְךָ֣	„ XII 1
וְאֵ֣ר	„ III 10	ה	לְמִשְׁפְּחֹתֵ֣ם	„ VIII 19	הַנֶּ֣פֶשׁ	„ XIV 21

There is no break in the text in Gen. IV 8, and the MS. has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. Tubal-Cain, which occurs twice,[1] and Chedor-laomer, which occurs five times,[2] are respectively written in two words. *Beth-el* (בֵּית־אֵל), however, is uniformly written בֵּיתְאֵל *Bethel* in one word, though this is the Eastern or Babylonian orthography. This, as we have seen, is mostly followed by the Scribes of the German Schools.

(1) It is remarkable that the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined ends with the same letter, is not supported even by this MS. the Nakdan of which manifestly belongs to a German School of extreme purists. Thus it has:

עַל־לֵּ֣ב	Gen. XXXIV 3	אִם־מָּחוֹט	Gen. XIV 23
לֶאֱכֹל־לָּ֣חֶם	„ XXXVII 25	לֶאֱכֹל־לָּ֣חֶם	„ XXXI 54

[1] Comp. תּוּבַל־קַיִן Gen. IV 22, 22.

[2] Comp. כְּדָר־לָעֹמֶר Gen. XIV 1, 4, 5, 9, 17.

Even the classical phrase בן־נון *son of Nun,* which is the basis of this theory,[1] is uniformly pointed בִּן־נוֹן in all the sixteen instances in which it occurs in the Pentateuch.

(2) The case for inserting *Dagesh* into a consonant which follows a guttural with *Sheva* is somewhat complicated, since out of the fourteen passages in Genesis where the guttural has *Sheva* in the present Massoretic recension and where *Dagesh* ought to be in the immediately following letter according to this theory, no fewer than six are differently pointed in the MS. They are as follows:

יְעְלָם Gen. XXXVI 5	וְרְעָמָה Gen. X 7	נְחְמָד Gen. II 9
יַעְלָם „ „ 14	מַחְשְׁפָּ „ XXX 37	וְנַחְמָד „ III 6

In six instances, however, where the guttural has *Sheva* in agreement with the present Massoretic text, the MS. has no *Dagesh* in the following consonant. Thus it is:

יַעְלָם Gen. XXXVI 14	רַחְמָה Gen. XXIX 31	רַעְמָה Gen. X 7
לַחְמִי „ XLIX 20	רַחְמָה „ XXX 22	וְאַחְשְׁדָּ „ XX 6

It is only in two passages where the consonant in this position has *Dagesh,* viz. וַיְאַסֵּר Gen. XLVI 29 and רַעְמְסֵס Gen. XLVII 11.

(3) But the changing of *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant which has made its appearance only sporadically in other Codices, is uniformly carried through in this MS.

At the end of the Haphtaroth we have the following Epigraph which gives both the name of the Scribe and the date when he wrote this Codex.

Courage and let us take courage. May Simcha the Levite not be hurt. In the year 155 [= A. D. 1395] was this Pentateuch completed on Sunday the twenty-first of the month of the second Adar. Thou wilt compass me about with songs of deliverance[2] [Ps. XXXII 7].

[1] *Vide supra,* Part II, chap. I, p. 118.

[2] חזק ונתחזק, שמחה לוי לא יוזק, בנה לפרט, חומש זה נחרט, ביום א' כא לאדר השיני, רני פלט תסובבני. Comp. fol. 169*b*.

It will thus be seen that whilst the former Epigraph records the name of the Nakdan, this one gives the name of the Scribe of the MS. and that it is *Simcha.* This fact is of importance since it explains the peculiar appearance of the text in sundry places.

שִׂמְחָה *Simcha* as a proper name does not occur in the Hebrew Bible, but as a noun denoting *joy,* it is of frequent occurrence. In his desire, therefore, to indicate his name in the text in accordance with the practice which obtained especially in the German Schools, the Scribe marked this name with floral or other distinctions in no fewer than nine instances in the Pentateuch, the Five Megilloth and the Haphtaroth, viz. (1) Gen. XXXI 27, fol. 17*a*; (2) Deut. XXVIII 47, fol. 112*b*; (3) Eccl. VII 4, fol. 126*a*; (4) Eccl. VIII 15, fol. 126*b*; (5) Eccl. IX 7, fol. 127*a*; (6) Esth. VIII 17, fol. 131*b*; (7) Esth. IX 22, fol. 132*a*; (8) Isa. LI 3, fol. 154*b*; (9) Jonah IV 6, fol. 165*b*. This shows beyond doubt that when a name is thus distinguished in the text of anonymous MSS. it indicates the name of the Scribe. In the instance before us, the name marked in the text is identical with that given in the Epigraph.

With all the care exercised by the Scribe who evidently intended this MS. to be a model Codex or Guide for Copyists, there are omissions in it due to homoeoteleuton as may be seen on fols. 4*b*; 47*b*; 60*b*; 61*a*; 62*a*—*b*; 83*a*; 110*b*; 125*a*; 146*a*; 162*a* &c.

II. *Introductory Treatise.* — This Treatise, the first word of which is written in letters of gold in a beautiful drawing surrounded by grotesque figures of animals, extends from fol. 170*a* to 189*b*. It discusses in sundry sections the quiescent letters, the vowels, the *Dagesh,* the accents, the heavy and light *Metheg,* the *Makkeph* &c. It formulates the principles by which the Nakdan Yekuthiel was guided in his punctuation and accentuation of the

text of the Pentateuch and the two Megilloth and it is in fact an Introduction to these books.

III. *The Pentateuch &c.* — With fol. 190*a* begins the text of the Pentateuch. As is the case in the former parts of this MS., each folio has two columns and each column has 32 lines. Genesis begins with the first word in large decorative letters in the hollow of which are devices of grotesque animals beautifully drawn. The other books are not so distinguished. Each of the fifty-four Pericopes into which the text is divided begins with the first word in large letters. Neither at the end of the respective books nor of the several Pericopes is there any Massoretic Summary recording the number of verses &c. Even the Open and Closed Sections are not in any way indicated in the text.

The text itself is not continuous, since only those words in the verse are given the vowel-points and accents of which are fixed by the Nakdan. Though Yekuthiel consulted several MSS. and the works of sundry grammarians, he gives no various readings affecting the consonants, but simply confines himself to the vowel-points and accents. So highly was this production valued by the Nakdanim of the Franco-German Schools that they have not only introduced into the MSS. which they had to furnish with vowel-points and accents the fine-spun theories propounded therein, but they have revised and altered older Codices so as to make them conformable to this *Eye for the Reader.*

Before analysing this Codex for testing the disputed points of orthography, it is necessary to remark that the British Museum possesses another MS. of Yekuthiel's celebrated *Eye for the Reader,* viz. Orient. 853 which is the older of the two and that this MS. differs materially in its spelling and vowel-points from the one we have

here described. It is, therefore, necessary to exhibit the readings of both these Codices in the passages under consideration. For the purposes of description we shall call one ***Ad.*** (i. e. Add. 19776) and the other ***Or.*** (i. e. Orient. 853).

Both recensions have Tubal-Cain (תּוּבַל־קַיִן) and Chedor-laomer (כְּדָר־לָעֹמֶר) in two words and both make no reference whatever in Gen. IV 8 to the existence or non-existence of a break in the middle of the verse. But when we come to Gen. VI 3 they differ materially; whilst ***Ad.*** leaves בשגם unpointed and simply furnishes it with the requisite accent, ***Or.*** most distinctly points it בִּשְׁגָם with *Kametz* under the *Gimel* which, as we have seen, makes an important difference both in the etymology and sense of the expression.[1]

A striking difference between the two Codices is also noticeable in the orthography of the name *Beth-el*. ***Ad.*** has it in one word *Bethel* (בֵּיתְאֵל); ***Or.*** on the contrary has it *Beth-el* (בֵּית־אֵל) in two words.

Both recensions, however, are against the innovation of inserting *Dagesh* into the consonant after a guttural with *Sheva*, though ***Ad.***, in consequence of having different vowel-points in some instances, is less pronounced, as will be seen from the following:

Ad.	Or.			Ad.	Or.		
רַעֲמָה	רַעְמָה	Gen.	X 7	נֶחְמָד	נֶחְמָד	Gen.	II 9
רַחֲמָה	רַחְמָה	„	XXIX 31; XXX 22	וְנֶחְמָד	וְנֶחְמָד	„	III 6
מַחֲשַׁף	מַחְשַׁף	„	XXX 37	וְרַעֲמָה	וְרַעְמָה	„	X 7

Both recensions are equally against the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, as will be seen from the following:

[1] *Vide supra*, Part II, chap. XII, p. 514.

Ad.	Or.		Ad.	Or.	
בן־נון	בן־נון	Deut. XXXII 44	לאכל־לֶחֶם	לאכל־לָחֶם	Gen. XXXI 54
				לאכל־לֶחֶם	„ XXXVII 25

The changing, however, of *Sheva* into *Chateph-Pathach* where a consonant with simple *Sheva* is followed by the same consonant which occasionally appeared in some Codices, is here uniformly carried through in both recensions.

Resuming the description of the recension in Add. 19776 it is to be remarked that at the end of Lamentations follows the List (fols. 237*b*—239*a*) of words written with *Sin* (שׂ) which I have printed in the Massorah from this MS.[1] This is followed on fol. 239*b* by three Massoretic Rubrics registering respectively (1) Eleven words which occur twice, once with audible *He* at the end and once with inaudible *He*.[2] (2) Seven words which have *Nun* in the text, but which is cancelled in the official reading or *Keri*, and *vice versa* six words which have no *Nun* in the text, but are read with it according to the *Keri*[3] and (3) Eleven words which are read with *Tav* according to the *Keri* though they are without it in the text.[4]

The poem and the Table of Haphtaroth (fols. 240*a*—251*b*) are followed on fol. 252*a* by an Epigraph which is exceedingly interesting to the Biblical student. It gives us some idea of the labour and the functions of the different persons who at sundry times and in divers places worked on one MS. and discloses to us the fact that the owners of the Codices often assisted the professional Scribes and Nakdanim in the production of MSS. It is as follows:

[1] Comp. *The Massorah*, letter שׂ, §§ 7, 8, Vol. II, pp. 586—589.

[2] Comp. *The Massorah*, letter ה, § 38, Vol. I, p. 271.

[3] Comp. *The Massorah*, letter נ, §§ 13, 14, Vol. II, p. 259.

[4] Comp. *The Massorah*, letter ת, § 22, Vol. II, p. 680.

Courage and let us be courageous Scribe! May the possessor of the Codex not be hurt, and may the collaborator live to see the advent of the Redeemer, and may the Nakdanim be blessed of the Lord my Creator. The Hebrew Pentateuch with the Five Megilloth, the Haphtaroth, the Treatise on the correct reading and *the Eye for the Reader,* R. Simcha son of Samuel the Levite wrote and finished in the city of Coburg. R. Samuel son of Abraham furnished the vowel-points and accents to the Pentateuch in the city of Bomberg[1] and R. Gershon son of Judah supplied the vowel-points and accents to the Five Megilloth and the Haphtaroth as well as to the Grammatical Treatise and to *the Eye for the Reader* in the village of Ratelsee. The whole of it was finished and completed by the help of the Protector of Israel on Sunday the first day of the month of Kislev in the year 5156 of the creation [= A. D. 1396], on the first day of the week when the Pericope "And the Lord blessed me" [i. e. Gen. XXX 37] was read. The Codex belongs to me Meir son of Obadiah surnamed Liebtraut. My name and the names of those who have worked on this Codex, both the Scribe and the Nakdanim I have recorded above in the Poem. Forasmuch as the Lord, blessed be his name, has permitted me to write, correct and complete it, so may he also grant me and my seed after me to keep and perform all that is written therein. Then shall I prosper in all my ways and then shall I be wise.

I have seen an end of all perfection, but thy commandment is exceeding broad[2] [Ps. CXIX 96].

[1] From the following note, however, written in a small cursive hand by R. Samuel himself it will be seen that he furnished the vowel-points and accents only up to Deut. XXVIII 51. עד כאן נקדתי שמואל בר אברהם ממולדשטט בשש שבעות ברוך הנתן ליעף וגו׳: Comp. fol. 112*a*.

[2] חַזַק וְנִתְחַזֵק הַסּוֹפֵר, וְאַל יָזוּק בַּעַל הַמְּלָאכָה יִזְכֶּה לְבִיאַת גּוֹאֵל, וְהַנַּקְדָנִים יִתְבָּרְכוּ מֵאֵת צוּרִי אֵל, זֶה סֵפֶר חוּמַשׁ עִבְרִי וְחָמֵשׁ מְגִלּוֹת וְהַפְטָרוֹת וְסֵפֶר דִּיקְדוּק הַקְרִיאָה וְעֵין הַקּוֹרֵא כָּתַב רִ׳ שְׁמוּאֵל בַּר׳ אַבְרָהָם נָקַד הַ חוּמָשִׁים בְּעִיר בָּמְבֶּעֶרְק, וְר׳ גֵּרְשׁוֹם בַּר׳ יְהוּדָה נָקַד חָמֵשׁ מְגִלּוֹת וְהַפְטָרוֹת וְסֵפֶר הַדִּיקְדוּק וְעֵין הַקּוֹרֵא בְּכֶפֶר רוֹטְלַוִי, וְהַכֹּל נִשְׁלַם וְנִגְמַר בְּעֶזְרַת מָגֵן יִשְׂרָאֵל בְּיוֹם אָ בְּרֹאשׁ חֹדֶשׁ כִּסְלֵיו שְׁנַת חֲמִשָּׁה אֲלָפִים וּמְאָה וַחֲמִשִּׁים וְשֵׁשׁ שָׁנִים לִפְרָט בְּשָׁנַת הַכּ פְּשׁוּטָה בְּיוֹם אָ לְפָרָשַׁת וַיְבָרֶכְנִי יְהוָה, וְשֶׁלִּי זֶה הַסֵּפֶר מֵאִיר בַּ״ר עוֹבַדְיָה הַמְכֹנֶה הַצָּעִיר לִיבֶּרְטוּס וּשְׁמִי וּשְׁמוֹת יְקִירֵי הַמְּלָאכָה הַסּוֹפֵר וְהַנַּקְדָנִים רָמַזְתִּי וְכָלַלְתִּי לְמַעְלָה בְּשִׁיר מִשְׁקָלִי, וְכֹה שֶׁזִּכַּנִי הָאֵל יִתְבָּרֵךְ שְׁמוֹ לְהַגִּיחַ לְכִתּוֹב וְלִגְמוֹר בֵּן יִזְכֵּנִי וְאֶת־זַרְעִי אַחֲרַי לִשְׁמוֹר וְלַעֲשׂוֹת כָּל־הַכְּתוּב בּוֹ כִּי אָז אַצְלִיחַ בְּכָל־דְּרָכָי וְאָז אַשְׂכִּיל. לְכָל תְּכִלָּה רָאִיתִי קֵץ רְחָבָה מִצְוָתְךָ עַד מְאֹד.



REDUCED *FACSIMILE* OF MS. (ADDITIONAL, NO. 21160, IN THE BRITISH MUSEUM LIBRARY), SHOWING LEV. XXVII. 28—NUM. I. 1.

This Collotype is kindly presented to the Trinitarian Bible Society by the REV. WM. BRAMLEY-MOORE, M.A., Cantab.

face page 625.]

The MS. from which Heidenheim published *the Eye for the Reader* (עין הקורא) in his edition of the Pentateuch in five Volumes, Rödelheim 1818—21, does not agree with either of the two recensions which we have here described.

No. 27.

Add. 21160.

This splendid MS., which is written in a very beautiful German hand *circa* A. D. 1300, consists of 329 folios and is imperfect. It contains (1) the Pentateuch, imperfect, with the Chaldee in alternate lines, (2) the Haphtaroth, (3) the Five Megilloth and (4) the book of Job, imperfect.

I. The Pentateuch, which in its present form occupies fols. 1 *a*—273 *b*, wants Gen. I 1—XIV 10; Deut. VIII 3—IX 26 and XII 7*b*—XXXIV 12. With the exception of the poetical section in Exod. XV 1—19 and fols. 252 *b*—253 *a*, which are so arranged that Numbers finishes within a given page, each folio has three columns and each column has 30 lines. The text is furnished with the vowel-points and the accents. The Chaldee, however, which when in alternate verses with the Hebrew has usually also the accents, is in this MS. without them. The upper margin of each folio has three lines of the Massorah Magna and the lower margin four lines which are frequently elaborated into human figures, figures of divers animals, reptiles and sundry devices. These show that the Nakdan was an accomplished draughtsman, though they make the decipherment of the Massorah very difficult. The Massorah Parva is given in the outer margins and in the margins between the columns.

Each book begins with the first word in large letters and in Exodus the first word consists of ornamental letters in the hollow of which are grotesque figures beautifully designed. The fifty-four annual Pericopes into

which the Pentateuch is divided also begin severally with the first word in large letters, and the name of each Pericope is given to the left of the Massorah in the upper margin.

The division of the text into Sections, which is indicated by vacant spaces and indented lines, but without the letters *Pe* (פ) and *Samech* (ס) in the text, deviate considerably from the present Massoretic recension, as will be seen from the following analysis:

Genesis. — In Gen., in which nearly fourteen chapters are missing, this MS. has four more Sections, viz. XXV 7; XXX 14; XXXVI 9; XXXIX 7 and omits none.

Exodus. — In Exod. it has eleven new Sections, viz. II 11; VIII 1; XIII 5; XXV 17; XXVI 7; XXVIII 30; XXXII 9, 33; XXXVI 1, 35; XXXVII 6 and omits one, viz. XXIII 5.

Leviticus. — In Levit. it has fourteen new Sections as follows: VII 22; X 6; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10, 13; XIX 20; XXII 14 XXIV 5; XXVI 23 and omits one, viz. XIX 23.

Numbers. — In Numb. it has six new Sections, viz. X 18, 22, 25; XIV 1; XXV 4; XXVI 5 and omits none.

Deuteronomy. — In Deut., which is only a fragment, it has one new Section, viz. VII 7 and omits none.

It will thus be seen that this Codex has no fewer than thirty-six new Sections and omits only two which are in the Massoretic recension.

This MS. is one of the few Codices in which the aspirated letters (ב ג ד כ פ ת) are not marked by the horizontal *Raphe* stroke. In the absence of Gen. I—XIV 10 the orthography of Tubal-Cain (Gen. IV 22) cannot be tested nor can we ascertain whether it had a hiatus in Gen. IV 8. In the three passages, however, which remain and where according to the Massorah there is a break in the middle of a verse in the Pentateuch, this MS. not only exhibits the vacant space in the text, but calls attention to this fact in the Massorah Parva and uses the term

Pragma, the technical expression which we find in MSS. of the German Schools.[1]

Beth-el is uniformly written (בֵּית־אֵל) in two words. The *Metheg* is hardly ever used before a composite *Sheva* or *Segol* though the *Gaya* often occurs, as will be seen from the following examples from Pericope *Miketz* [מקץ = Gen. XLI 1 &c.]:

וַיִּבְכֹּר	Gen.	XLI	46	יַעֲנֶה	Gen.	XLI	16	אַחֲרֵיהֶן	Gen.	XLI	3
וַיֶּחֱזַק	„	„	56	בַּחֲלֹמִי	„	„	17	וְתַעֲמֹדְנָה	„	„	3
יַעֲקֹב	„	XLII	1	הָאֱלֹהִים	„	„	25	וַיֵּחֲלֹם	„	„	5
וַיִּשְׁתַּחֲווּ	„	„	6	אַחֲרֵי־	„	„	31	כַּחֲלֹמוֹ	„	„	12
הַחֲלֹמוֹת	„	„	9	פְּעָמַיִם	„	„	32	כַּאֲשֶׁר	„	„	13

The text as corrected by later Nakdanim is practically the same as that exhibited in the present Massoretic recension, though the traces of certain forms and readings show that the prototype from which it was made belonged to a School of textual critics which had still retained different traditions about the orthography and the consonants in sundry passages. Thus for instance on שְׁמַע *hear* Deut. VI 4 which according to our Massorah is written with a majuscular *Ayin,* the Massorah in this MS. tells us that the *Shin* is minuscular.[2]

It not unfrequently has the *Keri* or what is now the official marginal reading in the text as the substantive reading[3] and in one instance the Massorite who corrected it has actually reversed the order, giving the marginal reading as the textual one and *vice versa.*[4]

An important contribution to textual criticism is the fact that this MS. has sometimes what is now called the

[1] פרנמא בלא סלוק Comp. Gen. XXXV 22; Numb. XXV 19; Deut. II 8.

[2] שמע ל׳ ש״ין זעיר, ל׳ ע״ין רבתי Comp. fol. 266*b*.

[3] Comp. Exod. XXVIII 28; XXXV 11; XXXVII 8; XXXIX 4 &c.

[4] יעוש יעיש כ׳ Gen. XXXVI 14, comp. fol. 36*a*

Sevir in the text as the substantive reading. Thus in Numb. XI 21 it originally read "I will give ***you*** (לָכֶם) flesh", which is not only the *Sevir* according to our present Massorah, but is the textual reading of the Babylonians.[1] The same is the case in Deut. III 20 where the *Sevir* לָכֶם *to you,* is the textual reading.[2]

As specimens of the various readings in this Codex which are still traceable I subjoin the following:

M. T.	MS.		
לְזַרְעוֹ	וּלְזַרְעוֹ	Gen.	XVII 19
וַיִּקְרָא	וַתִּקְרָא	Exod.	II 22
מֵאֶרֶץ מִצְרָיִם	מִמִּצְרָיִם	„	XIII 18
בְּיוֹם הַשִּׁשִּׁי	בְּיוֹם הַשְּׁבִיעִי	„	XVI 29
לִפְנֵי יְהוָה	לַיהוָה	„	XXIX 25
הַמִּזְבֵּחַ הַחַטָּאת הוּא׃	הַמִּזְבֵּחַ׃	Levit.	V 9
אֶל־הָעָם	עַל־הָעָם	„	IX 22
לְבֵית	וּלְבֵית	Numb.	IV 40
אֶל־יִשְׂרָאֵל	בְּיִשְׂרָאֵל	„	XXXII 14
אוֹתָם רָאשִׁים עֲלֵיכֶם	אוֹתָם	Deut.	I 15

By referring to the notes in my edition of the Hebrew Bible it will be seen that some of these readings are supported by other MSS., the ancient Versions and early editions.

As far as I can trace it, the Massoretic Annotator adduces in the Pentateuch only one instance of a variant from other Codices.[3] Once he quotes Ben-Asher whose reading he relegates into the margin and retains Ben-Naphtali's in the text, thus showing that the authority of Ben-Asher's recension had not as yet finally prevailed.[4]

[1] *Vide supra,* Part II, chap. VIII, p. 189.

[2] Comp. *The Massorah,* letter ל, § 48, Vol. II, p. 120, and see the notes in my edition of the Hebrew Bible.

[3] On ואשם Deut. X 5 with the accent as in the received text he remarks ס"א = *Other Codices have it with Munach,* comp. fol. 265*b*.

[4] Comp. Numb. XXI 4 לְסֹבֵב בן אשר לסבב, fol. 224*a*, and *vide supra,* Part II, chap. X, p. 241 &c.

Once he also quotes Rashi who, he tells us, read כַּלּוֹת defective in Numb. VII 1 against the present Massoretic text.[1]

II. The Haphtaroth occupy fols. 274*a*—297*b* and are imperfect. Those for the Feasts of Passover and Pentecost (fols. 277*b*—289*a*) have the Chaldee with the Hebrew text in alternate verses. As these Lessons from the Prophets consist of sundry detached Sections, and from their nature exhibit no regular order of the Biblical books, I have, as a rule, omitted them from my collation.

III. The Five Megilloth, which occupy fols. 298*a*—318*a*, are in the following order: Ruth, Song of Songs (in which I 1—VI 7 is missing), Ecclesiastes, Esther and Lamentations. It will be seen that this does not exactly correspond to any of the orders exhibited in the Table on page 4. It is remarkable that in the first column of fol. 307*b*, that is between Eccl. XI 9 and 16, the copyist by mistake wrote Ps. CII 11—22. He, however, discovered the mistake, cancelled the column and proceeded with the text of Ecclesiastes on the second column.

It is very remarkable that whilst we find so very few variants adduced in the margins of the other books, the Nakdan gives no fewer than thirty-four from other Codices in the popular book of Esther. They are as follows:

ס"א שֵׁתַר	שְׁתָר	Esther	I	14
ס"א נְגָזַר	נְגָזַר	„	II	1
ס"א הֻגָּא	הֻגָּא	„	„	3
ס"א מרדכי	מרדכי	„	„	5
בספר מרויי הדו	הודו	„	„	7
בספר מרוייק לָתֵת	לָתֵת	„	„	9*a*
ס"א לָבוא ו	לָבוֹא	„	„	12
סֵ"א [= יִתֵּן] וכן כלם	יִתֵּן	„	„	13

[1] כַּלּוֹת לפי רשי חסר הוא Comp. fol. 197*a*.

Esther II 17		ותשׂא		ס״א ותשא־
„ „ 17		וישׂם		ס״א וישׂם
„ „ 17		כֶּתֶר		ס״א כֶּתֶר־
„ „ 22		וַיִּוָּדַע		ס״א ויודע
„ III 6		ויבקשׁ המן להשמיד		ס״א ויבקש המן להשמיד
„ „ 8		מְפֻזָּר		סְ״אָ- [= מְפֻזָּר]
„ „ 8		ומְפֹרָד		ס״א ומְפֹרָד
„ „ 12		אל אחשתרפני		ס״א אל־
„ IV 3		מקום		ס״א מקוֹם
„ „ 10		ותאמר אסתר להתך		ס״א ותאמר אסתר להתך
„ „ 11		ועמי		ס״א ועמוֹ
„ V 1		והמלך		סֹ״א [= והמלך] עיקר
„ „ 2		כְּרָאוֹת		ס״א כְּרָאוֹת
„ „ 9		זָע		ס״א זַע
„ VI 5		יָבוֹא		מצא יָבֹא חס
„ „ 10		בשער		ס״א בשָׁער
„ „ 11		לפניו		ס״א לפניו
„ VII 2		ויאמר המלך לאסתר		ס״א ויאמר המלך לאסתר
„ „ 5		ויאמר המלך		ס״א ועיק ויאמר המלך
„ VIII 1		נתן		סֹ״א [= נתן]
„ „ 6		בְּאָבְדָן		ס״א בְּאָבְדָן
„ „ 9		סְיָן		ס״א סְיָן
„ „ 9		ואל־האחשתרפנים		ס״א ואל
„ „ 17		מקום		ס״א מקוֹם
„ IX 2		לְפָנֵיהֶם		ס״א בְּפָנֵיהֶם אבל לפניהם עיקר
„ „ 17		הַלְפוֹן		הָל׳ קמ עפסה

IV. In Job, which occupies fols. 318*b*—329*b*, chaps. VIII 2—X 8 and XXXI 2—XLII 17 are missing, and there can hardly be any doubt that when the MS. was complete Jerem. I 1—XXIII 6; XXXI 2—20 and Isa. XXXIV 1—XXXV 10 followed Job and that these portions too are missing.[1] From the Massorah on Job XII 21 we

[1] *Vide supra,* Codex No. 18, p. 569.

learn the interesting fact that the School of Massorites from which this MS. emanates included this verse in the number of passages with *Separated* or *Inverted Nun.*[1]

This important MS. does not favour the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
קְלָלָתְךָ	Gen. XXVII 13	אֹם־מָּחוֹט	Gen. XIV 23	וְאֶחְשֹׂךְ	Gen. XX 6
וְנָלְוּ	„ XXIX 3	לאבל־לָּחֶם	„ XXXI 54	רַחֲמָה	„ XXIX 31
וְנָלְוּ	„ „ 8	עַל־כַּבּ	„ XXXIV 3	וַיֶּאְסֹר	„ XLVI 29

Though the imperfect ending of the MS. has probably deprived us of the Epigraph with the name of the Scribe and the date of its completion, the text itself and the Massorah fortunately supply the names of both the Scribe and the Nakdan. The distinguished expression בָּרוּךְ in Gen. XIV 19 unmistakeably indicates that the name of the Scribe was *Baruch.* This is confirmed by the geometric ornament formed of circles and interlaced segments of circles which the Scribe placed in the margin against *Baruch* in Deut. VII 14.

A contemporary Reviser of the Codex, who went over it, incidentally informs us in the margin on Levit. VII 9, that R. Isaac Nakdan, who furnished the text with the Massoretic Apparatus, has in this instance omitted to give the Massorah.[2] We thus learn that the name of the Scribe was Baruch and that of the Nakdan was Isaac.

[1] נדיבים מ אותיות מנוורות Comp. fol. 322*b*. *Vide supra,* Part II, chap. XI, p. 341 &c. and comp. *The Massorah,* letter נ, § 15, Vol. II, p. 259.

[2] מַחֲבֶרֶת דלג יצחק הנקדן פה המסור fol. 145*a*.

No. 28.

Add. 21161.

This MS., which is written in a bold Franco-German hand *circa* A. D. 1150, consists of 258 folios and contains the Prophets and the Hagiographa in a more or less perfect state, as will be seen from the following analysis:

(1) ***Samuel*** (fols. 1*a*—26*b*) contains only 1 Sam. XX 24*b*—2 Sam. I 1—XXIV 25; (2) ***Jeremiah*** (fols. 27*a*—56*b*) complete; (3) ***Kings*** (fols. 56*b*—94*a*) complete; (4) ***Ezekiel*** (fols. 94*a*—98*b*) a fragment containing I 1—XI 19*a* only; (5) ***Isaiah*** (fols. 99*a*—109*a*) a fragment containing XLI 17*a*—LXVI 24 only; (6) ***the Minor Prophets*** (fols. 109*a*—132*a*) complete; (7) ***Ruth*** (fols. 132*a*—134*a*) complete; (8) ***the Psalms*** (fols. 135*a*—173*a*) complete; (9) ***Job*** (fols. 173*b*—190*a*) complete; (10) ***Proverbs*** (fols. 191*a*—203*b*) complete; (11) ***Ecclesiastes*** (fols. 203*b*—208*b*) complete; (12) ***Song of Songs*** (fols. 208*b*—211*a*) complete; (13) ***Lamentations*** (fols. 211*b*—214*b*) complete; (14) ***Daniel*** (fols. 215*a*—225*b*) complete; (15) ***Esther*** (fols. 226*b*—230*b*) incomplete I 1—IX 16*a* only; (16) ***Ezra-Nehemiah*** (fols. 231*a*—245*a*) incomplete one fragment of Ezra, viz. II 69*a*—VIII 24*b*, and Neh. I 5*a*—XII 31 only; (17) ***Chronicles*** (fols. 245*b*—258*a*) only a fragment containing 1 Chron. I 1 —XIX 6*a*.

As to the order of the books, it will be seen that the sequence of the Latter Prophets would be that of the Talmud which is exhibited in Column I in the Table on page 6, but for the unaccountable circumstance that the book of Kings, which belongs to the Former Prophets, is here inserted after Jeremiah. The hypothesis that this apparent disorder might be due to the folios being wrongly put together is precluded by the fact that Kings begins in the middle of the very column on which Jeremiah ends, and ends on the same folio on which Ezekiel begins. The order of the Hagiographa is that of the Talmud as shown in Column I in the Table on page 7.

With the exception of the poetical portion in 2 Sam. XXII (fols. 24*b*—25*a*), which is written in accordance with a prescribed arrangement of the lines, each full folio

has three columns and each full column has sometimes 28 lines, sometimes 31, sometimes 32 and sometimes 33 lines. The lines at the left side of the column are irregular as the dilated letters (א ה ל ת ם) which are now used to obtain uniformity in the length of the lines did not then exist. The text is provided with the vowel-points and accents. The outer margins and the margins between the columns give the Massorah Parva which is of a copious nature, since it frequently gives the catch-words of the passage constituting the Massoretic Rubric. The Massorah Magna is only rarely given and when adduced is not given in a definite number of lines across the folios in the upper and lower margins as is the case in other MSS., but under only one or two columns either above or below the text. But when given, the Massoretic Lists are important and are not always to be found in other Codices. Several of these Lists I have reproduced in the Massorah.[1] At the end of Samuel, Isaiah, the Minor Prophets, Proverbs and Ezra-Nehemiah the Massoretic Summaries give the number of verses &c. in these books.

The text of this MS. differs materially from the Massoretic recension in its sectional divisions, consonants, vowel-points, accents and readings, as will be seen from the following collation of the book of Kings:

(1) The Sectional-divisions. — This MS. has in Kings alone twenty-three new Sections, viz. 1 Kings I 28; II 27; VI 23; VII 48; XVI 7, 34; XVII 14; XVIII 20; XXII 17*b*; 2 Kings 14; XI 15; XII 2; XV 16, 19; XVI 5, 18; XVII 35; XVIII 26; XIX 9; XX 7; XXI 10; XXIII 26; XXV 23

[1] Comp. *The Massorah*, letter מ, § 232, Vol. 1, p. 652, where the following misprints are to be corrected; עדותיך Ps. CXIX 14 should be שַׁשתי; verse 57 דבריך should be אמרתי; verse 68 יהוה should be ומטיב; verse 144 עדותיך should be לעולם. See also *The Massorah*, letter ב, §§ 127, 128, Vol. II, p. 29.

and omits twenty-nine Sections which are in the present recension, viz. 1 Kings II 11, 13, 23, 26, 46; III 16; IV 1, 4; V 16, 21, 29; VIII 22; IX 1; X 14; XI 14, 29, 31*b*, 40; XXI 22*b*; 2 Kings I 1, 17*b*; IV 8, 42; X 32; XI 17; XIV 8; XV 37; XX 4; XXI 12.

(2) The letters:

ה. — The left shaft of the *He* begins a little inside the horizontal or head line and slopes to a thin edge at the top.

ל. — The shaft to the left of the horizontal line in the letter *Lamed* is unusually long and is hooked towards the outside, resembling this letter in Codices Nos. 1 and 2 of this List.

ם. — There is hardly any perceptible distinction between the final *Mem* and the *Samech* (ס).

The final letters (ד ן ף ץ) are, as a rule, no longer than the medial ones.

ש. — The double pronunciation of ש is indicated not only in the usual way by the diacritic point being on the top of the right branch of the letter when it is ***sh*** (שׁ) and on the top of the left when it is ***s*** (שׂ), but by placing the point within the letter to the right with a *Raphe* stroke over the right branch when it is ***sh*** (שׁ) and in the left with the same stroke on the left branch when it is ***s*** (שׂ). Thus for instance:

The *Shin:*

וְשָׁכְבָה 1 Kings I 2	אֲבִישַׁג 1 Kings I 3	וְשִׁמְעִי 1 Kings I 8
וַיְבַקְשׁוּ „ „ 3	אַבְשָׁלוֹם „ „ 6	נַפְשֶׁךָ „ „ 12

The *Sin:*

עָשִׂיתָ 1 Kings I 6	אֶעְשֶׂה 1 Kings I 30	תַּשְׂכִּיל 1 Kings II 3
וּלְשָׂרַי „ „ 25	וְשִׂמְחִים „ „ 40	שָׂרַי „ „ 5

Sometimes the point is both in the letter and above it so that it has the appearance of *Dagesh* and sometimes

it is not only without the point, but without the *Raphe* stroke.

(3) *Raphe* and *Dagesh.* —

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but all the other letters with the exception of the gutturals whether at the beginning or middle of a word are marked with the horizontal stroke, as will be seen from the following examples:

וְהַמֶּלֶךְ	1 Kings I	4	בְּחוּלָה	1 Kings I	2	דָּוִד	1 Kings I	1
לֵאמֹר	„	„ 5	וְעָמְדָה	„	„ 2	זָקֵן	„	„ 1
אֲנִי	„	„ 5	ותהי־לו	„	„ 2	בַּיָּמִים	„	„ 1
אֲמָלֵךְ	„	„ 5	בְּחֵיקֶךָ	„	„ 2	וַיְכַסֻּהוּ	„	„ 1
טוֹב־	„	„ 6	וַיְבַקְּשׁוּ	„	„ 3	וְלֹא	„	„ 1
יָלְדָה	„	„ 6	לַמֶּלֶךְ	„	„ 4	וַיֹּאמְרוּ־לוֹ	„	„ 2

The *Dagesh* is used in the same phenomenal manner. Thus for instance:

מִתְנַשֵּׂא	1 Kings I	5	וַיִּמְצְאוּ	1 Kings I	3	יחם לו	1 Kings I	1
לְאָבִיו	„	„ 5	לַמֶּלֶךְ	„	„ 3	נַעֲרָה	„	„ 2, 3
מִיָּמָיו	„	„ 6	עִיר־מְאוֹד	„	„ 4	לְפָנַי	„	„ 2
לֵאמֹר	„	„ 6	סֹכֶנֶת	„	„ 4	סֹכֶנֶת	„	„ 2
מַדּוּעַ	„	„ 6	והמלך לא	„	„ 4	לַאדֹנִי	„	„ 2

(4) The *Chateph-Pathach,* has a double form. Besides the ordinary position under the consonant, the *Pathach* alone is in many instances under the consonant, whilst the *Sheva* is in the body of the letter especially where it is *He* (ה) or *Cheth* (ח). Thus for instance:

אֲדֹנִי	1 Kings I	20	הֲלֹא	1 Kings I	11	וַחֲמִשִּׁים	1 Kings I	5
בַּהֲלִילִים	„	„ 40	אַחֲרֶיךָ	„	„ 14	אֲחֲרֵי	„	„ 6, 7

(5) The *Pathach* furtive, which in certain words is placed under the *Cheth* (חַ) at the end of words, but which according to our system is sounded before it, is in this MS. expressed in three different ways. It has sometimes *Sheva* after it (חַ) and becomes as it were *Pathach-Chateph;*

sometimes the *Pathach* entirely disappears and *Sheva* takes its place (חַ) and when it is preceded by *Yod* the latter takes the *Pathach* and the *Cheth* has *Sheva,* as will be seen from the following examples:

(3)		(2)		(1)	
וּבְרִיחַ	1 Kings IV 13	לְוִבְחַ	1 Kings XII 32	הַמִּזְבֵּחַ	1 Kings I 50
הַנְּיחַ	„ „ 18	וְרוּחַ	„ XVIII 12	מִזְבֵּחַ	„ III 3
סְפִינַיחַ	2 „ XIX 29	שִׂיחַ	„ „ 27	לִזְבֹּחַ	„ „ 4

(6) The guttural *Cheth* (ח) at the end of a word after *Pathach,* which has no vowel-point according to our system, is frequently furnished with *Sheva.* Thus for instance:

וַתִּקַּחַ	1 Kings III 20	וַיִּמְשַׁחַ	1 Kings I 39	וַיִּזְבַּחַ	1 Kings I 19, 25
לָקַחַ	„ IV 15	וַיִּשְׁלַחַ	„ „ 44	וַיִּקַּחַ	„ „ 39

(7) In the case of the guttural *Ayin* (ע), which is without a vowel-sign at the end of a word after a *Pathach,* it too has frequently *Sheva.* Thus for instance:

וַיִּשְׁמַע	1 Kings I 41	שָׁבַע	1 Kings I 15	יְהוֹיָדָע	1 Kings I 8
יִשְׁבַּע	„ „ 51	וַתִּבְלַע	„ „ 40	יָדָע	„ „ 11

(8) When the *Ayin* (ע) itself has a *Pathach* at the end of a word, according to our system of vocalization, it often has *Pathach-Chateph* in this MS., just as is the case of the guttural *Cheth* (ח). Thus for instance:

וְהִשְׁבֵּעַ	Jerem. VII 9	בִּשְׁמֹעַ	1 Kings V 21	מַדּוּעַ	1 Kings I 6
לְהַשְׁבֵּעַ	„ XII 16	לִשְׁמֹעַ	„ V 14	יָדָעַ	„ II 37

(9) But when the *pathached Ayin* at the end of a word is preceded by a *Yod,* the latter takes the *Pathach* and the *Ayin* takes the *Sheva,* just as is the case with the guttural *Cheth* according to this system, as will be seen from the following examples:

וְאַשְׁבִּיעַ	Jerem. V 7	לְהַשְׁמִיעַ	Isa. LVIII 4	וְהִשְׁבִּיעַ	1 Kings XVIII 10
מַסְגִּיעַ	Eccl. X 9	לְהוֹדִיעַ	„ LXIV 1	הִשְׁמִיעַ	2 „ VII 6

(10) The audible *Vav* (ו) at the end of a word whether as suffix third person singular masculine or as a constituent

part of the expression, which is without a vowel-point in the present Massoretic text, has invariably *Sheva* in the body of the letter. Thus for instance:

וַיְצַו	1 Kings	II 1		אָבִיו	1 Kings	I 6		עֲבָדָיו	1 Kings	I 2	
קְוֹ	2 Kings	XXI 13		מִיָּמָיו	„	„ 6		לְפָנָיו	„	„ 5	

(11) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz* whether as suffix first person singular or as a constituent part of the expression, which is without a vowel-sign according to the present recension of the Massoretic text, has often a *Chirek*. Thus for instance:

עָלַי	1 Kings	II 4		תַּחְתָּי	1 Kings	I 30		אַחֲרַי	1 Kings	I 13	
חוּשָׁי	„	IV 16		וְעֵינַי	„	„ 48		חַי	„	„ 29	

The identity of this system of vocalization with the one in Codex No. 16 is apparent.[1] In the MS. before us these abnormal forms are more general, thus showing that the old system which they represent had still numerous followers.

The MS. differs materially in its textual readings from the present Massoretic recension. Passing over the numerous orthographical variations such as plene and defective, the constant interchange of the graphic signs *Pathach* and *Kametz, Tzere* and *Segol* &c., the total absence in many instances of the vowel-points in the relative pronoun אשר *who, which* &c. and their partial absence in the proper name ישראל *Israel,* I subjoin a collation of the first twenty chapters of the book of Kings:

M. T.	MS.			
הִנֵּה	וְהִנֵּה	1 Kings	I	14
וְעַתָּה	וְאַתָּה	„	„	18
וצאן לָרֹב	וצאן	„	„	19
וְאַתָּה	וְעַתָּה	„	„	20
אֶת־המלך	אֶל־המלך	„	„	36

[1] *Vide supra,* pp. 556—559.

				MS.	M. T.
1 Kings	I	45		לְמַלְכָּךְ	לְמָלְכָךְ
		52	"	יהיה לי	יהיה
	II	3	"	וְלִשְׁמוֹר	לִשְׁמֹר
		32	"	בְּרֹאשׁוֹ	עַל־רֹאשׁוֹ
		42	"	ותאמר	ותאמר אֵלַי
	III	8	"	הָעָם הַזֶּה	עַמְּךָ
		10	"	בעיני יְהוָה	בעיני אֲדֹנָי
		15	"	ברית יְהוָה	ברית אֲדֹנָי
		18	"	וְאֵין	אֵין
	IV	20	"	על שְׂפַת הים	על־הים
	V	7	"	המלך	המלך שְׁלֹמֹה
		10	"	מִכֹּל	וּמִכֹּל
		30	"	הנצבים	הנצבים לִשְׁלֹמֹה
	VI	11	"	אל־שלמה שֵׁנִית	אל־שלמה
		12	"	וְאִם אֶת־	וְאֶת־
	VII	12	"	טוּרֵי גזית	טוּרִים גזית
		21	"	עַמּוּד הימני	הָעַמּוּד הימני
		38	"	כִּיּוֹרֹת	כִּיּוֹרוֹת נְחֹשֶׁת
		48	"	וְאֶת מזבח	אֶת מזבח
	VIII	3	"	ארון בְּרִית	ארון
		42	"	וְאֶת־זְרֹעֶךָ	וּזְרֹעֶךָ
	IX	6	"	מצותי וְחֻקֹּתַי	מִצְוֹתַי חֻקֹּתַי
		12	"	הַמֶּלֶךְ שלמה	שלמה
	X	14	"	וְשִׁשִּׁים	שִׁשִּׁים
	XI	32	"	וְהָעִיר	הָעִיר
		34	"	הממלכה	כָּל־הממלכה
	XII	22	"	דבר יְהוָה	דבר הָאֱלֹהִים
	XIII	12	"	וידבר לָהֶם	וידבר אֲלֵהֶם
		20	"	עַל־השלחן	אֶל־השלחן
		28	"	וְהַחֲמוֹר	וַחֲמוֹר
	XIV	2	"	וְהוא־דבר	הוא־דבר
		3	"	וְהוא יגיד	הוא יגיד
		6	"	וְלָמָּה	לָמָּה
		11	"	והמת לוֹ	והמת
		29	"	הלא־הֵם	הלא־הֵמָּה
	XVI	11	"	וְלֹא־השאיר	לֹא־השאיר
		26	"	בְּדֶרֶךְ	בְּכָל־דֶּרֶךְ
	XVII	6	"	מִן־הנחל	וּמִן־הנחל
	XVIII	5	"	לְעִבְרֵיהוּ	אֶל־עֲבָדָיו

M. T.	MS.		
וְלֹא יעצרכה	לֹא יעצרכה	1 Kings XVIII	44
יעשון	יעשון לִי	„ XIX	2
ויאמר	ויאמר לוֹ	„ „	13
וְאַתָּה	אַתָּה	„ XX	25
וַיֹּאמֶר עַבְדְּךָ אָחִי	וַיֹּאמֶר עַבְדְּךָ אָחִי	„ „	33
עַל־ביתו	אֶל־ביתו	„ „	43

These by no means exhaust all the variations in the twenty chapters. The collation of the accents I omitted altogether for want of space. Later Nakdanim, as is usually the case, have tried to remove these variations and make the text conformable to the present Massoretic recension. In many instances they have unfortunately so obliterated the variants that it is now impossible to decipher the original readings.

Beth-el is uniformly written in one word (בֵּיתְאֵל) as is mostly the case in MSS. of the German and Franco-German Schools. In Neh. VII the Nakdan deliberately added verse 68 in the margin.

The extravagant use of the *Dagesh* and the *Raphe* in this Codex makes it impossible to say whether it favours or not the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined ends with the same letter, or into a consonant which follows a guttural with *Sheva*. In addition to the Lists already given we have simply to adduce 1 Kings II 4 which amply confirms our contention:

לְמַעַן יָקִים יְהוָה אֶת־דְּבָרוֹ אשר דִּבֶּר עָלַי לֵאמֹר אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם
לָלֶכֶת לְפָנַי בֶּאֱמֶת בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל־כִּסֵּא ישראל׃

It would be futile to quote בכל־לבבם in support of the insertion of *Dagesh* in the initial *Lamed* of לְבָבָם because the word which precedes it and with which it is combined ends with the same consonant when the immediately following נַפְשָׁם has also *Dagesh* in the first letter, though

the word which precedes it and with which it is combined does not end with the same letter.

The changing, however, of the *Sheva* into *Chateph-Pathach,* when a consonant with simple *Sheva* is followed by the same consonant, derives no support in this MS., as will be seen from the following examples:

וְהִתְפַּלְּלוּ 1 Kings VIII 33	סְבִבִים 1 Kings VII 24	מְחַלְלִים 1 Kings I 40
וְהִתְחַנְּנוּ " " 33	יִתְפַּלְּלוּ " VIII 30	קְלָלַנִי " II 8

One remarkable feature of this MS. has still to be stated. When the prefixes *Beth* (ב), *Vav* (ו) and *Lamed* (ל) are attached to a word beginning with a *Yod* which has a *Chirek* (יִ), the prefix in question often takes the *Chirek* and the *Yod* loses its character as a consonant. In Kings alone we have over thirty instances:

וְיִתֵּן	1 Kings XXII 6		וְיִתֵּן	1 Kings II 17	
וְיִפֹּל	" " 20		וּבִישְׁרַת	" III 6	
בִּישְׂרָאֵל	2 Kings I 1		בִּישְׁשָׂכָר	" IV 17	
בִּישְׂרָאֵל	" " 3		וְיִכְרְתוּ	" V 20	
בִּישְׂרָאֵל	" " 6		לִישְׂרָאֵל	" XI 25	
בִּישְׂרָאֵל	" " 16		בִּישְׂרָאֵל	" XIV 10	
בִּישְׂרָאֵל	" VI 8, 12		וְיִתְּנוּ	" XVIII 23	
וְיִרְאֶה	" " 17		וְיִבְחֲרוּ	" " 23	
וְיִרְאוּ	" " 20		וְיִקַּץ	" " 27	
וְיִקְחוּ	" VII 13		וְיִצְקוּ	" " 34	
בִּישְׂרָאֵל	" IX 8, X 32		וְיִשְׂרָאֵל	" " 36	
בִּישְׂרָאֵל	" XIII 3, XIV 28		בִּישְׂרָאֵל	" " 36	
וְיִתְּנוּ	" XXII 5		בִּישְׂרָאֵל	" XIX 18	
וְיִשְׁמַעְאֵל	" XXV 23		וְיִטַּב	" XXI 7	
			בִּישְׂרָאֵל	" " 21	

We are told that this is the punctuation of Ben-Naphtali's system.[1] Accordingly the Codex represents the recension of Ben-Naphtali or must have been made from a prototype which belonged to a period prior to the separation of the recensions of Ben-Asher and Ben-Naphtali.

[1] *Vide supra,* Part II, chap. X. p. 267

There are also relics of abbreviations preserved in this MS. Thus for instance:

מְאוּמָה = מְאוּ Jerem. XXXIX 12 יִשְׂרָאֵל = יִשְׂ 2 Kings VI 9
צְפוֹנָה = צפ Jerem. III 12

In one instance a word is divided. In Jerem. VIII 18 it is מַבְלִי גִיתִי in two words.

Of omissions due to homoeoteleuton we have the following instances; fols. 7*b*; 8*a*; 10*b*; 13*a*; 16*b*; 27*a*; 32*a*; 52*b*; 86*b*; 90*a*; 92*b*; 124*a*; 169*b*; 249*a*; 257*a*—*b* &c.

No. 29.

Oriental 1379.

This quarto MS., which is written on paper in an Oriental or Yemenite hand *circa* A. D. 1460, consists of 374 folios and contains the Pentateuch. It is preceded by the annonymous Massoretico-Grammatical Treatise which has been named by Derenbourg מחברת התינאן or *Manuel du Lecteur*.

The Pentateuch occupies fols. 33*b*—373*a*. With the exception of the last poetical deliverance, viz. Deut. XXXII 1—43 which is written according to a specially prescribed arrangement, each folio has only one column of 17 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given on each folio in three lines, one in the upper margin, one in the lower margin and one in a zigzag or indented form in the outer margin. In the outer margin by the side of the zigzag is the Massorah Parva.

At the beginning of each of the fifty-four Pericopes into which the Pentateuch is divided there is a curious sign in the margin which is probably intended for a *Pe* (פ) to mark the commencement of the *Parasha*. The seven subdivisions into which each Sabbatic Lesson is divided —

without, however, any visible break in the text — and to the reading of which seven different persons are called, are, as a rule, indicated in the margin by the letters expressing two, three, four &c. (ב ג ד),[1] whilst in the vacant space which separates the Pericopes the number of verses in the *Parasha* is registered generally with a mnemonic sign.

Occasionally the *Sedarim* or Trienniel Pericopes are indicated in the margin[2] and in four instances the Massorah Parva against the beginning of the *Parasha* states how many *Sedarim* there are in the Pericope.[3]

The Open and Closed Sections into which the text is divided are most carefully and unmistakeably indicated. The Open Section is shown by an entirely blank line and by the following line beginning *a linea,* whilst the Closed Section begins with an indented line or is indicated by a vacant space in the middle of the line,[4] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. The only exception is in the case where an Open Section ends or begins a folio, when the vacant line at the bottom or the top of a page might suggest that the text exhibits a lacuna. In such instances the letter *Pe* (פ) is placed at one end of the vacant line.[5] The sectional divisions absolutely agree with those in the present recension of the Massoretic text.

Many of the letters are not only distinguished by Tittles or Crowns in the text, but the forms of them are reproduced in the margin as part of the Massorah Parva.

[1] Comp. *The Massorah,* letter פ, §§ 372–376, Vol. II, pp. 464–468.

[2] Comp. Exod. XII 29, fol. 138*b*; Exod. XVI 4, fol. 144*b*; Exod. XIX 7, fol. 149*b*; Exod. XXIII 20, fol. 156*b*.

[3] Comp. Pericopes וארא fol. 126*b*; בא fol. 134*a*; בשלח fol. 140*b*; תרומה fol. 158*a*.

[4] *Vide supra,* Part I, chap. II, p. 9 &c.

[5] Comp. fols. 34*b*; 62*b*; 71*b*; 139*b*; 140*a*; 175*a*; 228*a*; 241*a*; 248*a*; 253*a*; 274*b*; 284*a*; 359*a*.

These I have given in my edition of the Massorah both under the respective letters and in the separate Rubric *Taagim.*[1]

Not only are the aspirated letters (ב ג ד כ פ ת) and the silent *He* (ה) both in the middle and at the end of words duly marked with the horizontal stroke, but the silent *Aleph* (א) has uniformly this *Raphe* mark. Thus for instance וַיֹּאמֶר *and he said* Gen. I 3 &c.; רֹאשׁ *head* Levit. IV 32 &c.

The MS. has no hiatus in Gen. IV 8 and reads בשָׂדֶה (Gen. VI 3) with *Kametz* under the *Gimel. Tubal-Cain* is in two words (תּוּבַל קָיִן) whilst *Chedor-laomer* is always in one word (כְּדָרְלָעֹמֶר). *Beth-el,* however, is uniformly in two words (בֵּית־אֵל). The text throughout is absolutely identical with the present Massoretic recension.

This MS. lends no support to the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva* or (2) into the first letter of a word when the preceding word with which it is combined ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
וַיְהַלְלוּ	Gen. XII 15	אִם־מַחוּשׁ	Gen. XIV 23	נָחְמָד	Gen. II 9
קְלָלְחָךְ	„ XXVII 13	לֶאֱכֹל־לָחֶם	„ XXXI 54	וְנֶחְמָד	„ III 6
וְנָלְלוּ	„ XXIX 3. 8	עַל־לֵב	„ XXXIV 3	לַחְמוֹ	„ XLIX 20

At the beginning of only two Pericopes the Nakdan marked the corresponding Lessons from the Prophets and the Hagiographa according to the usage of the Communities who annually read through the whole Hebrew Bible. The complete List I have given in my edition of the Massorah.[2]

[1] Comp. *The Massorah,* letter ת, § 25, Vol. II, p. 680 &c.

[2] Comp. *The Massorah,* letter ם, § 379, Vol. II, pp. 468—470.

The important List of fifty-one instances in which words are without the radical letter *Aleph* (א) and which I have given in my edition of the Massorah, is from the Massorah Magna of this MS.[1] The Table of verses, the middle verse &c. in each book of the Pentateuch with the mnemonic signs, is given at the end of the Pentateuch on fol. 373*b*. This interesting Table I have printed in the former part of this Introduction.[2]

The Epigraph at the end of this Table which consists of four lines and which is written in exceedingly small cursive characters is very much damaged. All that can intelligibly be made out is that the Codex was written for Abraham b. Saadia, but neither the name of the Scribe nor the date is visible.[3]

The Massoretico-Grammatical Treatise which is an Introduction to the Pentateuch occupying fols. 2*b*—32*b*, is preceded (fols. 1*b*—2*a*) by Ps. CXIX written in a decorative design, the centres of which are made of circles and segments of circles, upon a back-ground of lines arranged diamond-wise.

This important compilation treats (I) of the letters, their pronunciation, transmutation, the serviles, the inflexions, (II) the vowel-points, *Dagesh*, *Raphe*, the names and forms of the graphic signs, the interchangeable vowels, their relation to the letters, original and additional vowels, &c., (III) the accents distinctive, copulative and servile,

[1] Comp. Deut. XXXII 32, fol. 371*a*; *The Massorah*, letter א, § 14*c*, Vol. I, p. 10.

[2] *Vide supra*, Part I, chap. VI, pp. 85—87.

[3] נכתבה ואת התורה, אשר היא לעיני דורשיה מאירה, וכשמש מזהירה, על שם האח הטוב, דומה לעץ רטוב הא . . . | והנעים, נמע שעשועים, אברהם שע ביר סעדיה שע בי . . ודר ריח הידוע אלעז . . . . יה עשו סימן טוב . . . . | להגות בו הוא וזרעו וזרע זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר התֹ הזֹ . . . . כה לכל מדה טוב . . . . | ולשמחת בית השאובה ולחיי עולם הבא, אמן כן יאמר אל נערץ בסוד קדושים רבה . . . . אום . . . . יום.

their names, forms, divisions and mutual relationship. This is followed by (1) a complete List of the Sedarim and the differences between Ben-Asher and Ben-Naphtali arranged according to the fifty-four Pericopes in the Pentateuch; (2) the chronology and the respective authorship of the Hebrew Bible; (3) a record of the double pronunciation of the letter *Resh* (ר) which obtained in Palestine; (4) complete Lists of the graphic signs *Pathach* and *Segol* with the pausal accents *Athnach* and *Soph-Pasuk* throughout the Bible; (5) Saadia's Poem which tabulates the number of times each letter of the alphabet occurs in the Bible; (6) a List of the majuscular letters in the Bible; (7) the variations; (8) a supplemental treatise on the serviles, and (9) another on the *Keri* and *Kethiv*.

This Introductory Treatise has been published with learned notes by the late Professor Derenbourg, Paris 1871, from a Yemen MS. of the Pentateuch dated A. D. 1390. Apart from verbal variations, this edition does not contain the important record and explanation of the Sedarim which I have printed,[1] nor does it give the lengthy Lists of *Pathach* and *Segol* with the pausal accents.

No. 30.

Oriental 1467.

This large quarto MS., which is imperfect, is written in a Persian or Babylonian hand *circa* A. D. 1150. It consists of 121 folios and the original portion contains Levit. XII 7 to Deut. XXXIV 12. Fols. 1—12, containing Levit. I 1—XII 6, are on paper and by a much later hand. Each folio has two columns and each full column has either 26 or 27 lines.

[1] *Vide supra*, Part I, chap. IV, p. 32.

The chief interest of this MS. consists in the fact that both the Hebrew text and the Chaldee which are in alternate verses, exhibit the superlinear system of the vowel-points and that this system differs in some respects from that of the St. Petersburg Codex, *i. e.* No. 2 of this List. The accents of the text, however, are according to the present Massoretic recension.

Each folio, as a rule, has two lines of the Massorah Magna in the lower margin and only occasionally some in the upper margin.[1] The Massorah Parva is given in the outer margin and in the margin between the columns. The Massorah is here exhibited in its earliest form before the passages of Scripture were written out in full and before the headings of many of the Rubrics and the number of the instances which they register were finally fixed.

Owing to the defective state of the Codex, only twenty-two out of the fifty-four Pericopes into which the text is divided are represented. The vacant space of each of these is occupied by the word *Parasha* as well as by the register of the number of verses in the Pericope with the mnemonic sign all written in large letters and in colours.[2] In the margin against the beginning of the Pericope is an ornamental scroll in colours which occasionally rests upon the letter *Pe* (פ = פרשה).[3] Both the numbers of the verses and the mnemonic sign in each Pericope perfectly coincide with the present Massoretic text.

[1] Comp. fols. 21*a*; 24*b*; 25*a*—*b*; 28*b*; 36*a*; 44*b*; 46*a*; 47*b*; 82*a*; 83*a*; 89*b*; 96*a*; 108*a*.

[2] The following nine Pericopes have the register and the mnemonic sign without the word *Parasha* (1) מצרע = Levit. XIV 1—XV 33; (2) במדבר = Numb. I 1—IV 20; (3) בהעלתך = Numb. VIII 1—XII 16; (4) קרח = Numb. XVI 1—XVIII 32; (5) חקת = Numb. XIX 1—XXII 1: (6) דברים = Deut. I 1—III 22; (7) ואתחנן = Deut. III 23—VII 11: (8) כי תבוא = Deut. XXI 10 XXV 19; and (9) האזינו = Deut. XXXII 1—52.

[3] Comp. fols. 44*a*; 57*a*; 103*a*.

The sectional division of the text is most carefully indicated. The Open Sections always begin *a linea* and are preceded by an unfinished line, and when the text fills up the previous line the space of an entire line is left blank. The Closed Sections are indicated by vacant spaces in the middle of the line or by indentations at the beginning of the lines,[1] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. Even when the vacant space indicative of an Open Section happens to be at the top or bottom of a column, in which case, as we have seen, some Codices have the letter *Pe* to show that the text has no gap, this MS. has simply a little ornament at the extreme end of the line.[2] The sectional divisions of Numbers and Deuteronomy absolutely agree with the divisions as exhibited in my edition of the Hebrew Bible.

The Nakdan, who rubricated the Codex, lived much later than the Scribe of the text. He not only rubricated the registers at the end of each Pericope, but the Inverted Nuns in Numb. X 35, 36,[3] the mnemonic sign בּיה שׁמו or the initials of the six words which respectively stand at the beginning of a column and which are described as an ordinance of the Sopherim,[4] the borders on fols. 117*a*—118*b*; and the Massoretic Summary at the end of each book giving the total number of verses in the book.[5]

The text itself is almost identical with the present Massoretic recension and though several revising Nakdanim have been at work on the MS. at successive periods, they have made no reference in the Massorah to any of the Standard Codices so far as I could trace it, nor have they

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

[2] Comp. fols. 43*a*; 46*a*.

[3] Comp. fol. 47*a*; and *The Massorah*, letter ב, § 14, Vol. II, p. 259.

[4] Comp. fol. 95*a* and *The Massorah*, letter ו, § 162, Vol. I, p. 710.

[5] Comp. fols. 33*a*; 78*a*.

adduced variants from other MSS. One of these Nakdanim has frequently altered the superlinear graphic-signs into the present infralinear vowel-points. Another Nakdan has put Hebrew letters in the margin against the seven subdivisions in each Pericope to the reading of which seven persons are called from the Congregation.

A remarkable Massoretic note is to be found on Numb. XXXIV 11. Against הָרִבְלָה *to Reblah,* the Massorah Parva remarks that the textual reading of it, or the *Kethiv,* is in two words and that the official reading, or the *Keri,* is in one word.[1] This reading or Massorah I have not found in any other MS.

Like many other Codices this MS. exhibits many Tittled or Crowned letters, involved *Pes* (פ), peculiarly shaped *Cheths* (ח), *Lameds* (ל), *Nuns* (נ) &c. The forms of these significant letters I have reproduced in the Massorah.[2] The distinguishing features of the characters as a whole, however, cannot be described in words. For these I must refer to the autotype facsimile page which I have furnished for the Palaeographical Society.[3]

No. 31.

Oriental 1468.

This quarto MS., which is on paper and by a Scribe of the Yemen School, *circa* A. D. 1500, consists of 161 folios. The original fragment, however, terminates with fol. 152*b* and contains Genesis and Exodus to XL 21*a*. Fols. 153—161 contain pieces of Levit. (XI—XIII) and Deuteronomy (XXIX—XXX) and are stray leaves from different MSS. Each full folio has 17 lines. In its present condition, the

[1] הרב לה כת תרתי וקריי חדא Comp. fol. 75*b*.

[2] Comp. *The Massorah,* letter ח, § 25, Vol. II, pp. 680—701.

[3] Comp. The Palaeographical Society, Oriental Series, edited by William Wright, Plate XL, London 1875—1883.

original MS. contains all the Pericopes of Genesis and Exodus, that is twenty-three out of the fifty-four Pericopes into which the Pentateuch is divided.

At the end of each Pericope is a register giving the number of verses in the *Parasha* with the mnemonic sign in smaller letters. These fully coincide with the present Massoretic recension. There is also an ornamental design in colours placed in the margin against the end of each Pericope which extends to the beginning of the next one.

The division of the text into Open and Closed Sections is most carefully indicated by the prescribed vacant lines and indented spaces, and is in perfect accord with the *textus receptus*. There are no letters *Pe* (פ) and *Samech* (ס) in the sectional spaces of the text except in the few instances where the vacant line of the Open Section happens to be at the top or bottom of the column. As this might suggest that the text exhibits a hiatus, the letter *Pe* (פ) occupies the extreme end of the vacant line to preclude such a suggestion.[1]

The text is furnished with the vowel-points and the accents. Each folio has one line of the Massorah Magna in the upper margin and one in the lower margin whilst the outer margin gives the Massorah Parva.

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and end of words are marked with the horizontal stroke. Many of the letters are distinguished by Tittles or Crowns, the *Pe* (פ) has frequently the form of a *Pe* within a *Pe,* the letters *Cheth* (ח), *Nun* (נ) &c. often exhibit a peculiar shape to which the Massorah Parva calls attention.[2]

[1] Comp. fols. 30*b*; 39*b*.

[2] For the peculiar form of these letters, see *the Massorah*, letter ח, § 25, Vol. II, pp. 680–701.

The *Metheg* is rarely used before a composite *Sheva,* as will be seen from the following examples:

הַחֲוִילָה Gen. II 11	לֶעָבֹר Gen. II 5	הָאֲדָמָה Gen. I 25
בַּעֲבוּרֵךְ „ III 17	יַעֲלֶה „ „ 6	נַעֲשֶׂה „ „ 26
תַּעֲבֹר „ IV 12	לְמַאֲכָל „ „ 9	לַעֲשׂוֹת „ II 3

The MS. exhibits no hiatus in Gen. IV 8 and has בשנם with *Pathach* under the *Gimel* in Gen. VI 3. Chedorlaomer which occurs five times is uniformly written in one word (כְּדָרְלָעֹמֶר). *Beth-el,* however, which occurs twelve times in Genesis is as uniformly written in two words (בֵּית־אֵל).

This MS. lends no support to the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

וַיְהַלְלוּ Gen. XII 15	אִם־מֵחוּט Gen. XIV 23	נָחֲמָךְ Gen. II 9
קְלָלָתְךָ „ XXVII 13	לֶאֱכָל־לֶחֶם „ XXXI 54	וַיֵּאָסֵר „ XLVI 29
בְּהִתְחַנְנוֹ „ XLII 21	עַל־לֵב „ XXXIV 3	לְחַמּוֹ „ XLIX 20

Though of a late date and probably written after the first edition of the entire Hebrew Bible was printed in Europe, this MS. forms an important link in the history of the Massoretic text. It discloses to us the fact that the present recension which we follow, was as it were stereotyped in South Arabia for several centuries, since there are no variations in this Codex from the earliest MSS. which have come down to us from the textual redactors who had the custody of the prototypes in that part of the world where the art of printing was unknown.

But though the text itself is crystallized, the Massorah even in this late MS. yields interesting information which

I have not found in any other Codex. Thus for instance on Exod. XXVIII 3 the Massorah states that instead of the textual reading מִלֵּאתִיו *I have filled* ***him,*** with the suffix third person singular, the *Sevir* is מִלֵּאתִים *I have filled* ***them,*** with the suffix third person plural. This reading is not only confirmed by the plural which precedes it, *i. e.* "all the wise of heart", but by the immediately following plural verb וְעָשׂוּ *that* ***they*** *make.* We have thus a *Sevir* which has hitherto been unknown. It shows the correctness of the oft-repeated remark that the List of *Sevirin* may be greatly increased by careful examination of the scattered Massorahs in the various MSS. irrespective of their age.

Equally new, though of simply orthographical importance, are the two references to the ancient Jerusalem Codex.[1] In Gen. XXVI 29 the MS. before us has נְגַעְנוּךָ *we have touched thee,* with *Sheva* under the *Ayin* (ע). On this the Massorah Parva remarks that the Jerushelmi has it with *Chateph-Pathach*[2] as it is in the *textus receptus.*

The second reference is Gen. XXXI 47, 48. The name *Gal-ed* גַּל־עֵד = *heap of witness,* occurs here twice and the MS. rightly has it in two words in accordance with the Western recension which we follow. The Massorite justifies this orthography by appealing to the Jerusalem Codex which he tells us has it in two words with *Makkeph,* and which cancels the *Sheva* under the *Lamed.*[3]

In the Massoretic Summary which is appended to Genesis and which registers the number of verses in this book, the Massorite also gives the numbers of the Open Sections (*i. e.* 43) and Closed Sections (*i. c.* 48) as well as the sum-total of all the Sections in Genesis (*i. e.* 91). He,

[1] *Vide supra,* Part II, chap. XI, p. 433.

[2] נְגַעְנוּךָ בירוש נְגַעֲנוּךָ שוא ופתח Comp. fol. 41*a.*

[3] ב תי גלעד וה בירוש חלק אותה לשתי תיבות במקף והסיר השוא בשתיהן Comp. fol. 52*a.*

moreover, refers to the List in which he has tabulated all the sectional divisions,[1] but unfortunately this List is missing.

No. 32.

Oriental 1472.

This folio MS., which consists of 167 leaves, contains the books of Samuel and Kings in Hebrew with the Chaldee Paraphrase in alternate lines. Each folio has two columns and each full column has 28 lines. The lower margin has one line of the Massorah Magna whilst the upper margin has only occasionally a line of this corpus. The outer margin and the margin between the columns give the Massorah Parva.

The Hebrew text is furnished with the ordinary vowel-points and the accents, whilst the Chaldee has the superlinear punctuation. The writing is of the South Arabian or Yemen School and the Epigraph which is partly intelligible states that the Codex was finished A. D. 1512—1513.[2]

The text is an accurate representation of the present Massoretic recension and the chief interest of this MS. consists in the fact that it marks the Sedarim throughout in the margin of the text against the verse which begins the Seder. This enables us both to test the official Lists which the Massorah has transmitted to us

[1] סכום הפסוקים של ספר זה אלף וחמש מאות ושלשים וארבעה סימן להם אך לד מנין הפרשיות הפתוחות שלש וארבעים והסתומות שמונה וארבעים. הכל אחת ותשעים. וכבר כתבנו כולם על סדרן. ב שבה וכש: Comp. fol. 86*b*.

[2] נכתב זה הנביאים אשר הוא לעיני דורשו מאירו וכשמש מזהירו לכנוך הכהנים חטובים צפירת תפארת מחמד עינינו ורביד על גרונינו וענק על צואריני אשר ברביד החן נרבדים ובשם טוב נזבדים ארונינו ורבותינו ..... הכהן זצל בר יוסף הכהן ריח בן ישועה הכהן ..... אלהים יוכיהם להנות בו ובתורתו הם וורעם וורע ורעם מעתה ועד עולם אנס ויקיים עליהם מק שכת לא ימ סס התו הז מפי והנ ב יומ ולילה אמן כן יאמר בעל הרחמים אמן. בשנת אתחבר ישע יקקב ששנת יערב אמן: Comp. fol. 167*a*.

and to ascertain the variations which obtained in the different Schools of textual redactors with regard to the Triennial Pericopes.[1]

Samuel. — According to the official Lists, Samuel has thirty-four Sedarim as exhibited in my edition of the Hebrew text. The same number are indicated in this MS., but they are obtained in a somewhat different way since it omits two Sedarim which are in our Lists, viz. 1 Sam. XXX 25; 2 Sam. XXII 51, and has two which are not in our Lists, viz. 2 Sam. XX 5; XXI 14. It also places two Sedarim a verse later than they are indicated in our recension. Thus the sixth Seder is against 1 Sam. X 25 instead of X 24 and the thirteenth Seder is against 1 Sam. XX 5 instead of XX 4.

Kings. — Kings exhibits still greater variations and fully confirms the contention that the School of Massorites to which this MS. belonged had preserved a different tradition about the Trienniel Pericopes. The Massoretic Lists in our recension enumerate thirty-five Sedarim in Kings as indicated in my edition of the Hebrew text. Passing over the last four Sedarim[2] which the Scribe of this MS. has manifestly omitted to mark in the margin, we have to analyse the remaining thirty-one in the official Lists. Three of these are not indicated in the MS., viz. 1 Kings VIII 11; 2 Kings IV 26; IX 13: three are placed a verse later, viz. 1 Kings XV 9 instead of XV 8; 2 Kings VI 8 instead of VI 7; and 2 Kings XIX 20 instead of XIX 19, whilst one is placed a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6.

The MS. has preserved one important *Sevir* which is both a valuable contribution to textual criticism and enriches

[1] *Vide supra,* Part I, chap. IV, pp. 43—45.

[2] Comp. 2 Kings XX 8; XXII 2; XXIII 25; XXIV 18.

our List of *Sevirin*. On 2 Kings VII 11 the Massorah Parva states on וַיִּקְרָא *and he called*, that according to the *Sevir* it is וַיִּקְרְאוּ *and they called* in the plural.[1] Accordingly the passage is to be rendered

And the porters called and told it to the king's household within

instead of

And he called the porters and they told it to the king's household within.

This is not only confirmed by verse 10 where the identical two verbs are the predicate of the same subject, but by the fact that it is the textual reading in some MSS. and that it is exhibited in the Septuagint. It is, therefore, rightly adopted in the margin of the Revised Version.

Beth-el is uniformly written (בֵּית־אֵל) in two words. The MS. is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

קְלָלֵנִי	1 Kings II 8	בכל־לִבָּם	1 Kings II 4	וַיַּעֲזְרוּ	1 Kings I 7
סַבִּים	„ VII 24	בן־נֵר	„ „ 5, 32	וַיְחַמֵּר	„ V 3
יְחַפְּלֵלוּ	„ VIII 30	מנשים מַנְחָה	„ V 1	נָעֲלָם	„ X 3

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal stroke. The *Metheg* is very seldom used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*.

[1] וַיִּקְרָא סביר ויקראו Comp. fol. 136*b*.

No. 33.

Oriental 1473.

This folio MS., which consists of 169 leaves, contains the Hebrew text of Jeremiah and Ezekiel with the Chaldee Paraphrase in alternate verses. It is written in a bold South Arabian or Yemen hand *circa* A. D. 1450. Each folio has two columns and each full column has 24 lines. The Massorah Parva occupies the outer margins and the margins between the columns, but it is without the Massorah Magna. Both the Hebrew text and the Chaldee Paraphrase are furnished with the superlinear vowel-points.

The MS. is of considerable Palaeographical and textual importance inasmuch as it discloses to us the fact that the struggle for supremacy between the two systems of vowel-points still prevailed in some countries as late as the fifteenth century and that the superlinear graphic signs were not simply reserved for the Targum, but were used for the sacred original itself. Another important contribution which this MS. yields to Biblical exegesis is the tradition it has preserved about the division of the text into the Sedarim or Trienniel Pericopes. It bears testimony to the existence of different divisions of the text which obtained in the different Schools of Massorites in accordance with the respective traditions exhibited in the prototypes as transmitted to the textual redactors.

Jeremiah. — According to the Lists in our recension of the Massorah, Jeremiah has thirty-one or thirty-two Sedarim as indicated in the margin of the text in my edition of the Bible. Now this MS. has not only ten less, but differs as regards the position of the Seder in no fewer than eleven instances and only coincides with our recension in ten passages, as will be seen from the following analysis:

Omissions. — (1) chap. V 1; (2) VI 2; (3) XX 13; (4) XXVII 5; (5) XXX 9; (6) XXXIII 15; (7) XXXVIII 8; (8) XLIV 20; (9) XLVI 27 and (10) XLVIII 12.

Variations. —

MS.	M. T.	MS.	M. T.	MS.	M. T.
III 12	III 4	XXVI 14	XXVI 1	L 20	L 5
XV 3	XV 1	XXXI 20	XXXI 33	LI 19	LI 10
XIX 4	XVIII 19	XXXII 41	XXXII 22	LII 5	„ 59
XXII 20	XXIII 6	XXXVII 1	XXXVI 26		

Coinciding. — (1) chap. VII 23; (2) IX 23; (3) XII 15; (4) XVII 7; (5) XXIV 7; (6) XXIX 7; (7) XXXV 10; (8) XXXIX 18; (9) XLII 12 and (10) XLIX 1.

Ezekiel. — There are far fewer divergencies in Ezekiel which according to our recension of the Massorah has twenty-nine Sedarim as indicated in the margin of the text in my edition of the Bible. The MS. has only three less, viz. XVIII 9; XXIII 27; XXVI 20. It differs in the position of the Seder in only four instances:

MS.	M. T.	MS.	M. T.
X 1	X 9	XLIV 4	XLIII 27
XXIX 29	XXIX 21	XLV 16	XLV 15

whilst it coincides in no fewer than twenty-two instances, viz. I 1; III 12; VI 1; VIII 1; XI 20; XIV 2; XVI 14; XVI 60; XX 1; XX 41; XXII 16; XXIV 24; XXVIII 13; XXIX 21; XXXII 1; XXXIII 16; XXXIV 26; XXXVI 25; XXXVII 28; XL 45; XLII 13; XLVII 12.

No. 34.

Oriental 1474.

This folio MS. is written in a South Arabian or Yemen hand *circa* A. D. 1650. It consists of 274 leaves and contains the Latter Prophets in Hebrew with the Chaldee Paraphrase in alternate verses. Isaiah has also Saadia's Arabic version in Hebrew characters following the Chaldee in every alternate verse. The order of the

Prophets is that exhibited in Column I of the Table on page 6. Three leaves at the beginning, containing Jerem. I 1 to II 30, and five leaves at the end, containing Zech. XIV 9*b* to Mal. III 24, are missing and have been supplied by a later Scribe. Each full folio has 26 lines.

The Hebrew text is furnished with the infralinear or ordinary vowel-points whilst the Targum has the superlinear vocalization. Each folio has, as a rule, two lines of the Massorah Magna, one line in the upper margin and one in the lower margin. The upper margin, however, is frequently without it. The Massorah Parva occupies the outer margins. The running head-lines giving the names of the books and the marking of the Christian chapters in the margin are by a later Nakdan. By a still later Nakdan are some of the additions in the Massorah Parva.

Against certain words in the text the Massorah not unfrequently gives an alternative reading which it introduces by the expression דחזי = *it seems,* or *it appears.* That is, instead of the textual reading the one given in the margin appears to be the more correct. But though this, or something like it, is obviously intended by this technical expression it could not be said with certainty what class of readings were denoted by it. Now the Massorah in the MS. before us supplies the much desired information. On Isa. I 11 where the text has the abnormal form יֹאמַר יהוה *future* third person singular, the Massorah Parva remarks against it that it is one of the six instances where it appears to be אָמַר[1] *preterite* third person singular, and the Massorah Magna not only repeats the phrase, but enumerates the six passages. On turning, however, to verse 18 of this very chapter which is one of the six instances, the

[1] יֹאמַר יי׳ו דחזי להון אמר Comp. fol. 132*b* and *The Massorah,* letter א, § 837, Vol. I, p. 89 where I reproduced the Rubric from this MS.

Massorah Parva remarks: "It is one of the six passages where the *Sevir* is אָמַר."[1] There is, therefore, no doubt that דחזי and דסביר are synonymous and interchangeable expressions.

This MS., moreover, has enriched the List of *Sevirin* with the two instances which I have given in the notes in my edition of the Bible on Ezek. XXII 13 and Zech. X 7.[2] It has contributed two other *Sevirin* which I have omitted to notice in my edition of the Bible. On Isa. I 18 the Massorah Parva states that for the abnormal plural שָׁנִים *scarlets,* both here and in Prov. XXXI 21 the *Sevir* is שָׁנִי *scarlet* in the singular.[3]

It is remarkable that the MS. has in the text בַּסּוֹגַר *in prison* (Ezek. XIX 9) with the accent on the penultima though it distinctly states in the margin that this is in accordance with Ben-Naphtali, and that Ben-Asher has it on the ultima,[4] thus showing that the recension of Ben-Asher which we follow was not accepted by all the Schools. Its second remark about the difference of these two redactors with regard to the punctuation of וַיֵּיף *and he was fair* (Ezek. XXXI 7) is the very reverse of that which is stated in the received Lists, and here again the text follows the punctuation of that which the Nakdan describes as ḇelonging to Ben-Naphtali.[5]

On כְּלַכֵּל *forbearing* (Jerem. XX 9) the Massorah Parva remarks אוגירה by which enigmatical term it manifestly declares that the second *Caph* is *Raphe* contrary to the general rule.[6] In two instances the Nakdan appeals

[1] דסביר אמר ו Comp. fol. 133*a*.

[2] Comp. *The Massorah,* letter ה, § 146, Vol. I, p. 307.

[3] כַּשָּׁנִים ב דסביר שָׁנִי לבוש שנים ודין Comp. fol. 133*a*.

[4] בַּסּוֹגַר פילנ בן אשר קורא מלרע בַּסּוֹגַר ובן נפתלי קורא מלעל בַּסּוֹגַר Comp. fol. 90*b*.

[5] וַיֵּיף פילנ לבן נפתלי וַיֵּיף לבן אשר וַיֵּיף Comp. fol. 107*a*.

[6] כְּלַכֵּל אוגירה Comp. fol. 25*b*.

to the ancient *Codex Mugah* in support of the textual reading.[1] Where the MS. exhibits various readings in accordance with its ancient prototype, the older Nakdan gives the alternative readings from other Codices,[2] whilst the more modern Nakdan adduces the printed editions, and in one instance actually quotes the printed Massorah of Jacob b. Chayim.[3] This affords a striking illustration of the deplorable manner in which the later Nakdanim have mixed up their remarks with the ancient Massorah.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. Thus it has:

לַחֲמֵי	Hos. II 7	בכל־לִבָּהּ	Jerem. III 10	לִצְצִים	Hos. VII 5
בַּעֲלִי	„ „ 18	מלאים מִרְמָה	„ V 27	נָדְדוּ	„ „ 13
הֶעְמִיקוּ	„ V 2	עם־מְלֵא	„ VI 11	סְרָרִים	„ IX 15

Beth-el is uniformly written in two words (בֵּית־אֵל) in all the ten passages in which it occurs in the Latter Prophets.[4] The curious mnemonic sign which is prefixed

[1] Comp. Jerem. XXXVI 8 מוגה בְּסֵפֶר דִּבְרֵי בסם fol. 46*b*; Ezek. XXIII 14 אֶל־תזנותיה בסם מוגה fol. 97*a*.

[2] Thus for instance on Jerem. XXVII 1 where the textual reading is יִרְמְיָהוּ the Massorah Parva remarks ירמיה פילג fol. 33*b*; on Ezek. XXIII 33 the text has וּמְשַׁמָּה and the marginal note against it is נ״א ושממה fol. 98*a*.

[3] Comp. (1) Isa. XX 3 יְשַׁעְיָהוּ ברפוסין יְשַׁעְיָהוּ fol. 157*a*; (2) Isa XXX 23 אַרְצֶךָ ברפוסין וְאַרְצֶךָ fol. 171*a*; (3) Jerem. XXII 25 נְכוֹכְרְנֶצַּר שני מיני דפוסין ראצר וּמְצוּדָה לַי ובהי כך כת׳ במסרה רבתא במערכת אות הקוף בסימן קמץ fol. 206*b*.

[4] Comp. Jerem. XLVIII 13; Hos. X 15; XII 5; Amos III 14; IV 4; V 5, 5, 6; VII 10, 13.

to the Minor Prophets and which I have printed in the Massorah is from this MS.[1]

No. 35.

Oriental 1478.

This imperfect MS., which is written in a Sephardic hand *circa* A. D. 1300, consists of 126 folios and contains the greater part of the Prophets in a more or less complete state as well as fragments of the Hagiographa, as will be seen from the following analysis:

(1) ***Judges*** (fols. 1*a*—2*a*) a fragment containing XX 8—XXI 25; (2) ***Samuel*** (fols. 2*a*—31*a*) complete; (3) ***Kings*** (fols. 31*a*—61*a*) complete; (4) ***Isaiah*** (fols. 61*b*—82*a*) complete; (5) ***Jeremiah*** (fols. 82*a*—109*a*) incomplete, wanting XLIV 25—XLXIII 4; (6) ***Ezekiel*** (fols. 109*a*—110*a*) only a fragment containing I 1—V 7; (7) ***Daniel*** (fols. 111*a*—114*b*) only a fragment containing III 20—V 29*b*; VIII 25—XI 40; (8) ***Ezra-Nehemiah*** (fols. 115*a*—120*b*) only a fragment containing Ezra IV 3—Neh. IV 17*b*; and (9) ***Chronicles*** (fols. 121*a*—126*b*) only a fragment containing 2 Chron. IV 15*b*—XVIII 1.

It will be seen that the order of the Prophets is that exhibited in Column III in the Table on page 6, whilst the fragments of the Hagiographa correspond to the sequence in Column VII in the Table on page 7.

Each folio has three columns and each full column has, as a rule, 28 lines. The text is furnished with the vowel-points and the accents. The upper margin has three lines of the Massorah Magna and the lower margin four lines, whilst the outer margins and the margins between the columns give the Massorah Parva.

The Massorah Parva is of special importance, since the Massoretic Annotator has incorporated in it copious quotations from the ancient Codices Mugah and Hilleli and adduces various readings from other MSS. and from

[1] Comp. fol. 221*b* and see *The Massorah*, letter ב, § 455, Vol. II, p. 356.

Kimchi. As I have given a complete collation of these readings in the Massorah[1] it is unnecessary to repeat any part of it here.

This is one of the two MSS. which mark in the margin the Trienniel Pericopes from the Prophets and the Hagiographa, and the List of these Pericopes which I printed in the Massorah I compiled from the notices in this MS. in conjunction with Orient. 1471. To this List I have to add two more Pericopes which have escaped my observation, one from the Prophets for Pericope עקב and one from the Hagiographa for Pericope ראה.[2]

As the sectional divisions are simply indicated by unfinished and indented lines or vacant spaces in the middle of the line without the letters *Pe* (פ) and *Samech* (ס), it is manifest that the original Scribe simply intended to exhibit a paragraph without any regard to its being an Open or Closed Section. A later Nakdan, however, tried to remedy this indefiniteness in the Chronicles fragment. In the small portion of this book he inserted six times the letter *Pe* into the vacant space of the text[3] and eight times the letter *Samech*.[4]

Not only are the aspirated letters (ב ג ד כ פ ת) and the silent *He* (ה) both in the middle and at the end of words duly marked with the horizontal stroke, but the silent *Aleph* (א) has the *Raphe* mark.

[1] Comp. *The Massorah*, Vol. III, pp. 27—36, under שמואל § 641 *hh*; מלכים § 641 *nn*; ישעיה § 641 *ss*; ירמיה § 641 *yy*; יחזקאל § 641 *ddd*; דניאל § 641 *iiii*; עזרא § 641 *nnnn*; דברי הימים § 641 *rrrr*.

[2] For עקב [= Deut. VII 12—XI 25] the Lesson from the Prophets is 2 Sam. VII 1 &c. and for ראה [= Deut. XI 26—XVI 17] the Lesson from the Hagiographa is 2 Chron. VII 12 &c. Comp. fols. 21*a*, 122*b* and see *The Massorah*, letter פ, §§ 379—383, Vol. II, pp. 468—470.

[3] Comp. 2 Chron. VIII 1, 10; IX 22; XII 13; XV 8, 10.

[4] Comp. 2 Chron. V 1; VI 26, 28, 41; VII 5; VIII 17; IX 25; XIII 4.

Beth-el is uniformly written in two words (בֵּית־אֵל) and in some instances in two lines, *Beth* at the end of one line and *El* at the beginning of the next line.[1]

This MS. is most emphatically against the innovation of inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. Thus it has:

בן־נְּכָט	2 Kings	III 3	הָעֲלִים	2 Kings	IV 27	וַיַּעֲזְרוּ	1 Kings I 7
לאכל־לֶּחֶם	„	IV 8	מַחֲשִׁים	„	VII 9	וַיְחַמֵּר	„ V 3
בן־נִּמְשִׁי	„	IX 2	וַיַּאַסְּרוּ	„	IX 21	נַעֲלָם	„ X 3

As to changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the Massoretic Annotator explicitly states that though the earlier Nakdanim laid it down as a rule, he himself did not find it adopted in the correct Codices. Hence he rejects it and uniformly retains the simple *Sheva,* as will be seen from the following examples:

וְהִתְפַּלְלוּ	1 Kings	VIII 35	קִלְלַנִי	1 Kings	II 8
וַיְקַלְלֻם	2 Kings	II 24	סִבְּבִים	„	VII 24
וְעִלְלֵיהֶם	„	VIII 12	יִתְפַּלְלוּ	„	VIII 30
סִלְלָה	„	XIX 32	וְהִתְפַּלְלוּ	„	„ 33
			וְהִתְחַנְנוּ	„	„ 33

Dr. Baer, who collated this MS. before it was purchased by the British Museum, not only omitted to state that it is against the innovation which he has introduced into his edition of the Hebrew Bible, but actually quotes the Rubric in question from this very Codex in support of his theory. He has, however, suppressed the important words of the Massoretic Annotator ***"but I have not found it so in correct Codices".***[2]

[1] Comp. Judg. XX 31, fol. 1*a*.

[2] Comp. Baer's edition of the Psalms p. 84, Leipzig 1880; *The Massorah,* letter ב, § 533, Vol. II, p. 297, and *vide supra,* Part II, chap. XI, p. 466.

No. 36.

Oriental 2091.

This splendid MS, which consists of 424 folios, is written in a beautiful German hand *circa* A. D. 1300. It contains the Prophets and the Hagiographa with the exception of Isaiah XXXVIII 9 to XLII 4 which is missing. Each folio has as a rule three columns and each full column has 27 lines.[1] It is furnished with the vowel-points and the accents and both Massorahs. The upper margin of each folio has two lines of the Massorah Magna and the bottom margin three lines, whilst the Massorah Parva is given in the outer margins and in the margins between the columns. The order of the Prophets is that exhibited in Column II in the Table on page 6 and of the Hagiographa is that in Column II in the Table on page 7.

Each book begins with the first word in large and embellished letters; and the folio on which it commences is furnished with curious devices and grotesque animals made of Rubrics of the Massorah Magna. The sectional division of the text is indicated by unfinished and indented lines without the letters *Pe* (פ) and *Samech* (ס). Hence it is difficult to say whether a Section is intended to be an Open or Closed one. The book of Esther is the solitary exception to this rule. Of the fourteen Sections into which Esther is divided in this MS. two are not marked,[2] four have פתו = פתוחה *Open Section,* in the vacant space,[3] whilst eight have סתו or סתומה *Closed Section,* in the break.[4] Psalms I and II are one Psalm.

[1] It is only when the writing has to be so arranged that a book is to end on a given folio that there are two columns or even one column on a page, as in fols. 130*b*—131*b*; 238*b*; 245*a*; 255*a*; 267*b*; 350*b*—351*b*; 363*a*; 423*b*.

[2] Comp. Esther I 13, 16.

[3] Comp. II 1; III 1; IV 1; VI 1.

[4] Comp. II 5, 21; VII 5; VIII 1, 3, 15; IX 29; X 1.

The names of the books have been added by a later Nakdan in the upper corner of the *recto* on each folio. The numbers of the chapters in the margin and the pagination both in Arabic ciphers in the lower corners of the *verso* as well as the running Latin titles of the respective books are the work of some Christian Scholar at the end of the fourteenth or the beginning of the fifteenth century.

The aspirated letters (ב ג ד כ פ ת) as well as the silent *He* (ה) are marked by the horizontal *Raphe* stroke. There is hardly any perceptible distinction between the final *Mem* (ם) and the *Samech* (ס). The final letters (ך ן ף ץ) are as a rule no longer than the medial ones. When שׁ is pronounced ***sh*** the diacritic point is not on the top of the right branch of the letter, as is usually the case in other MSS. and in the printed editions, but within the letter to the right as if it were *Dagesh* (שׁ). The sound ***s***, however, is indicated in the usual way by the point occupying the top of the left branch (שׂ).

The text differs frequently in the consonants, the vowel-points and in the accents from the present Massoretic recension, as will be seen from the following examples:

M. T.	MS.			
לכו ראו	לכו וראו	Josh.	II	1
רק בַּיּוֹם הַהוּא סבבו	רק הָעָם סבבו	„	VI	15
מִמִּלְחָמָה	בַּמִּלְחָמָה	„	XIV	15
וישחיתו בִּישְׂרָאֵל	וישחיתו מִבְּנֵי יִשְׂרָאֵל	Judg.	XX	21
כִּי נִלְכָּח	אֶל־הַלָּכַח	1 Sam.	IV	22
אַחֲרֵי המטה	לִפְנֵי המטה	2 Sam.	III	31
אֲדֹנָיָה	אֲדֹנָיהוּ	1 Kings	I	7
וַאֲדֹנֵינוּ	וַאֲדֹנֵנוּ	„	„	11
הלא־אתה	הֹלֹא אתה	„	„	13
וְעַתָּה אדני	וְאַתָּה אדני	„	„	18
ואתה	וְעַתָּה	„	„	20

M. T.	MS.			
יוֹנָתָן	יְהוֹנָתָן	1 Kings	I	43
לבב כָּל־בני	לבב בני	„	VIII	39
אלהי צְבָאוֹת	אלהי יִשְׂרָאֵל	„	XIX	10
קְחוּ־לי	קַח־לי	2 Kings	III	15
הנער הַנַּעַר הנביא	הנער הנביא	„	IX	4
דבר שלח אֲדֹנָי	דבר שלח יְהוָה	Isa.	IX	7
ככבוד בְּנֵי־ישראל	ככבוד ישראל	„	XVII	3
דבר יהוה עָלָיו	דבר יהוה לֵאמֹר	„	XXXVII	22
אמר אֱלֹהַי	אמר יְהוָה	„	LVII	20
ישבנו שָׁמָּה	ישבנו בָּה	„	LXV	9
כַּאֲשֶׁר אשפטך	כִּי אשפטך	Ezek.	XXXV	11
הראני אֲדֹנָי יהוה	הראני יהוה	Amos	VII	1
ומוסדי הָרִים	ומוסדי הָאָרֶץ	Ps.	XVIII	8
כי זה אלהים אֱלֹהֵינוּ	כי זה אלהים	„	XLVIII	15
אֲדֹנָי יֱהוֹה מבטחי	יְהוָה אֱלֹהַי מבטחי	„	LXXI	5
תִּנָּחֵל בכל הגוים	מוֹשֵׁל בכל הגוים	„	LXXXII	8
זכר אני מֶה־חָלֶד	זכר אני מֶחָלֶד	„	LXXXIX	48
וחסידך ירננו	וחסידך רַנֵּן ירננו	„	CXXXII	9
יְשַׁלַּח מדון	יְנָהֵג מדון	Prov.	XVI	28
דבר אֲלָיו דבר	דבר אתו דבר	Job.	II	13
כעשב הָאָרֶץ	כעשב הַשָּׂדֶה	„	V	25

As is usually the case, some of these variations have been altered by the original Scribe and some by later Nakdanim to make them conformable to the present Massoretic recension.

The MS. has not the two verses in Josh. XXI, viz. 36, 37, nor has it Neh. VII 68. The Massorah Parva of this Codex has enriched the List of *Sevirin*. On 2 Sam. XVIII 22 it states that the abnormal form לְכָה *to thee*, which occurs four times, is לָךְ according to the *Sevir*[1] and

[1] ולכה ד סביר לך Comp. fol. 78*a* and *The Massorah*, letter ל, § 39, Vol. II, p. 119.

that for בָּם *over them* Isa. LXIII 19 the *Sevir* is בָּהּ *over her*. The former is new, and the latter adds one more instance to the Massoretic Rubric on בָּהּ.[1]

In two instances where the text exhibits a different reading, the Massoretic Annotator adduces the alternative reading from other Codices.

On 2 Sam. VII 7 where the MS. has

I have walked ***among*** or ***in the midst of*** the children of Israel

the Nakdan remarks "according to other Codices it is *with all*".[2]

The same is the case in Jerem. XLVIII 40 where the MS. reads

he shall ***ascend*** as an eagle

the Massorah Parva has against it "according to other Codices it is *fly*".[3]

The MS. also yields an important contribution to textual criticism in its having preserved instances of the ancient orthography according to which words were both divided and abbreviated.[4]

As is the case in many MSS. of the German School, *Beth-el* is here uniformly written *Bethel* (בֵּיתְאֵל) in one word. But this Codex gives no support to the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing

[1] בָּם ד׳ סבי׳ בָּהּ fol. 201*a* and see *The Massorah,* letter ב, § 23, Vol. I, p. 164.

[2] בְּתוֹךְ ס״א בְּכָל־ fol. 68*a*.

[3] יַעֲלֶה ס״א יִדְאֶה fol. 167*a*.

[4] In Josh. III 3 כִּרְאֹתְכֶם is divided into two כְּרְ stands at the end of one line and אֹתְכֶם begins the next line, comp. fol. 2*b*; and in Judg. XX 43 the abbreviation הִרְדִיפֻהוּ stands for הִרְדִיפֻהוּ, comp. fol. 37*b*. A later Scribe has clumsily furnished the suppletive

Sheva into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
וּתְרוֹמְמֶךָּ	Prov. IV 8	עַל־לוּחַ	Prov. III 5	לַחְמָהּ	Prov. VI 8
יְחֻקְקוּ	„ VIII 15	עַל־לִבֶּךָ	„ VI 21	וּמַחְסוֹרֶךָ	„ „ 11
בְּוֹלְלִי	„ XXIII 20	עַל־לָשׁוֹן	„ XVII 4	תַּחְמֹד	„ „ 25

No. 37.

Oriental 2201.

This quarto MS., which is written in a beautiful Sephardic hand and is dated Toledo A. D. 1246, consists of 368 folios and contains the whole Bible. Fol. 4 or the beginning of Gen. I 1—II 2*a* is by a later hand. The order of the Prophets is that exhibited in Column III in the Table on page 6, whilst that of the Hagiographa is given in Column VII in the Table on page 7.

With the exception of the Song of Moses Exod. XV 1—19 (fols. 34*b*—35*a*) and the last Song, Deut. XXXII 1—43 (fols. 97*a*—98*b*) which are in specially arranged lines according to a prescribed order and are within an illuminated border; the Song of Deborah in Judg. V 1—31 (fols. 118*a*—*b*); and the two Psalms, one in 2 Sam. XXII (fols. 153*b*—154*a*) and one in 1 Chron. XVI 8—37 (fols. 345*b*—346*a*), as well as the three Poetical books which are in poetical lines, each folio has three columns and each full column has 32 lines. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the bottom margin, whilst the Massorah Parva is given in the outer margins and in the margins between the columns.

The fifty-four annual Pericopes, into which the Pentateuch is divided, are indicated in the margin against

the beginning of each hebdomidal Lesson by the word *Parasha* (פרשׁ) which is surrounded by a floral design. In the vacant space at the end of the *Parashas,* the number of words in the Pericope with its mnemonic sign is given in exceedingly small writing.

One of the important features of this MS. is that it also gives the Triennial Pericopes. Against the places where these ancient Palestinian Pericopes begin, there is in the margin of the text the letter *Samech* (ס) in an ornamental design. The Sedarim in this MS. I have already analysed, and pointed out their connection with the recensions which obtained in other Schools of textual redactors.[1]

The division of the text into Open and Closed Sections is most carefully indicated. The former begins with a full line when the previous line is unfinished, or has an entirely blank line when the text of the previous Section fills up the last line. The latter begins with an indented line or is exhibited by a break in the middle of the line;[2] but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text. The only exception which I have found is in Gen. III 22 where the Open Section necessitated leaving an entirely blank line at the top of the column which might suggest a lacuna. To preclude such a suggestion the Scribe has put a *Pe* at each end of the vacant line (comp. fol. 5*b*).

The aspirated letters (ב ג ד כ פ ת) as well as the silent *Aleph* (א) in the middle of a word, and the silent *He* (ה) both in the middle and end of words are marked throughout with the *Raphe* stroke.

[1] *Vide supra,* Part I, chap. IV, pp. 32—65.

[2] *Vide supra,* Part I, chap. II pp. 9, 10.

The *Metheg* is rarely, if ever, used even before a guttural with a composite *Sheva,* as will be seen from the following examples:

מְמַעֲשֵׂנוּ	Gen.	V 29	אַחֲרֵי	Gen.	V 7, 10	הָאֲדָמָה	Gen.	IV 3, 10
וַחֲמֵשׁ	„	„ 30	מַהֲלַלְאֵל	„	„ 12 &c.	לַחֲנוֹךְ	„	„ 18
תַּעֲשֶׂה	„	VI 14	הָאֱלֹהִים	„	„ 22 &c.	וַאֲחוֹת	„	„ 22
לְאָכְלָה	„	XXVIII 20	יְנַחֲמֵנוּ	„	„ 29	נַעֲמָה	„	„ 22

It is important to notice this fact, that in the oldest MSS. and those which are manifestly Model Codices, the *Metheg* is absent before the vowels which we are told by modern Grammarians cannot dispense with it.

There is no break in the middle of the verse in Gen. IV 8 and the MS. has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) though this is the Babylonian orthography. *Beth-el,* however, which is also written in one word according to the Babylonians, is uniformly written in two words (בֵּית־אֵל) and in some instances it is written in two lines *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1]

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents, but with the following marginal gloss by the original Massoretic Annotator:

These two verses are not written in the Codex which is called Hilleli.[2]

It has not Nehem. VIII 68. A later Nakdan, however, has clumsily written it down in the margin.[3] The text faithfully exhibits the present Massoretic recension and thus testifies to the fact that at all events in the great School of Toledo the *textus receptus,* as we now have it, was already stereotyped in the early part of the thirteenth

[1] Comp. Gen. XII 8, fol. 8*b*.

[2] הלין תרי פסוקי אינן כתיבין בספר הנקרא הללי fol. 114*a*.

[3] Comp. fol. 334*a*.

century. Even the Massoretic notes at the end of the *Parashas,* in the margins of the books and at the end of each book giving the number of verses in each Pericope, the middle verse of each book and the sum-total of the respective books coincide with the verses in the received text.

The only two ancient Codices which are adduced in the Massorah Parva, as far as I could trace it, are the Babylon and the Hilleli, and though the quotations are few they are of supreme importance. Some of the Babylonian or Eastern readings here given have hitherto been unknown.[1] These as well as the Sedarim which are marked in the margin of the text, constitute a valuable contribution to textual criticism.

Besides the Massorahs Magna and Parva which are given in the margins on every folio, there are four separate groups of Massoretic Rubrics which were too long for the margin of the text. The first group precedes the text of the Bible whilst the other three groups are Appendices to different books.

I. *The first* or *preliminary group.* — This group, which follows fol. 1*a* giving pictures of the sacred utensils of the Tabernacle, occupies fols. 1*b*—3*b* and contains:

(1) The Lists of the Sedarim in the Pentateuch; see *The Massorah,* letter ס, §§ 75—79; Vol. II, pp. 329—331; (2) of the vowel-point *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk* in the Pentateuch; comp. letter ג, §§ 540—554, II 299—330; (3) of words which are wrongly divided; comp. letter ב, §§ 282, 283, II 54; (4) of twenty words written with *He* at the end in the text which the marginal reading or *Keri* cancels and of twenty-nine words which on the contrary have no *He* at the end in the text, but which is supplied in the marginal reading; comp. letter ה, §§ 33, 34, I 369, 370; (5) of four words which respectively occur twice in the same connection once with audible *Aleph* and once without it; comp. א, § 16, I 11; (6) Five words ending with *Mem* which is cancelled in the *Keri* and

[1] *Vide supra,* Part II, chap. IX, p. 216; chap. XI, p. 439.

vice versa of five words without *Mem* which the *Keri* supplies; מ § 21, II 167; and (7) of thirteen words without *He* at the beginning which the *Keri* supplies; comp. letter ה, § 9, I 256.

The three pages, which contain this group, are respectively in four columns and are enclosed in squares made of three lines of sundry Massoretic Rubrics. The two outer lines are in exceedingly small writing and are almost obliterated, whilst the middle line is written in large characters and gives the Rubric לְמַה with and without *Dagesh.*[1]

II. *Appendix No. 1.* — This group is an Appendix to the Pentateuch. It occupies fols. 100*a*—104*a* also in four columns and contains:

(1) A List of the Differences between Ben-Asher and Ben-Naphtali in the Pentateuch, see *the Massorah,* letter ח, §§ 589—598, I 571—578; (2) the chronology of the Pentateuch; ם §§ 175—178, II 338—340; (3) Lists of words in the Hagiographa which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk*, ב §§ 578 - 592 II 304—306; (4) Excerpts from the *Dikduke Ha-Teamim* which correspond to the first five paragraphs of this Treatise, מ § 428, I 654; (5) An alphabetical List of words which respectively occur twice in the same verse, מ § 435, II 223; and (6) of words which occur twice in two different verses, מ § 428, II 217.

The three lines of which the square border is made, and within which the group is enclosed, contain the following Massorahs:

(1) A List of words officially read from the margin though not in the text with the explanation why they are omitted; כ, § 487, II 390; (2) of nine passages where the textual reading is עַל and the Sevir is עַר; ע § 353, II 390; (3) of words which have a superfluous *Yod* and *vice versa* of words in which it is absent; י § 16*a*—*b*, I 977, 978; (4) of eight instances in which אנכי has the accent on the penultima; א § 969, I 100; (5) of three instances with the mnemonic sign in which יָשָׁר occurs; י § 726, I 746; (6) of four instances with the mnemonic sign in which אַפְרַיִם with *Kametz* occurs; א § 1044, I 104; (7) of words which respectively occur twice with *Kametz*; ב § 617, II 313; (8) of words which occur twice, once with *Shurek* and once

[1] Comp. *the Massorah,* letter מ, § 123, Vol. II, p. 200.

with *Cholem*; נ § 229, II 296; (9) of passages in which נשיאים is plene and defective; נ § 429, II 290; (10) of eight passages in which the textual reading is דבריך the plural and the official reading or the *Keri* is דברך the singular; ד § 105, I 227; (11) the sign for the vowel-points in ברכה when the accent is on the penultima or ultima; ב § 480, I 193; and (12) the difference in the number of the vowel-points between the Babylonians and Palestinians as well as the names of the graphic signs.[1]

III. *Appendix No. 2.* — This group is an Appendix to Kings. It occupies fols. 184*b*—189*b* also in four columns within a border of three lines made of diverse Massoretic Rubrics. It contains:

(1) Alphabetical Lists of the majuscular and minuscular letters in the Bible; א §§ 225—227, I 35, 36; (2) a List of the fifteen words in the Bible with extraordinary points: נ § 521, II 296; (3) An alphabetical List of words which respectively occur twice, once with *Kametz* and once with *Pathach*: נ §§ 601, 602, II 508, 509; (4) a List of fifteen words which are wrongly divided; נ § 482, II 54; (5) of forty-three words in which the *Yod* at the end is cancelled in the *Keri*; י § 27, I 681; (6) of forty-seven words which end in *Vav*, but for which the *Keri* has *Yod*; ו § 150, I 423; (7) of eleven words which have no *Tav* at the end in the text, but are read with it in the margin; ת § 22, II 680; (8) of eight words in the text which are cancelled in the official reading; ב § 486, II 54; (9) of four words written with *Resh*, but read with *Daleth*; ר § 15, II 557; (10) of sixteen words which respectively occur twice with *Kametz*; נ § 617, II 313; (11) of fifteen words which occur twice, once with *He* and once with *Cheth*; ח § 15, I 473; (12) An alphabetical List of words which occur twice, once with *Kametz* and once with *Pathach*; נ § 606, II 310—311; (13) of words with *Yod* in the middle for which the *Keri* has *Vav*; י § 24, I 679—10; (14) a List of fourteen words written with *He* at the end, but read with *Vav*; ה § 49, I 273; (15) of eight words which occur twice, once masculine and once feminine; (16) of fifteen words which have abnormally *He* with *Tzere* at the end; ה § 43, I 274; (17) of sixty-two words in which letters are transposed; כ § 480, II 53; (18) An alphabetical List of two words following each other, both of which begin with *Lamed*;

[1] As this information is new I subjoin the Rubric ששה למדנחאי ושבעה למערבאי אין פותחין משתה ואין מוסיפין משבע, ובהם שבעה אבות לכל המקרא ונקרין מלכים ואלה הם אה ושמו קמץ, ואה ושמו פתח גדול, אי קמץ קטון, אי פתח קטון, א שפלתא, או מלא פום, או קבוץ פום הם: Comp. fol. 103*b* the central line of the border.

§ 22, II 111 and (19) of two words which respectively occur twice in two different verses: מ § 428, II 217.

Here too the squares in which this group is enclosed are made up of different Massoretic materials.

IV. *Appendix No. 3.* — This group is an Appendix to Nehemiah, and its present manifestly incomplete form occupies only two pages, viz. fols. 337*b*—338*a*. These contain:

(1) Lists of words which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk* in Chronicles and Psalms which evidently belong to the beginning of No. 3 in Appendix II. (2) List of seven words with *Tav* which is cancelled in the *Keri*: ת § 23, II 680; (3), of eight words which have respectively two accents: מ § 182, I 645; (4), of four instances in which נָחָה has the accent on the penultima: ׃ § 133, II 275 &c. &c.

The most important part of these supplements is the following Epigraph which precedes the second group at the end of Kings and in which the Scribe gives us his name, the name of the patron for whom the Codex was written, as well as the date and place of its production. The name of the distinguished owner, however, as is mostly the case is erased:

I Joseph son of Judah who reposes in Paradise son of Murvas, have written these four-and-twenty books with the help of the Most Mighty at the command of the venerable exalted, shining light, noble, distinguished amongst his fellows . . . . . acceptable both to God and men . . . . . May the Lord grant him to meditate in them, to learn and to teach, to keep and to perform and may the Scripture be fulfilled in him which says: This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then shalt thou make thy way prosperous, and then thou shalt have good success. Have I not commanded thee, Be strong and of a good courage; be not afraid neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest [Josh. I 8, 9] and say Amen! . . . . . and I have finished them in the month of Yiar in the year of the creation 5006 [= A. D. 1246] at Toledo. May deliverance speedily come![1]

[1] אני יוסף בר׳ יהודה נע בן מרואם כתבתי אלו עשרים וארבעה ספרים בעזרת אדיר אדירים במאמר היקר הנחמד אור זורח וציץ פורח צפנת פענח גוע נדיבים

Accordingly this is one of the oldest dated MSS. of the complete Hebrew Bible. Now this ancient and most accurately written Codex is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(1)		(2)		(3)	
תַּעֲלֻמִים	Ps. X 1	בן־נוּן	Josh. I 1 &c.	הוֹלְלִים	Ps. V 6
מַחְסֵהוּ	„ XIV 6	בכל־לַיְלָה	Ps. VI 7	שׁוֹרְרָי	„ „ 9
אֶחָד	„ XXIII 1	בעליל לָאָרֶץ	„ XII 7	עָשָׁשׁ	„ VI 8
מַחְסוֹר	„ XXXIV 10	יגל לִבִּי	„ XIII 6	צוֹרְרָי	„ „ 8
מַחְסוֹם	„ XXXIX 2	על־לְשׁוֹנִי	„ XV 3	תְּסוֹבְבֶךָּ	„ VII 8

This MS. too has not escaped the meddling hand of later Nakdanim though the text itself has most fortunately been spared. A Nakdan has affixed the names of the books and the pagination in very small letters at the extreme corner of the bottom margin on the recto of each page, and a still later Nakdan has added the names of the books and the Christian chapters in running head-lines throughout the whole Bible. The same Nakdan has also marked the chapters in the margin in the places where they begin. Several owners have also written down their names.

ושועים מובחר בין רעים השם הטוב בנן המטוב . . . . . הישישים טוב עם יה ועם אנשים אדר היקר חסן . . . . . האל יזכהו להגות בהם וללמד וללמד לשמור ולעשות ויקים בו מקרא שכתוֹ לא ימוש ספר התורה הזה מפיך והגית בו יומם ולילה למען תשמור לעשות ככל הכתוב בו כי אז תצליח את דרכך ואז תשכיל. הלא צויתיך חזק ואמץ אל תערץ ואל תחת כי עמך יי אלהיך בכל אשר תלך ונא אמן ∴ וסיימתים בירח איר שנת חמשת אלפים וששה לבריאת עולם בטליטלה ישע יקרב: Comp. fol. 184*a*.

No. 38.

Oriental 2210.

This folio MS. which is written on paper in a beautiful South Arabian or Yemen hand in A. D. 1468 consists of 194 leaves. Each folio has two columns and each full column has 26 lines. It contains the Former Prophets in Hebrew with the Chaldee Paraphrase in alternate lines. In the case of the Song of Deborah, however, viz. Judg. V 1—31 (fol. 33*b*) and the Psalm in 2 Samuel XXII 1—51 (fol. 117*b*) which are written in specially prescribed lines, the Chaldee follows these poetical Sections.

The Hebrew text is furnished with the ordinary infralinear punctuation whilst the Chaldee has the superlinear vocalization. With the exception of fols. 166*b*—193 where the Massorah Magna is discontinued, each folio has, as a rule, one line of the Massorah Magna in the bottom margin and occasionally also one line in the upper margin,[1] whilst the Massorah Parva is given in the outer margins and in the margins between the columns.

The aspirated letters (ב ג ד כ פ ת) as well as the silent letters *Aleph* (א) in the middle of a word and *He* (ה) both in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke.

It is remarkable that though the *Gaya* is occasionally used, the *Metheg* is of rare occurrence even before a composite *Sheva*, as will be seen from the following examples:

יְחַמְּאָ	1 Kings	VIII	31	בְּעַרְפֶּל	1 Kings	VIII	12	לְהַעֲלוֹת	1 Kings	VIII 1
לְהַאֲלֹתוֹ	„	„	31	בַּאֲשֶׁר	„	„	20	וַיַּעֲלוּ	„	„ 4
מְזֻבַּחֲךָ	„	„	31	וְהַחֶסֶד	„	„	23	וַיַּאַרְכוּ	„	„ 8
וְהַשְׁבֹתָם	„	„	34	לְעַבְדֶּיךָ	„	„	23	הָאֲבָנִים	„	„ 9
לַאֲבוֹתָם	„	„	34	כַּאֲשֶׁר	„	„	25	לַעֲמֹד	„	„ 11

[1] Comp. fols. 3*a*; 5*a*; 6*b*; 12*b*; 20*a*; 21*b*; 24*a*—*b*; 25*a*—*b*; 28*a*; 29*a* &c. &c.

The text is exceedingly accurate and affords additional proof of the statement already made that in the Eastern Schools of redactors in those regions the present Massoretic recension was practically stereotyped. Even the Massoretic Summary at the end of Joshua, Judges and Samuel registering the number of verses in these books and the Massoretic notes in the margin of the text recording the middle verse of every book coincide with the *textus receptus*.[1]

Besides the occasional differences in the orthography with respect to plene and defective and in the accents, the only variation which I have noticed is in Josh. VIII 13 where this MS. reads

and Joshua *lodged* that night

instead of

and Joshua *went* that night.

From the note on this passage in my edition of the Bible it will be seen that this is also the reading of other MSS. and some of the early editions. The Nakdan, however, altered it to make it conformable to the present recension and declared that this alteration is in accordance with all the Spanish Codices.[2]

The Nakdan also altered 1 Sam. XXV 26 substituting וְאַתָּה ... וְאַתָּה *and thou . . . . and thou,* for וְעַתָּה ... וְעַתָּה *and now . . . . and now.* The prototype, therefore, according to which he made this correction read this verse:

And thou my lord as Jehovah liveth, and as thy soul liveth . . . . . and thou let thine enemies be as Nabal &c. &c.

Like Codex No. 32, this MS. shows that the superlinear system of vocalization was still in use in the fifteenth

[1] Comp. חצי הספר fols. 15*b*; 42*a*; 88*b*; 157*a*.

[2] וילך כן הוא בכל איספ התינ fol. 8*b*. The last word is very indistinct and may be התינ = Codices.

century though in the instance before us these graphic signs are relegated to the alternate Chaldee verses. The important contribution, however, which this MS. makes to Biblical literature consists in its marking the Sedarim throughout in the margin against the beginning of the Seder. With few exceptions these coincide with the Sedarim given in my edition of the Bible. These exceptions are as follows:

Joshua. — In Joshua the MS. has a Seder against VIII 1 and omits XIV 15, thus making up the requisite number.[1]

Judges. — In Judges two Sedarim are omitted, viz. III 31 and XIX 20.[2] The omission is manifestly due to a clerical error.

Samuel. — In Samuel which has 34 Sedarim, only one Seder is omitted, viz. 2 Sam. XV 37, and one Seder is marked a verse later, viz. 1 Sam. X 25 instead of X 24.[3]

Kings. — Besides the omission of the letter *Samech* (ס) from the margin in no fewer than eight instances[4] which are evidently due to an oversight on the part of the Nakdan, the MS. differs in the position of the Seder in four instances. But the difference consists in only one verse, as will be seen from the following comparison:

Printed Text.		MS.	
1 Kings	XV 8	1 Kings	XV 9
2 Kings	VI 7	2 Kings	VI 8
„	XVIII 6	„	XVIII 5
„	XIX 19	„	XIX 20

The MS. has not verses 36 and 37 in Joshua XXI, nor is there any remark in the margin to the effect that these verses occur in some Codices.

[1] Comp. fols. 8*a*; 16*b*.

[2] Comp. fols. 31*b*; 51*b*.

[3] Comp. fols. 66*a*; 108*b*.

[4] (1) 1 Kings VII 21, fol. 132*a*; (2) VIII 11, fol. 134*a*; (3) 2 Kings IV 26, fol. 163*a*; (4) X 15, fol. 172*a*; (5) XV 7, fol. 178*a*; (6) XXII 2, fol. 188*a*; (7) XXIII 25, fol. 190*b*; (8) XXIV 18, fol. 192*a*.

Beth-el is uniformly written in two words (בֵּית־אֵל) and the MS. is decidedly against the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(1)				(2)			
מַחְמַד	1 Kings	XX	6	בן־נון	Josh.	I	1
הָעֲלִים	2 Kings	IV	27	שם מָקום	1 Kings	VIII	21
מַחְשַׁשִׁים	„	VII	9	בכל־לִבָּם	„	VIII	23
בַּעְשָׁא	„	IX	9	לאבל־לָחֶם	2 Kings	IV	8

(3)			
קִלְלַנִי	1 Kings	II	8
סִבְּבִים	„	VII	24
וַיְקַלְלֵם	2 Kings	II	24
וְעוֹלְלֵיהֶם	„	VIII	12

The interesting Epigraph which gives the date of the MS. is as follows:

Finished in the month of Marcheshban in the year of contracts 1780 [= A.D. 1468]. May it be a prosperous sign for Mr. Abraham (his Creator protect him), son of Joseph, the Spirit of the Lord grant him repose. May God graciously permit him to meditate in it, to study its contents, and comprehend its mysteries from henceforth and for ever, he and his seed and his seed's seed Amen &c., and may the Scripture be fulfilled in him which says the Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee &c. [Numb. VI 24—26]. God forgive me for any mistakes which I may have committed and which have escaped my sight, as it is written, who can understand errors hold me not guilty for secret mistakes [Ps. XIX 13] Amen. May deliverance speedily come, the Flower of Jacob.[1]

[1] נכצע בירח מרחשון שנת אתשף לשטרי יהא ס׳מן טוב על מריה אברהם שצ׳ ברב יוסף ר״ת אלהים יזכיהו להנות בו ולדקדק בעניניו ולהבין מצפוניו מעתה ועד עולם

No. 39.

Oriental 2211.

This folio MS. is written on paper in a beautiful South Arabian or Yemen hand A. D. 1475 and consists of 321 leaves. Each folio has two columns and each full column has 24 lines. It contains the Latter Prophets in Hebrew with the Chaldee in alternate lines. The order of the books is that exhibited in column I in the Table on page 6. The Hebrew text is furnished with the ordinary infralinear punctuation whilst the Chaldee has the super-linear vocalization. Each folio has, as a rule, one line of the Massorah Magna in the bottom margin. Occasionally, however, it has two lines of this Corpus and sometimes even three lines.[1] The Massorah Parva is given in the outer margins and in the margins between the columns.

The aspirated letters (ב ג ד כ פ ת) as well as the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke. The *Metheg* is only occasionally used and the text faithfully exhibits the present Massoretic recension. The MS. may be considered the third volume of the same Bible of which the preceding Codex (No. 38) is the second. It was written by the same Scribe and for the same owner, as is attested by the Epigraph[2] and hence possesses identically the same characteristics.

Beth-el is uniformly written in two words (בֵּית־אֵל) and the MS. lends no support to the innovation of (1)

הוא וזרעו וזרע זרעו אנסו ויתקיים עליו מקרא שכתוב יברכך יי ויישמרך יאר יי פניו אל ישא יי פניו אל וג אלהי ימחול לי על כל מה ששניתי וטעיתי ונסתר מעיני כדכתיב שגיאות מי יבין מנסתרות נקני אנס ישע יקרב ששנת יעקב: Comp. fol. 193*b*.

[1] Comp. fols. 62*b*; 67*a*; 77*b*; 84*b*; 88*b*; 90*b* &c.

[2] This Epigraph is written in eleven overlapping circles with an additional segment at each end joined by a central line which runs through them all. Comp. fol. 320*a*.

inserting *Dagesh* into consonants which follow gutturals with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The importance of this MS. consists in having preserved a system of Sedarim divisions which to a great extent differs from the Sedarim as exhibited in my edition of the Hebrew Bible, thus showing that the Yemen School of textual redactors had a different tradition from the Sephardic and Franco-German Schools. The following analysis will show the variations which obtained in these Schools.

Isaiah. — In Isaiah no fewer than eleven places are marked in the margin as beginning a Seder which are at variance with our text:

Printed Text.		MS.	
Isa.	IV 3	Isa.	III 10, fol. 160*b*
„	IX 6	„	VIII 13, „ 168*b*
„	XXIV 23	„	XXV 8, „ 192*a*
„	XXXII 18	„	XXXII 17, „ 205*a*
„	XL 1	„	XXXIX 8, „ 217*b*
„	XLVIII 2	„	XLVIII 9, „ 233*b*
„	LII 7	„	LI 11, „ 238*b*
„	LV 13	„	LIV 10, „ 243*a*
„	LVIII 14	„	LVII 14, „ 247*a*
„	LX 1	„	LIX 20, „ 250*b*
„	LXI 9	„	LXIII 7, „ 255*a*
„	LXV 9	„	LXV 16, „ 58*b*

Moreover in the MS. the two Sedarim XI 2 and XLIX 26 are omitted, whilst XXXII 8 is marked as a Seder which is not in our text.

Jeremiah. — Besides omitting three Sedarim which are in our text, viz. XX 13; XXVII 15 and LI 10 and giving one Seder, viz. XI 5 which is new, the position of

the Sedarim in Jeremiah is marked differently in the MS. in no fewer than twelve passages, as will be seen from the following analysis:

Printed Text.		MS.	
Jerem.	III 4	Jerem.	III 12, fol. 6*a*
„	VI 2	„	V 18, „ 9*b*
„	XV 1	„	XIV 22, „ 23*a*
„	XVIII 19	„	XIX 14, „ 29*b*
„	XXIII 6	„	XXII 16, „ 32*b*
„	XXIV 7	„	XXIV 8, „ 36*a*
„	XXVI 1	„	XXVI 15, „ 39*a*
„	XXXI 33	„	XXXI 35, „ 47*b*
„	XXXII 22	„	XXXII 41, „ 50*b*
„	XXXIII 15	„	XXXIII 26, „ 52*b*
„	XLIX 1	„	XLIX 2, „ 73*b*
„	L 5	„	L 20, „ 76*b*

Ezekiel. — In Ezekiel there are only three variations in the position of the Sedarim as follows:

Printed Text.		MS.	
Ezek.	X 9	Ezek.	X 1, fol. 90*a*
„	XIV 2	„	XIV 1, „ 99*b*
„	XLIII 27	„	XLIV 4, „ 148*a*

The MS. omits one Seder, viz. XX 41 and has one which is not in our text, viz. XXXIV 26.

The Minor Prophets. — In the Minor Prophets there are the following variations:

Printed Text.	MS.
Amos V 14	Amos V 15, fol. 280*a*
Micah I 1	Jonah I 11, „ 287*b*
Jonah IV 5	„ IV 7, „ 290*b*
Habak. I 1	Habak. I 22, „ 296*b*
Zeph. I 1	Zeph. I 4, „ 299*a*

The following four Sedarim are omitted in the MS. Hos. XIV 6; Joel II 27; Hag. II 23; Zech. VI 14.

No. 40.

Oriental 2348.

This beautiful folio MS. which is written on paper in a fine South Arabian or Yemen hand and which is manifestly a Model Codex, consists of 158 leaves. Fol. 88 is by a later hand.

According to the Arabic Epigraph contained in the upper and lower panels of fols. 154*a* and 157*b* which are entirely covered with elaborate and characteristic oriental designs in colours, this MS. was finished in the beginning of Saphar A. H. 874 [= A. D. 1469] for Ibrahim, Ibn Yusuph, Ibn Said, Ibn Ibrahim al-Israeili.[1]

The MS. contains the Pentateuch which occupies fols. 39*b*—153*b*. It is preceded by the anonymous Massoretico-Grammatical Treatise (fols. 1*a*—37*a*), the contents of which I have already described.[2] The first folio of this Treatise is missing. Between the Treatise and the beginning of the text of the Pentateuch are two pages (fols. 38*b*—39*a*) of elaborately illuminated designs, in the centre of which are figures of fish formed of the 119th Psalm.

With the exception of the Song of Moses (Exod. XV 1—19, fol. 76*a*—*b*) which, as usual, is written according to a specially prescribed arrangement, each folio has two columns and each full column has 25 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin. The Massorah Parva which is rather copious and which has sometimes an admixture of Midrashic glosses, occupies the outer margin and the margin between the columns.

[1] כאן אלפראג מן הדא אלכתאב אלמבארך פי גרה שהר צפר סנת ארבע וסבעין ותמאן מאית מלך אבראהים אבן יוסף אבן סעיד [אבן] אבראהים אלאסראילי.

[2] *Vide supra*, Codex No. 29, pp. 644—645.

The curiously shaped *Pe* (ﬦ) which stands in the margin against the beginning of the Pericopes into which the Pentateuch is divided to mark the commencement of the *Parashas*, is absent before the hebdomadal Lesson *Vayechi* (ויחי = Gen. XLVII 28 &c.) as there is no vacant space between this *Parasha* and the preceding one. *Vayetze* (ויצא = Gen. XXVIII 10 &c.), however, which according to some Massoretic Schools is also without any intervening vacant space to mark off the preceding *Parasha*,[1] is not only an Open Section, but has both the number of verses with the mnemonic sign in the sectional vacant space and the curiously shaped *Pe* (ﬦ) against it in the margin. The seven subdivisions into which each Sabbatic Lesson is divided[2] are indicated in the margin by ornamental letters expressing the second, third, fourth (ב ג ד) &c. The vacant space which separates the Pericopes is occupied by the register of the number of verses in the *Parasha* with the mnemonic sign.

The Open and Closed Sections are most carefully indicated in accordance with the prescribed rules,[3] but there are no letters *Pe* (ﬦ) and *Samech* (ﬧ) in the text. In four instances, however, where the Open Section is indicated by an entirely vacant line in the text, the curiously shaped letter *Pe* (ﬦ) is placed against it in the margin[4] most probably as a protest against those who have here a a Closed Section. The two instances where the regular *Pe* (ﬦ)

[1] *Vide supra*, Part I, chap. V, pp. 66, 67 and Comp. *The Massorah*, letter ﬦ, § 378, Vol. II, p. 468.

[2] Comp. *The Massorah*, letter ﬦ, §§ 372—376, Vol. II, pp. 464–468.

[3] *Vide supra*, Part I, chap. II, p. 9 &c.

[4] Comp. Exod. XXXIII 12, fol. 87*a*; Numb. XX 22, fol. 123*a*; Deut. XVI 1, fol. 142*b*; XXXI 1, fol. 150*b*. In Levit. XXII 26, fol. 105*b* where this curiously shaped *Pe* (ﬦ) stands against a Closed Section, it probably indicates that according to the Nakdan it ought to be an Open Section.

stands at the beginning of the vacant line in the text, once on the top of the column and once at the bottom,[1] are designed to show that there is no hiatus, but the prescribed vacant space of the Open Section.

The involved *Pe* (פ) seems to be the only letter which has a distinguished form in the text and is reproduced in the Massorah Parva. In several instances, where the text ought to have it, the Nakdan exhibits it in the margin against the word in question.[2]

The silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal *Raphe* stroke as well as the aspirated letters (בּ גּ דּ כּ פּ תּ). The other orthographical features which this MS. exhibits are almost identical with those of Codex No. 29. The *Metheg* is rarely used even before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* and though *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern orthography, *Beth-el* is uniformly written in two words (בֵּית־אֵל). The MS. has no hiatus in Gen. IV 8 and reads בְּשָׂדֶה with *Pathach* under the *Gimel* in Gen. VI 3. It is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. It is equally against changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The text in every respect is identical with the present Massoretic recension and almost the only variant which I found is in Numb. V 10 where the original reading in both clauses was לוֹ יִהְיוּ *they shall be his* in the plural.

[1] Comp. Exod. IV 18, fol. 69*b*; Levit. XI 1, fol. 97*b*.

[2] Comp. fol. 101*b* with fols. 93*b*; 94*b*; 96*a*–*b*; 96*a*.

The Nakdan, however, altered it into the singular in the second clause to make it conformable to the present Massoretic recension.

I have already adverted to the Massoretico-Grammatical Treatise which forms a kind of Introduction to the Pentateuch and which is identical with the one in Codex No. 29 except that a few of the Sections are transposed and follow a different order. The Lists tabulating the differences and agreements between the two textual redactors Ben-Asher and Ben-Naphtali are in this MS. of special importance, inasmuch as they minutely indicate wherein they consist. The Summary, therefore, which I have given at the end of each Pericope in my edition of the Bible, though printed from the *Mukaddimat*[1] I have carefully collated with the Lists of this Codex.

No. 41.

Oriental 2349.

This folio MS. which according to the Epigraph was written by David b. Benayah for R. David b. Abichesed in the era of contracts 1802 [= A. D. 1490][2] or two years after the publication of the first printed edition of the

[1] *Vide supra.* Part II, chap. X. p. 269 &c.

[2] נכתבה זאת התורה התמימה הטהורה אשר היא לעיני דורשיה מאירה וכשמש מזהירה לחבר הטוב והנעים נטע שעשועים אורי ומחמד עיני אלופי ומיודעי ורביד על גרוני וענק על צווארוני השר הגדול המעוז המנדול דוד שנ בן אבחסד ריח בן בנימן הנצבה בן יוסף נעג אלטוילי. האל ישימיה עליו סימן טוב וברכה מעתה ועד עולם ויקים עליו מק שכת לא ימ סם הת מם ומם זר וזר זרע מעתה ועד עולם אמם. ויזכה לכל מדה טובה ולזקנה ושיבה ולשמחת בית השאובה ולחיי העולם הבא אמן כן יאמר אל נערץ בסוד קדושים רבה אנם. והסופר הקל דוד ישל בן בניה זקל בן סעדיה ריח בן זכריה זצל אלהי ימחול לי על כל מה ששניתי ומעיתי והוספתי וגרעתי כדכ שניאות מי יבין מנסתרות נקיני. ונשלמה בחדש מרחשון בשנת אתתב לשטרות קץ וסוף לכל הצרות תחלה וראש לכל הבשורות אמן. וְאִם שָׁגִיתִי וְטָעִיתִי כְּמַעֲשֶׂי יַדְחָמֵנִי אֱלֹהֵי עוֹשִׂי צוּפָה עֲלוּמִי וּבוֹחֵן מַעֲשָׂי בּוֹ חָסִיתִי מִכָּל שׂוֹטֵי תוֹמֵן לְבָבוֹת וּמַרְיִם נַפְשִׁי שֹׁלִי. Comp. fol. 144*a*.

entire Hebrew Bible, consists of 145 leaves and contains the Pentateuch. Besides the anonymous Massoretico-Grammatical Treatise (fols. 2*b*—22*b*) which generally precedes the better class of the MSS. of the Pentateuch written by South Arabian or Yemen Scribes, it has an Arabic Dissertation written in Hebrew characters on the Hebrew letters, the vowel-points and the accents (fols. 23*a*—28*a*).

With the exception of Exod. XV 1—19 (fol. 66*a*—*b*), which is written in prescribed lines, each folio has two columns and each full column has 25 lines. There are three or four lines of the Massorah Magna in the upper margin of each folio and four and sometimes five or six lines in the bottom margin. The Massorah Parva which is copious and largely intermixed with Midrashic glosses, occupies the outer margins and the margins between the columns.

The text which is provied with the vowel-points and the accents is identically the same as that of the preceding Codex No. 40 only that it exhibits a larger number of peculiarly formed letters. The distinguishing feature in this MS. is that throughout Genesis and Exodus the number of Sedarim is not only stated at the beginning of each Pericope, but that each Seder is both indicated and numbered in the margin against the verse with which it commences, viz. "this is the second, third or fourth Seder in the *Parasha*". With the exception of two instances, the Sedarim coincide with those exhibited in my edition of the Hebrew Bible.[1]

At the end of the Pentateuch (fol. 144*a*) is the Table giving the number of verses, the middle verse &c. in each

[1] Thus on fol. 45*a* the MS. gives Gen. XXX 25 as the Seder, whereas in my edition it is XXX 22 or three verses earlier, and on fol. 45*b*, Gen. XXXI 4 is marked, whilst in my edition it is XXXI 3 or one verse earlier.

of the Five Books which I have printed in this Introduction.[1]

The sectional divisions and their form as well as their indication are the same as in the other MSS. of the Pentateuch which proceed from the Yemen School. The orthography too is identically the same. The same *Raphe* stroke over the silent *Aleph* (א) in the middle of a word, and over the silent *He* (ה) both in the middle and at the end of words as well as over the aspirated letters (ב ג ד כ פ ת). The same absence of a hiatus in Gen. IV 8 and the same pointing of בשׂדה with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) whilst *Beth-el* is uniformly in two words (בֵּית־אֵל). The consonant which follows a guttural with *Sheva* has no *Dagesh,* nor the first letter of a word when the preceding word with which it is combined happens to end with the same letter. The *Sheva* is not changed into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The passages adduced in the description of the other Yemen Pentateuchs to prove these facts are identically the same in this MS.

No. 42.

Oriental 2350.

This beautiful MS. is another of the South Arabian or Yemen Pentateuchs which are preceded by the usual Massoretico-Grammatical Treatise. In three different notices which are mixed up with the Massorah Magna, the Scribe informs us that his name is Moses son of Amram son of Ezra, that he wrote this Pentateuch in the era of contracts 1720 [= A. D. 1408—9] and that he was thirty-seven years

[1] *Vide supra,* Part I, chap. VI, pp. 85—87.

of age when he wrote it,[1] whilst in the lengthy Epigraph at the end of the Pentateuch he tells us that he wrote it for R. Ezra b. Shalman,[2] and that the text faithfully represents the ancient traditions which have been transmitted from Scribe to Scribe.

The MS. which is written on paper in a bold South Arabian hand consists of 411 folios. The Preliminary or Introductory Treatise occupies fols. 1*b* to 37*b*. This is followed (1) by the Table of Lessons for the Feast Days and Fast Days (fol. 37*b*) which I have printed in the Massorah from this MS.[3] and (2) by the Massoretic List registering the twenty-seven verses in the Bible which respectively contain the whole Alphabet[4] (fols. 38*a*, 39*a*). This List is written in a number of circles arranged in a rectangular form within a border of straight lines and in interlaced segments of circles.

The Pentateuch occupies fols. 40*b* to 304*a*. Each folio has 17 lines with two lines of the Massorah Magna

[1] Thus at the end of the second line in the upper margin on fol. 54*a* he states אנא ספרא משה בן עמרם בן עזרא; at the end of the second line in the upper margin fol. 154*b* כתבתי זאת התורה בשנת אתשכ לשטרות and at the end of the third line on the lower margin fol. 240*a* כתבתי זאת התורה ואני בן שבע ושלשים שנה.

[2] נכתבה זאת התורה אשר היא לעיני דורשיה מאירה לכנסת צפירת תפארת הזקן זקן תורה הנכבד האהוב והנחמד השר הנדול המעוז המגדול החכם הנבון המשכיל התחכמון מר עזרא ריש בירבנסת שלום נעם בר כנסת זבריה נבת בירבנסת נד בירבנסת משלם ולללה בירבנסת חשר אלחבישי המקום ישימיה עליו ועל בנו שלום ישל אנם סימן טוב ויזכהו להנות בה הוא וזרעו וזרע זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר התורה הזה מפיך וגו׳ ויזכה ללמוד וללמד לשמור לעשות את כל דברי התורה הזאת באהבה ויזכהו לזקנה ושיבה ולכל מדה טוב ולשמחת בית השאובה ולחיי העולם הבא כן יאמר אל נערץ בסוד קדושים רבה אנם. כתבתי והגהתי ונקדתי ודקדקתי כמו שהעתיקו הסופרים איש מפי איש כיד אלהי הטובה עלי אני משה בן עמרם אבן נצר ריש הידוע מן קאימת אבן חביש שנת אתשכ לשטרות קץ וסוף לכל הצרות תחלה וראש לכל הבשרות אנם: Comp. fol. 305*a*.

[3] Comp. *The Massorah*, letter ב, §§ 385—395, Vol. II, pp. 470—472.

[4] Comp. *The Massorah*, letter ב, § 227, Vol. II, p. 456.

in the upper margin and three lines of the same Corpus in the lower margin. The Massorah Parva is given in the outer margins.

The text which is most carefully and accurately written is furnished with the vowel-points and the accents. Both the aspirated letters (ב ג ד כ פ ת) and the silent letters *Aleph* (א) in the middle of a word and *He* (ה) in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke. The letters *Cheth* (ח), *Lamed* (ל) and *Pe* (פ) have frequently a peculiar shape, especially the latter which looks like a *Pe* within a *Pe*. They are reproduced in the margin in each instance as part of the Massorah Parva where attention is called to this phenomenon.

Each of the fifty-four Pericopes into which the Pentateuch is divided is marked in the margin by a curiously shaped *Pe* (פ) which stands against the commencement of the *Parasha*, whilst the register giving the number of verses in the *Parasha* with the mnemonic sign occupies the vacant space between the Pericopes. In the case of Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which is not separated from the preceding *Parasha* by any vacant space, this register and the mnemonic sign are given in the margin. Pericope *Vayetze* (ויצא = Gen. XXVIII 10 &c.) which according to some Massoretic Schools is also without any intervening vacant space[1] has in this MS. a Closed Section. Hence the register in question with the mnemonic sign occupies the vacant sectional space which separates it from the preceding *Parasha*. The seven subdivisions into which each *Parasha* is divided for the purpose of public reading,[2] are indicated in the margin by ornamental letters expressing the several numbers.

[1] *Vide supra*, Part I, chap. V, pp. 66, 67 and Comp. *The Massorah*, letter ס, § 378, Vol. II, p. 468.

[2] Comp. *The Massorah*, letter ס, §§ 372 - 376, Vol. II, pp. 464 - 468.

The Open and Closed Sections are carefully indicated in accordance with the prescribed rules,[1] but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant spaces of the text to describe the nature of the Section. In the case of the eleven instances where the letter *Pe* (פ) occupies the extreme end of an entirely vacant line,[2] it is manifestly intended to guard against the supposition that the text exhibits a lacuna, just as it is in the case of the two instances where this letter occupies the extreme end of an entirely vacant line on the top or bottom of the folio.[3]

The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Kametz,* or *Chateph-Segol,* and though *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern orthography, yet *Beth-el* which is also written in one word (בֵּיתְאֵל) according to the Easterns, is uniformly written in two words (בֵּית־אֵל) in this Codex. It exhibits no hiatus in Gen. IV 8 and reads בשנם with *Pathach* under the *Gimel.*

In three instances this MS. adduces alternative readings from the ancient Jerusalem Codex, two of which are new and though they are simply of an orthographical nature yet they are a contribution to textual criticism, inasmuch as they disclose to us the traditions of the different Schools of redactors:

(1) On Gen. XIV 18 where this MS. reads *Malchi-Zedek* in two words (מַלְכִּי־צֶדֶק) in accordance with the present Massoretic recension, the Massorah Parva states that in the Jerusalem Codex it is *Malchizedek* in one word.[4]

(2) On Gen. XXX 38 the textual reading in this MS. is בְּשִׁקְתוֹת *in the gutters,* with *Sheva* under the *Koph.* Here

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

[2] Comp. fols. 50*a*; 63*a*; 103*a*—*b*; 107*a*; 116*a*; 120*b*; 124*b*; 145*a*; 154*a*.

[3] Comp. fols. 64*b*; 68*b*. In the latter there are two *Pes,* one at each end of the line.

[4] ומַלְכִּי־צֶדֶק מלה חדא בירוש Comp. fol. 55*a*.

the Massorah Parva remarks that in the Jerusalem Codex the *Koph* has *Chateph-Pathach*.[1] This punctuation I have adopted in my edition on the authority of the Jerusalem Codex which is duly stated in the note.

(3) The third reference is in Levit. XXV 34 which also affects the punctuation. The MS. reads here וּשְׂדֵה *and*, or *but the fields of*, with *Sheva* under the *Sin* and on this we are told in the margin that the Jerusalem Codex has it with *Chateph-Pathach* under the *Sin*.[2] This punctuation is exhibited in my edition of the text without the note that it is so in the Jerusalem Codex.

This carefully and beautifully written MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

At the end of the Pentateuch (fol. 304*b*) is the Table registering the number of verses, the middle verse &c. in each book which I have printed in this Introduction.[3] This is followed by the Epigraph (fol. 305*a*). Fols. 309*b*—411 contain the Haphtaroth with the Benedictions which are recited before and after the reading of these Lessons from the Prophets.

No. 43.

Oriental 2363.

This large quarto MS. is written in a Persian or Babylonian hand *circa* A. D. 1150—1200. It consists of 212 folios and contains the Pentateuch with the Chaldee

[1] בְּשָׂקְחוֹת בירוש שוא ופתח בְּשָׂקְחוֹת Comp. fol. 76*b*.

[2] וְשָׂדֵה וְשָׂדֶה ירוש שוא ופתח Comp. fol. 195*a*.

[3] *Vide supra*, Part I, chap. VI, pp. 85—87.

Paraphrase in alternate verses except the Song of Moses Exod. XV 1—19 and the last poetical deliverance, viz. Deut. XXXII 1—43 where the Chaldee is not in alternate verses with the Hebrew, but is at the end of these two Sections. Two leaves containing Gen. I 1—II 12 and XXX 9—38 are missing.

With the exception of fols. 67*b*—68*a* which contain the Song of Moses (Exod. XV 1—19) and are written according to specially prescribed lines, and fols. 95 and 108 where the leaves are narrower, each folio has two columns and each full column has, as a rule, 28 lines. Some columns, however, have 27 lines and some 29. Each folio has two unbroken lines of the Massorah Magna across the lower margins and three or four lines in the upper margins which are in double columns. These, however, have been added at different times by at least two different Massoretic Annotators. The Massorah Parva is given in the outer margins and in the margins between the columns.

The vacant spaces which separate the fifty-four Pericopes into which the Pentateuch is divided are occupied by the register giving the number of verses in the *Parasha* with the mnemonic sign written in large letters and in colours[1] with the exception of Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which is not separated by a vacant space from the preceding *Parasha*. Here the register with the mnemonic sign of *Vayigash* (ויגש = Gen. XLIV 18 &c.) occupies the margin. There is, moreover, in the margin against the beginning of each Pericope an ornamental

[1] In the following six instances the register with the mnemonic sign is written in ordinary small letters and is not coloured (1) בדר = Levit. XXV 1—XXVI 2, fol. 127*a*; (2) נשא = Numb. IV 21—VII 89, fol. 140*a*; (3) קרח = Numb. XVI 1—XVIII 32, fol. 152*b*; (4) דברים = Deut. I 1—III 22, fol. 177*a*; (5) ראה = Deut. XI 26—XVI 17, fol. 191*b*; (6) שפטים = Deut. XVI 18—XXI 9, fol. 195*b*.

scroll or pillar in colours occasionally resting on a *Pe* (פ). The seven subdivisions into which each Sabbatic Lesson is divided are indicated in the margin by hollow letters expressing two, three four &c. (ב ג ד).[1] As a rule the number of verses given in these registers for each Pericope coincide with the present Massoretic recension. In the four instances, however, where the numbers and the mnemonic signs do not agree with the *textus receptus,* three are manifestly due to clerical errors, whilst one undoubtedly exhibits a different verse-division which obtained in different Massoretic Schools.

Thus for instance at the end of the first Pericope, viz. *Bereshith* Gen. I 1—VI 8 where the register gives 146 which is the right number of verses and where the mnemonic sign for it is 152.[2]

It is equally certain that the variation exhibited in Pericope *Bō* (בא = Exod. X 1—XIII 16) where we are told in this MS. that the *Parasha* has 146 verses and where the mnemonic sign for it represents 129, is due to a clerical error, though it would seem from other MSS. that there existed a difference of opinion in Massoretic Schools with regard to the exact number of verses in this Pericope.[3]

The register on *Vayera* (וירא = Gen. XVIII 1—XXII 24) which states that this Pericope has 146 verses and which sum is also given in the mnemonic sign, certainly preserves an ancient and valuable record of the differences which obtained among the textual redactors.[4]

[1] Comp. *The Massorah,* letter פ, §§ 372—376, Vol. II, pp. 464—468.

[2] קמו פסו אמציהו סימן Comp. fol. 4*a*. The Scribe has here manifestly by mistake given the lengthened form אמציהו = 152 for אמציה = 146.

[3] קמו פיסו חנמאל Comp. fol. 66*a* and *vide supra,* Part I, chap. VI, p. 75.

[4] קמו פסו אמציה Comp. fol. 18*b* and *vide supra,* Part I, chap. VI, p. 72.

Whether the register on *Vaēra* (וארא = Exod. VI 2—IX 35) which states that this Pericope has 118 verses,[1] i. e. three verses less than the *textus receptus,* also exhibits a different verse-division, or whether it is due to a clerical error it is difficult to say.

The Massoretic Summary, however, which is appended to Genesis, Exodus, Leviticus and Numbers[2] registering the verses in each book shows that there is no difference whatever in the sum-total of verses between this MS. and the *textus receptus.* There is also no difference between this MS. and the Massoretic division with regard to the middle verse. This is evident from the fact that in every one of the five books where the verse is described as constituting the middle verse of the book, the Massoretic Annotator has against it "this constitutes half the book."[3]

The sectional divisions are most carefully indicated in this early Codex. An Open Section invariably begins *a linea* and is preceded by an unfinished line, and when the text fills up the previous line the space of an entire blank line is invariably left. A Closed Section is indicated by a vacant space in the middle of the line or by an indentation at the beginning of the line,[4] but there are no letters *Pe* (פ) and *Samech* (ס) in the text. In all the numerous official Sections which occur in the Pentateuch, this MS. differs in only six instances from the *textus receptus* as exhibited in my edition of the Hebrew Bible. In four places it has an Open Section where our text

[1] קית פיסו without mnemonic sign comp. fol. 61*b*.

[2] Comp. fols. 52*b*; 98*a*; 130*a*; 173*a*.

[3] פלגיה דספרא Gen. XXVIII 40, fols. 25*a*; חצי הספר Exod. XXII 27, fol. 76*a*; Levit. XV 7, fol. 115*a*; Numb. XVII 20, fol. 151*a*; Deut. XVII 10, fol. 192*a*. It is to be noticed that פלגה דספרא and חצי הספר are here used as synonymous terms.

[4] *Vide supra,* Part I, chap. II, p. 9 &c.

has a Closed Section[1] and in one instance it has no Section at all where the present Massoretic recension has a Closed Section.[2] In the case of Pericope *Vayetze* (ויצא) where this Codex has a Closed Section,[3] it follows the School of textual redactors who separate this *Parasha* from the preceding one by a vacant space.[4]

The consonantal text is almost identical with the present Massoretic recension and the chief importance of the MS. consists in the fact that both the Hebrew text and the Chaldee which are in alternate verses are furnished with the superlinear vowel-points and that these differ in some respects from the system exhibited in the St. Petersburg Codex i. e. No. 2 of this List. The accents of the text, however, are according to the present Massoretic recension.

The text exhibits no break in Gen. IV 8. Not only is *Chedor-laomer* written in two words (כְּדַר לָעֹמֶר), but *Beth-el* is invariably written בֵּית אֵל.

Some of the Massoretic notes which refer to differences in the punctuation of certain words among the redactors of the text are exceedingly interesting. Thus for instance on the proper name *Mahalath* Gen. XXVIII 9 which the Nakdan has pointed מָחְלַת with *Chateph-Kametz* under the *Cheth,* he states that the Grammarians or redactors differ as some have it מָחֲלַת with *Chateph-Pathach* under the *Cheth.*[5]

On Gen. XXXIX 15 where the Codex has the phenomenal pointing כִּשְׁמְעוֹ *when he heard,* the *Caph* with both *Dagesh* and *Raphe,* the Nakdan remarks that the

[1] Comp. (1) Exod. IX 13, fol. 60*a*; (2) Exod. XVI 4, fol. 69*a*; (3) Exod. XX 19, fol. 74*a*; (4) Numb. XXXIII 50, fol. 170*a*.

[2] Comp. Levit. VII 28, fol. 104*b*.

[3] Comp. Gen. XXVIII 10, fol. 26*a*.

[4] Comp. *The Massorah,* letter ס, §§ 377, 378, Vol. II, p. 468.

[5] מָחְלַת פלינ בין בעלי הדקדוק מָחֲלַת Comp. fol. 25*b*.

Grammarians or redactors are divided in their opinion whether it should be with *Dagesh* or *Raphe,*[1] but he does not say that this constitutes one of the differences between Ben-Asher and Ben-Naphtali.

On ילד *was born* Gen. XLI 50 he informs us that Ben-Naphtali and R. Moses Mocha point it יְלָד with *Kametz* under the *Lamed,* whilst Ben-Asher and R. Phineas the President of the Academy point it יְלַד with *Pathach.*[2] This confirms the note on this passage in my edition of the Bible where the pointing with *Kametz* is given as that of Ben-Naphtali.

In only one instance have I found that the Massoretic Annotator adduces a variant from an ancient Codex. In Numb. III 42 where the MS. reads אֶת־כל *all,* with the accusative particle as it is in the *textus receptus,* he states that there is a difference of opinion in the Pentateuch of Jerusalem about the particle.[3]

The MS. as a whole in its calligraphical, orthographical, textual, Massoretic and ornamental features greatly resembles Codex No. 30 of which indeed it may be regarded as a somewhat later duplicate. The autotype facsimile page, therefore, which I have furnished to the Palaeographical Society of Codex No. 30 may also serve to illustrate the character of this Codex.

It is greatly to be regretted that successive Nakdanim have not only tried in many instances to substitute the present infralinear punctuation for the superlinear vocalization, but have frequently mixed up later glosses with the older Massorah. The consonantal text, however, has fortunately escaped their revision.

[1] ויהי כשמעו פילג בין בעלי הרקדוק אם דגש אם רפי fol. 38*b*.

[2] יְלַד בן נפתלי ור׳ משה מוחה יְלָד בן אשר ור׳ פינחם ראש הישיבה יְלַד fol. 41*b*.

[3] פליג אֶת כל בבור בתורת ירושלים fol. 133*b*.

No. 44.

Oriental 2364.

This large quarto is written on paper by a Scribe of the South Arabian School *circa* A. D. 1480 and consists of 228 leaves. It contains (1) the Massoretico-Grammatical Treatise which usually precedes the Yemen Pentateuch; it occupies fols. 1—18 and is defective at the beginning, (2) the Pentateuch which occupies fols. 19*b*–185*a* and (3) the Haphtaroth which occupy fols. 186*b*—288*b* and which are imperfect at the end.

Each folio of the Pentateuch consists of two columns with the usual exception of the Song of Moses, viz. fol. 73, and each full column has 22 lines. There are, as a rule, two lines of the Massorah Magna in the upper margins of each folio and two lines in the lower margins, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

In its divisions of the text into annual Pericopes with the accompanying registers of verses and the mnemonic signs, as well as into the Open and Closed Sections, the MS. absolutely coincides with the Yemen Codices of the Pentateuch and with the present Massoretic recension. The same is the case with its Palaeographical and orthographical features. It has the same Tittled or Crowned and peculiarly shaped letters. Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted in it by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal stroke. There are no letters *Pe* (פ) and *Samech* (ס) in the vacant spaces of the Open and Closed Sections. These are carefully indicated by the prescribed rules.[1]

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

The text is provided with the usual vowel-points and the accents. The *Metheg* is rarely used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol.* There is no lacuna exhibited in Gen. IV 8. בשגם (Gen. VI 3) is pointed with *Pathach* under the *Gimel* and *Chedor-laomer* is written in one word (כדרלעמר). *Beth-el,* however, is not only written uniformly in two words (בית־אל), but is in several instances in two separate lines, *Beth* (בית) at the end of one line and *El* (אל) at the beginning of the next line.[1]

The MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The MS. makes two important contributions to the history of textual criticism. (1) Though written towards the end of the fifteenth century and thus about three hundred years later than the preceding Codex i. e. No. 43, it discloses to us the fact that the two texts are absolutely identical not only in the sectional divisions, but in the consonants. In these three hundred years, therefore, hardly a word has crept into or been omitted from the text which is against the present Massoretic recension, although the Scribes have continually transcribed it and largely multiplied copies. (2) The second contribution consists in the fact that the Haphtaroth or the Lessons from the Prophets in this MS. are furnished with the superlinear punctuation. We thus learn that this system of vocalization was not absolutely relegated to the Chaldee Paraphrase which was regarded as less sacred, but was still used for the sacred

[1] Comp. Gen. XXXV 3, 6, 8, fol. 47*a*.

text itself as late as the close of the fifteenth century and most probably at a still later period.

No. 45.

Oriental 2369.

This MS. which is written on paper in a South Arabian or Yemen hand consists of 195 folios and contains the Former Prophets, viz. Joshua, Judges, Samuel and Kings. These occupy fols. 1*b*—190*b*. The last five folios contain sundry scraps of unimportant matter.

The text is furnished with the ordinary vowel-points and the accents and is almost identical with the present Massoretic recension. Each folio has 20 lines and as a rule one line of the Massorah Magna in the lower margin and only occasionally also one line in the upper margin. The Massorah Parva is given in the outer margins. According to the Epigraph at the end of the text the MS. was written at Sanā for R. Jeshuah b. Jacob b. Judah al-Chabishi in the month of Nisan in the era of contracts 1811 [= A. D. 1500].[1]

The Palaeographical and orthographical features of this MS. are identical with those of the other Codices which have for several centuries emanated from the Yemen School of redactors. Both the aspirated letters (ב ג ד כ פ ת) and the silent *Aleph* (א) and *He* (ה) are marked with the *Raphe* stroke. The *Metheg* is seldom used before *Chateph-Pathach, Chateph-Kametz,* or *Chateph-Segol. Beth-el* is not only invariably written in two words, but is

[1] נכתבו נביאים אלו על שם החבר הטוב והנעים נטע שעשועים ישועה שֹׂה בן יעקב רֵיח בן יהודה נֹעַ הידוע אלחבישי אלהּ יזכהו להנות בו ולדקדק בעיניו ולהבין מצפוניו הוא וזרעו וזרע זרעו מעתה ועד עולם אֹמֵן ויתקיים עליו מִ֖ שכתֹ֖ לא ימוש ספר התורה הזה מִפִּ֖ והגִּ֖ בו יומָ֖ ולי֖לָ וכו ועוד יתֹ֖ על יברכך יי֖ ישא יָ֖ יאר יי֖ כן תהי רעוא מן שמיא אמן ונכצע בחדש ניסן של שנת אֹתֹ֖אֹ֖ לשטרי במדינת צנעא ישע יקרב ששנת יעקב שניאות מי יבין מנסתרות נקני: Comp. fol. 190*b*.

sometimes in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1] The two verses in Josh. XXI, viz. 36, 37 which were originally omitted from the text have been carefully supplied by the Nakdan in the margin with the proper vowel-points and the accents.[2]

The chief interest of the MS. consists in the fact that the Sedarim are marked in the margin of the text against the verse which begins the Seder. From a careful collation of these Sedarim with those exhibited in my edition of the Hebrew Bible, the MS. discloses the following variations and omissions.

Joshua. — In Josh. which has fourteen Sedarim, the MS. omits two Sedarim, viz. X 8; XVII 4 and makes one Seder a verse later than it is in our text, viz. XXI 44 instead of XXI 43.

Samuel. — In Sam. which has thirty-four Sedarim it has two Sedarim one verse later, viz. 1 Sam. X 25; XX 5 instead of 1 Sam. X 24; XX 4 as it is in my edition of the Hebrew Bible.

Kings. — In Kings which has thirty-five Sedarim, it marks the following five Sedarim a verse later:

Printed Text.	MS.
1 Kings II 45	1 Kings II 46
„ XV 8	„ XV 9
2 Kings VI 7	2 Kings VI 8
„ IX 13	„ IX 14
„ XIX 19	„ XIX 20

One Seder the MS. has a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6, whilst it omits the following six Sedarim altogether 1 Kings VIII 11; 2 Kings IV 26; XX 8; XXII 2; XXIII 25; XXIV 18. The absence of

[1] Comp. Judg. I 23, fol. 30*a*.

[2] Comp. fol. 24*b*.

the last four Sedarim is probably due to the fact that the margins of fols. 187—190 are partly cut away. The following Table will show the variations in the Sedarim between this MS. and my edition of the Hebrew Bible:

Edition.				MS.				
סדר	Josh.	X	8	◦	Josh.	X	8	(1)
סדר	„	XVII	4	◦	„	XVII	4	(2)
סדר	„	XXI	43	סדר	„	XXI	44	(3)
סדר	1 Sam.	X	24	סדר	1 Sam.	X	25	(4)
סדר	„	XX	4	סדר	„	XX	5	(5)
סדר	1 Kings	II	45	סדר	1 Kings	II	46	(6)
סדר	„	VIII	11	◦	„	VIII	11	(7)
סדר	„	XV	8	סדר	„	XV	9	(8)
סדר	2 Kings	IV	26	◦	2 Kings	IV	26	(9)
סדר	„	VI	7	סדר	„	VI	8	(10)
סדר	„	IX	13	סדר	„	IX	14	(11)
סדר	„	XVIII	6	סדר	„	XVIII	5	(12)
סדר	„	XIX	19	סדר	„	XIX	20	(13)
סדר	„	XX	8	◦	„	XX	8	(14)
סדר	„	XXII	2	◦	„	XXII	2	(15)
סדר	„	XXIII	25	◦	„	XXIII	25	(16)
סדר	„	XXIV	18	◦	„	XXIV	18	(17)

This MS. too is against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant.

The MS. also proves incontestibly that up to the end of the fifteenth century or at a period when the principal editions of the Hebrew Bible had already been printed, the Sedarim were still carefully marked in the margin of the text against the respective places even in ordinary Codices.

No. 46.

Oriental 2370.

This MS. which is a small folio is written on paper in a fine South Arabian or Yemen hand in the era of contracts 1772 = A. D. 1460—61 as is stated in the partly defaced Epigraph at the end of the Volume.[1]

It consists of 206 folios and contains the Former Prophets, viz. Joshua, Judges, Samuel and Kings. Each folio has 19 lines. There is one line of the Massorah Magna in the lower margin and the Massorah Parva occupies the outer margins. With fol. 178*b* to the end, however, the Massorah Magna ceases altogether, whilst the Massorah Parva is greatly reduced.

The text is furnished with the ordinary vowel-points and the accents, and perfectly coincides with the present Massoretic recension. The two verses in Joshua XXI, viz. 36, 37 which were omitted, are supplied in the upper margin with the proper vowel-points and the accents. The silent *Aleph* (א) and *He* (ה) are marked with the *Raphe* stroke in the same manner as the aspirated letters (ב ג ד כ פ ת). The *Metheg* is seldom used before a composite *Sheva*. *Beth-el* is invariably written in two words and the MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is connected ends with the same letter, or of changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant.

[1] נבצע בשנת אתשעב לשטרות יהא סימ [טוב על מריה] | ברב זכריה ריש הידוע אלבוני . . . . . אלה יזביהנו להנות בו ולדקדק ב[עניניו ולהבין [מצפוניו] | מעתה ועד עולם הוא וזרעו וזרע זרעו אמן ויתקיים עליו מקרא שכת [וב יברכך] | ייי וישמ יאר ייי פניו אל ישא ייי פניו אל וג ספרא חלשא ומסכינא קל הקטנים בניה בן סעדיה בן זכריה בן מרנו אלה ימחול לי עלמה ששניתי וטעיתי ונסתר מ [עיני כדכת יב] Comp. fol. 206*b*. | שגיאות מי יבין מנסתרות נקיני אמן ישע יקרב שושנת יעקב:

The importance of the MS. consists in the fact that it marks the Sedarim in the margin of the text against the verse which begins each Seder. In Joshua, Judges and Samuel the variations between the Sedarim in this Codex and those exhibited in my edition of the Hebrew Bible are comparatively insignificant as will be seen from the following analysis:

In Joshua which has fourteen Sedarim, the MS. has a Seder in VIII 1 and has none in XIV 15. In Judges which has also fourteen Sedarim, the MS. and my edition absolutely agree. In Samuel which has thirty-four Sedarim the only difference is that this MS. places two Sedarim a verse later, viz. 1 Sam. X 25; XX 5; instead of 1 Sam. X 24; XX 4. It is in Kings which has thirty-five Sedarim where a greater difference obtains. Here the MS. not only has one Seder a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6 as it is in my edition of the text, but omits to mark six Sedarim, viz. 1 Kings VII 21; 2 Kings IV 26; X 15; XX 8; XXIII 25; XXIV 18. The following Table will show the variations between the MS. and my edition of the Bible:

Edition.				MS.				
°	Josh.	VIII	1	סדר	Josh.	VIII	1	(1)
סדר	„	XIV	15	°	„	XIV	15	(2)
סדר	1 Sam.	X	24	סדר	1 Sam.	X	25	(3)
סדר	„	XX	4	סדר	„	XX	5	(4)
סדר	1 Kings	VIII	11	°	1 Kings	VIII	11	(5)
סדר	„	XV	8	סדר	„	XV	9	(6)
סדר	2 Kings	IV	26	°	2 Kings	IV	26	(7)
סדר	„	X	15	°	„	X	15	(8)
סדר	„	XVIII	6	סדר	„	XVIII	5	(9)
סדר	„	XX	8	°	„	XX	8	(10)
סדר	„	XXIII	25	°	„	XXIII	25	(11)
סדר	„	XXIV	18	°	„	XXIV	18	(12)

On comparing the variations between these two MSS. (Nos. 44, 45) and the printed text, it will be seen that

both Codices omit the same five Sedarim in Kings, viz. 1 Kings VIII 11; 2 Kings IV 26; XX 8; XXIII 25; XXIV 18 and that both agree in putting the same four Sedarim one verse earlier or later than they are in my edition, viz. 1 Sam. X 25; XX 5; 1 Kings XV 9; 2 Kings XVIII 5.

No. 47.

Oriental 2375.

This MS. which is a large folio and consists of 315 leaves, is written in a beautiful South Arabian or Yemen hand *circa* A. D. 1460—80. It contains the third division of the Hebrew Bible or the Hagiographa, in the order exhibited in column I in the Table on page 7. Ruth I 5—II 4*b*; II 14—23; 2 Chron. XXXIV 29*b*—XXXVI 23 are missing.

Each folio has two columns and each full column has 24 lines. The Massorah Magna as a rule, is given in either two or three lines in the lower margin of each folio. In Ezra-Nehemiah and Chronicles (fols. 253*a*—310*b*), however, it is in five lines, two occupying the upper margin and three the lower margin. The Massorah Parva is given in the outer margins and in the margins between the columns.

The Hebrew text which is furnished with the infralinear or ordinary vowel-points and the accents, is followed in alternate verses by Saadia's Arabic Version in Hebrew characters, with the exception of Ezra-Nehemiah and Chronicles which are without this Version. The Five Megilloth, however, have not only Saadia's Version, but the Chaldee Paraphrase with the superlinear vocalization.

The sectional divisions of the text are indicated by unfinished and indented lines or by vacant spaces in the middle of the lines without the letters *Pe* (ס) and *Samech* (ס)

in the vacant spaces. As is often the case, the Scribe simply intended to exhibit a paragraph without any regard to its being an Open or Closed Section. Psalms I and II are one Psalm.

The verse division of the text coincides with the Massoretic recension, as is shown by the Summary at the end of each book.[1] It is only in two instances that the Massoretic indication of the middle verse differs from the received Massorah. Thus the MS. marks Daniel VI 12 and Esther V 8 as the middle verses in these two books, whereas according to the received text it is Dan. V 29 and Esther V 16.[2]

Both the aspirated letters (ב ג ד כ פ ת) and the silent *Aleph* (א) in the middle of a word and *He* (ה) in the middle as well as at the end of words are duly marked with the horizontal *Raphe* stroke. The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Segol* or *Chateph-Kametz.*

Beth-el is not only uniformly written in two words (בֵּית־אֵל) in all the five passages in which it occurs in the Hagiographa,[3] but is in one instance in two lines בֵּית *Beth* at the end of one line and אֵל *El* at the beginning of the next line.[4]

The text as a whole faithfully exhibits the present Massoretic recension. Neh. VII 68, which was absent from the original MS., has been supplied in the upper margin by a later Nakdan.[5] In only one instance have I found

[1] Comp. fols. 9*b*; 87*b*; 119*a*; 145*a*; 168*b*; 184*b*; 195*a*; 217*b*; 252*b*; 269*b*; with *The Massorah,* letter ב, §§ 204—213, Vol. II, p. 453.

[2] Comp. fols. 207*a*; 239*a* with *The Massorah,* letter ב, §§ 211, 212, Vol. II, p. 453.

[3] Comp. Ezra II 28; Neh. VII 32; XI 31; 1 Chron. VII 28; 2 Chron. XIII 19.

[4] Comp. Ezra II 28, fol. 253*b*.

[5] Comp. fol. 264*b*.

that the Massoretic Annotator refers to a variation and that not in the consonants, but in the accents. Thus on יִדַּע Prov. VII 23 which is with *Tipcha* (יְדַע) in the MS. the Massorite remarks that there is a difference of opinion about it as some have it with *Olēh Veyored*.[1]

This MS. is emphatically against the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

One important contribution which this MS. makes to Biblical Literature consists in its having the Sedarim marked throughout in the margin against the verses with which they begin. The following Table of comparison between the Sedarim in this MS. and in my edition of the Hebrew Bible exhibits the omissions and variations:

Edition.				MS.			
סדר	Ps.	LXVIII 1		סדר	Ps.	LXVII 8	(1)
סדר	„	LXXIII 1		סדר	„	LXXII 20	(2)
סדר	„	LXXVIII 38		◦	„	LXXVIII 38	(3)
סדר	„	XC 1		◦	„	XC 1	(4)
סדר	„	CXII 1		סדר	„	CXI 10	(5)
סדר	„	CXIX 1		סדר	„	CXVIII 6	(6)
סדר	„	CXLI 1		סדר	„	CXL 14	(7)
סדר	Prov.	IX 12		סדר	Prov.	IX 11	(8)
סדר	„	XII 22		סדר	„	XII 21	(9)
סדר	Dan.	X 21		◦	Dan.	X 21	(10)
סדר	Esther	III 8		◦	Esther	III 8	(11)
סדר	„	VI 11		◦	„	VI 11	(12)
סדר	„	VIII 16		◦	„	VIII 16	(13)
סדר	Neh.	II 8		◦	Neh.	II 8	(14)
סדר	1 Chron.	XI 9		סדר	1 Chron.	XI 10	(15)
סדר	2 Chron.	XXIII 1		◦	2 Chron.	XXIII 1	(16)

[1] יִדַּע פילג fol. 124*b*.

It will thus be seen that (I) in the Psalter which has nineteen Sedarim the MS. omits two (Nos. 3, 4) and places five one verse earlier (Nos. 1, 2, 5, 6, 7); that (II) in Job which has eight Sedarim it perfectly coincides with my edition; that (III) in Proverbs which has also eight it has two a verse earlier (Nos. 8, 9); that (IV) in Ecclesiastes which has four Sedarim it agrees with our edition; that (V) in Daniel which has seven it omits one (No. 10); that (VI) in Esther which has five it omits three (Nos. 11, 12, 13); that (VII) in Ezra-Nehemiah which has ten it omits one (No. 14); and that (VIII) in Chronicles which has twenty-four Sedarim, as far as the text goes, it omits one Seder (No. 16) and places one a verse later (No. 15).

Another valuable contribution which this Codex makes to Biblical exegesis is by giving us for the first time the fuller original Arabic Treatise on the Accents of the three poetical books, viz. Psalms, Proverbs and Job which is ascribed to Jehudah Ibn Balsam and which I have printed in the Massorah.[1]

No. 48.

Oriental 2626—28.

This magnificent MS., which is one of the finest specimens of Sephardic calligraphy and illumination, consists of three volumes quarto and contains the whole Hebrew Bible. The Prophets are in the order exhibited in Column III of the Table on page 6, whilst the Hagiographa follow the order given in Column VI of the Table on page 7.

Volume I. — This Volume consists of 184 folios and contains the Pentateuch preceded and followed by sundry

[1] Comp. fols. 312*a*–315*b* with *The Massorah*, under טעמים § 246; Vol. III, pp. 43–49.

ritual and Massoretic materials. (1) Fols. 1*b*—22*b* give in two columns within richly illuminated double borders, the 613 precepts arranged according to the order of the Pericopes in which they respectively occur. In the narrow space which divides the two borders up to folio 16*b*, is written in very small characters the first part of Ben-Asher's Treatise, whilst the second part is written in large letters of gold on the second illuminated border of each folio up to 22*b*. (2) Fols. 23*b*—179*a* give the text of the Pentateuch. (3) Fol. 179*b* gives a few more Rubrics of Ben-Asher's Treatise written in a geometric design of circles and segments of circles contained in a parallelogram. (4) Fols. 180*a*—184*b* which are illuminated in the same style as fols. 1*b*—22*b*, continue in the second decorative border Ben-Asher's Treatise written in letters of gold, whilst the columns within the borders give the List of Variations between Ben-Asher and Ben-Naphtali in the Pentateuch. This is followed (fol. 184*b*) by the List of the eighteen passages which the translators of the Septuagint are said to have altered in the Greek Version. This recension of Ben-Asher's Treatise I printed in the Massorah.[1]

Volume II. — This volume consists of 273 folios and contains the Prophets. Two folios (134, 135) separate the Former from the Latter Prophets. On these four pages, which are illuminated in the same style as all the other ornamental folios, are written (1) in the second border in letters of gold the celebrated Massoretic Rubric which registers the number of verses in the Hebrew Bible.[2] And (2) in two columns in ordinary ink within the illuminated borders an abbreviated alphabetical List of

[1] Comp. *The Massorah*, letter ב, §§ 44—75, Vol. III, pp. 41—43 and *vide supra*, Part II, chap. X, p. 272.

[2] This Rubric I printed in *The Massorah*, letter ב, § 75, Vol. III, p. 43.

words which respectively occur twice, once without *Vav* at the beginning and once with it.[1]

Volume III. — This volume, which consists of 186 folios, contains the Hagiographa. The text ends with folio 177*b*. This is followed by an Appendix consisting of nine folios (178*a*—186*a*) and containing sundry Massorahs. These fifteen pages (fol. 186*b* is blank), which are illuminated with the same rich borders as the decorated leaves, contain the following:

(1) The Chronology of the principal events written in the second border in letters of gold: Comp. *The Massorah,* letter ס, § 175, Vol. II, p. 338; (2) Lists giving the number of verses and Sedarim in the Hagiographa written in ordinary ink within the border in double columns: ס §§ 88—95; ם §§ 204—214, II 333, 453; (3) of the instances in which the accent *Pasek* occurs in the Hagiographa; מ §§ 213—233, I 650—653; (4) of the instances in which the graphic sign *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk*; נ §§ 575—595, II 302—307; (5) an alphabetical List of phrases which respectively occur twice, once with and once without the article; ה § 24, I 263—268; (6) of words which have *Yod* in the middle in the textual reading (כתיב), but for which the official reading (קרי) is *Vav*; י § 24, I 679—680; (7) *Vice versa* of words which have *Vav* in the text, but for which the official reading is *Yod*; י § 24, I 679—680; (8) a List of twenty words abnormally ending with *He*; ה § 56, I 275; (9) of fifteen words which according to the official reading are wrongly divided; כ § 482, II 54; and (10) of forty-five words which have a redundant *Aleph*; א § 17, I 11.

On fol. 185*b* is the following Epigraph written in letters of gold within an illuminated border:

I Samuel the Scribe son of R. Samuel Ibn Musa who rests in Paradise, have written these four-and-twenty books by the help of Him who is enthroned between the cherubim at the order of the distinguished, venerable

[1] For the fuller List see *The Massorah,* letter ו, §§ 34—53, Vol. I, pp. 391—396. As the pair of words in the alphabetical List are אכלה = *Ochlah* (1 Sam. I 9) and ואכלה = *Ve-Ochlah* (Gen. XXVII 19) and as this List usually begins the independent collection of Massorahs, these separate Treatises obtained the name *Ochlah Ve-Ochlah*.

&c. R. Joseph son of the honoured R. Jehudah whose soul rests in Paradise &c. &c. I finished the MS. in the month of Kislev, on the sixth day of the week on the preparation for the Sabbath, in the year of the creation 5243 [= A. D. 1483] in the city of Lisbon, may salvation speedily come.[1]

Accordingly this splendid Codex was finished a twelve-month after the first edition of the Pentateuch was printed in Bologna in 1482. But though of so late a date, the most cursory examination of it shows that it is a careful copy of an ancient and Model Codex, and that it in turn was designed also to be a Standard.

With the exception of the Song of Moses (Exod. XV 1—19), the Song of Deborah (Judg. V 1—31) and the Psalm in Samuel (2 Sam. XXII 1—51), which are written in specially prescribed lines, each folio has two columns and each full column has 26 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower margin of each folio, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

The first word of each book is written in large letters of gold within an illuminated border extending across the column, whilst the page on which Joshuah and the pages on which each of the Latter Prophets and Chronicles commence have in addition a most richly illuminated border enclosing the whole text of the pages in question. The Massoretic Summary registering the

[1] אני שמואל הסופר בר׳ שמואל ן׳ מוסא נע׳ כתבתי אלו ארבעה ועשרים בעורת יושב הכרובים במאמר הגביר הנחמד השם הטוב כנן רטוב זית רענן יפה פרי תאר ר׳ יוסף בן ככוד ר׳ יהודה המכונה אלחכים בצרור החיים תהא נשמתו המתים בגן עדן ינחם והחיים למען חסדיו ירחם. וצוה לחקור דקדוקם ולבקר לכל אשר אזן וחקר על בן יעגו לו אשריו ואשרי בניו אחריו, ינצרהו האל ויראהו ביאת הגואל ובימיו יושע יהודה וישראל בוראהו חסד ימציאהו אל יאבד לנצח גבירנו וסימתיו בחדש כסלו יום ששי ערב שבת בין השמשות שנת חמשת אלפים ומאתים וארבעים ושלשה לבריאת עולם במדינת לישבואה ישע יקרב אמן.

number of verses and the middle verse is given only at the end of each of the following books, Jeremiah, Ezekiel, Hosea, Chronicles, Psalms, Job, Song of Songs, Esther and Ezra-Nehemiah.

Each of the fifty-four Pericopes into which the Pentateuch is divided is indicated in the margin by the word *Parasha* (פרש) written in gold letters within a gold parallelogram, above and below which are scrolls in colours of very delicate workmanship.

The sectional division of the text is most carefully observed in accordance with the prescribed rules. An Open Section is indicated by an entirely blank line or by beginning with a full line when the previous line is unfinished. A Closed Section begins with an indented line or is shown by a break in the middle of the line,[1] but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text. The only exceptions to this rule are (1) when the nature of the Section would seem doubtful in which case two *Pes* occupy the vacant line, one at each end,[2] or (2) when the vacant line of the Open Section is either at the top or bottom of a column. To preclude the idea of a lacuna, a *Pe* is placed in the middle of the line,[3] or two *Pes* occupy the vacant line, one at each end.[4]

In comparing the Sections in this MS. with those in the received text, we are necessarily restricted to the Pentateuch, since the official Lists extend only to this division of the Hebrew Bible. The MS. has not only fewer

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

[2] Comp. Gen. XIV 1, fol. 31*a*; Exod. XIV 26, fol. 72*a*.

[3] Comp. Levit. XV 33, fol. 106*a*; Numb. VII, 72, fol. 125*a*; Numb. IX 1, fol. 126*b*; Deut. X 1, fol. 159*a*; Deut. XXI 1, fol. 167*a*.

[4] Comp. Gen. XXXVIII 1, fol. 50*b*; Gen. XLIX 1, fol. 59*b*; Exod. II 1, fol. 62*a*

Sections than the *textus receptus,* but exhibits Open Sections where we have Closed ones and *vice versa* as will be seen from the following Table:

Pr.T.	Nakdan	MS.			Pr.T.	Nakdan	MS.		
פ	פתו	ס	Numb. III 14		פ	פרש פתו	◦	Gen. XII 10	
ס		פ	„ „ 40		◦		ס	„ XXVIII 10	
פ		ס	„ XVII 6		פ	פתו	ס	„ XLIX 13	
ס	סתו	פ	„ XXVIII 16		פ	פתו	ס	„ „ 14	
ס	פרש סתו	◦	Deut. II 17		ס	סתו	פ	Exod. VIII 16	
פ	פתו	ס	„ IV 25		ס	סתו	פ	„ X 12	
פ	סתו	פ	„ XII 29		ס		פ	„ XII 1	
ס	סתו	פ	„ XVI 18		ס	סת	פ	„ XV 27	
ס	פרש סתומ	◦	„ XVII 1		ס	סת	פ	„ XVI 4	
פ		ס	„ XIX 11		פ		ס	„ XXXV 30	
פ		ס	„ XXV 17		ס		פ	„ XXXVIII 1	
ס	פרש סתו	◦	„ XXVI 16		◦	בתורה לא פסיק	ס	Levit. XI 9	
◦	בתורה לא פסיק	ס	„ XXVII 20		ס	סתו	פ	„ XIII 38	
פ	פתו	ס	„ XXVIII 1		ס	פרש סתו	◦	„ „ 40	
פ		ס	„ XXIX 1		פ		ס	„ XV 19	
ס		פ	„ XXX 1		פ	פרש פתו	◦	„ XVII 1	
ס		פ	„ „ 11		ס		פ	„ XXII 26	
פ	פרש פתו	◦	„ XXXI 14		פ	פרש פתו	◦	„ XXIII 4	

As this MS. is one of the most carefully and accurately written Codices, it shows that the Model from which it was copied belonged to a School of redactors where these variations were in harmony with their traditions.

The silent *Aleph* (א) in the middle of a word, and the silent *He* (ה) both in the middle and at the end of words are marked throughout with the *Raphe* stroke like the aspirated letters (ב ג ד כ פ ת). The *Metheg* is rarely used even before a guttural with composite *Sheva* as will be seen from the following examples:

וְאֶמֶת	Dan. X 1	וְאֶעֱשֶׂה	Dan. VIII 27	אַחֲרֵי	Dan. VIII 1		
וְנֶאֱלַמְתִּי	„ „ 15	בְּמֶעֱלָם	„ IX 7	וַאֲנִי	„ „ 2		
וְהֶחֱזִיק	„ XI 7	הָאֱלֹהִים	„ „ 11	בַּאֲחֹרָנָה	„ „ 3		

It has a hiatus in Gen. IV 8 and reads בשנם with *Kametz* under the *Gimel* in Gen. VI 3 with the important

Massoretic note on it that the Hilleli Codex reads it בשנם with *Pathach.*[1] *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) though this is the Babylonian orthography; whilst *Beth-el* which is also in one word according to the Babylonians is not only written uniformly in two words, but in some instances in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[2]

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents, but with the marginal remark against them that they are not to be found in the Hilleli Codex,[3] and omits Neh. VI 68 without any marginal remark to the effect that this verse is to be found in some Codices. The text altogether most faithfully exhibits the present *textus receptus,* and the chief value of this magnificent MS. consists in the numerous quotation which the Massorah Parva gives of variations from ancient Standard Codices. These I have given in detail in the Massorah.[4]

This Model Codex is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

[1] בְּשַׁנָּם בהללי בפת Comp. fol. I, p. 26*b*.

[2] Comp. Gen. XXXI 13, Vol. I, fol. 45*a*.

[3] אלו שני הפסוקים אינן כתובי בהללי Comp. Vol. II, fol. 18*a*.

[4] Comp. *The Massorah,* Vol. III, pp. 22–36 under בראשית § 641*b*; שמות § 641*g*; ויקרא § 641*l*; במדבר § 641*p*; דברים § 641*t*; יהושע § 641*z*; שופטים § 641*bb*; שמואל § 641*ee*; מלכים § 641*kk*; ישעיה § 641*pp*; ירמיה § 641*uu*; יחזקאל § 641*aaa*; תרי עשר § 641*fff*; תהלים § 641*kkk*; משלי § 641*nnn*; איוב § 641*qqq*; שיר חשירים § 641*yyy*; קהלת § 641*zzz*; אסתר § 641*aaaa*; דניאל § 641*gggg*; עזרא § 641*llll*; דברי הימים § 641*pppp*.

(3)	(2)	(1)
וְאֶתְפַּלְלָה Dan. IX 4	עַל־לִבּוֹ Dan. I 8	מַטְעַמָּא Dan. VI 3
שִׁמְמֹתֵינוּ „ „ 18	קֹדֶם מַלְכָּא „ II 11, 15	מַחְלִי Ezra VIII 18
סוֹלְלָה „ XI 15	הנעל לְדָנִיֵּאל „ „ 25	מַחְשִׁים Neh. VIII 11

Of the numerous Codices which I have collated both at home and abroad this is the most extensively illuminated MS. of the Hebrew Bible. Besides the partially decorated and ornamented leaves, it has no fewer than ninety illuminated borders extending over the whole page, each one of which has a different design. The illuminations exhibit a mixture not only of French and Flemish art, but of German and Italian interspersed with decorations of an Oriental character, more especially of Persian. Immediately after it was purchased by the British Museum I gave a description of it in *The Athenaeum*.[1]

No. 49.

Oriental 2696.

This small quarto MS. which is written on very fine vellum in a beautiful German hand *circa* A. D. 1300—50 consists of 636 leaves. It contains (1) the Pentateuch which occupies fols. 3—422, (2) the Five Megilloth in the order given in column II of the Table on page 4; occupying fols. 423—485 and (3) the Haphtaroth occupying fols. 487—620. Folios 621—636 contain sundry liturgical and grammatical matters.

Each folio has 20 lines of the text with two lines of the Massorah Magna in the upper margins and three lines of the same corpus in the lower margins. The Massorah Parva is given in the margins on the two sides of the text. The outer margins contain the celebrated commentary of the famous Rashi.

[1] Comp. *Athenaeum* 1883, p. 409.

Both the separate books and every one of the fifty-four Pericopes into which the text of the Pentateuch is divided begin with the first word in large letters in gold written within a coloured and illuminated border. At the end of each Pericope and above the illuminated word which begins the next Parasha are, as a rule, three *Pes* (פ פ פ) between which is written in very small letters the register giving the number of verses in the said Parasha with the mnemonic sign.[1] Each of the fifty-four Pericopes is subdivided into the canonical seven portions for the seven readers. These are carefully marked either in the text itself or in the margin with the letters פא [= first section] פב [= second section], פג [= third Section] &c. In some instances these subdivisions differ from those which have been transmitted to us in other Codices.[2]

In the sectional division of the text this MS. seriously deviates from the *textus receptus,* as will be seen from the following collation of the Pentateuch:

Genesis. — In Genesis this MS. has the following thirteen Sections which do not occur in the received text Gen. II 13; IV 3, 8, 13; VII 1; VIII 1; X 13; XVII 9; XXV 7; XXVIII 10; XXXVI 9; XXXIX 7; XLVII 28 and omits one which is in the *textus receptus,* viz. V 12.

Exodus. — In Exodus it has twelve new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXIII 28; XXV 17; XXVI 7; XXVIII 30; XXXII 33; XXXVI 35; XXXVII 6; XL 36 and omits one, viz. XXVIII 15.

Leviticus. — In Leviticus it has thirteen new Sections, viz. V 7; VII 22; XI 9, 13, 24; XIII 23, 28; XVII 8, 13; XIX 20; XXII 14; XXV 14; XXVI 18 and omits one, viz. XXV 47.

[1] The following eight Pericopes have the three or more *Pes* without the register and the mnemonic sign (1) בראשית fol. 11*b*; (2) נח fol. 20*b*; (3) לך לך fol. 28*b*; (4) שמות fol. 113*b*; (5) משפטים fol. 155*a*; (6) קרח fol. 303*b*; (7) חקת fol. 310*a*; and (8) נצבים fol. 411*a*; whilst five Pericopes have no *Pes,* but give the register with the mnemonic sign (1) ויקהל fol. 188*a*; (2) במדבר fol. 267*b*; (3) שלח fol. 296*a*; (4) ראה fol. 382*b*; and (5) וילך fol. 414*a*.

[2] Comp. *The Massorah.* letter פ, § 372, Vol. II, pp 464—468.

Numbers. — In Numbers it has six new Sections, viz. VI 13; X 18; XIV 1; XXV 4; XXVI 5; XXVII 18 and omits one, viz. XXXII 5.

Deuteronomy. — In Deuteronomy it has twenty-one new Sections, viz. II 9; III 18; VII 7, 9; XVI 22; XVIII 14; XIX 16; XXIII 7, 19, 24; XXIV 6, 9, 15, 21; XXV 4, 14; XXIX 4; XXXI 9, 16, 23; XXXIII 23; and omits two, viz. II 18*b*; XXIII 25.

It will thus be seen that this MS. has sixty-five new Sections and omits only six which are in the *textus receptus.* As the sectional divisions are indicated simply by vacant spaces and indented lines or vacant spaces in the middle of the line without the letters *Pe* (פ) and *Samech* (ס), it is manifest that the original Scribe simply intended to exhibit a paragraph without any regard to its being Open or Closed. A later Nakdan, not only tried to remedy this indefiniteness by inserting an exceedingly small *Pe* or *Samech* into the vacant sectional spaces from Exod. XII 13 (fol. 150*b*), but in many instances to cancel the Sections wherever they deviate from the present Massoretic recension.[1]

The letters are bold and beautiful, exhibiting the best specimen of German calligraphy. Many of the letters are distinguished by Tittles or Crowns. The final letters (ך ן ף), as a rule, do not descend below the line of the medials so that there is sometimes hardly any perceptible difference between the final *Caph* (ך) and *Daleth* (ד) and between the final *Nun* (ן) and the *Zain* (ז). Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe,* but the silent *Aleph* (א) is marked with the horizontal stroke.

The MS. exhibits no hiatus in the middle of the verse in Gen. IV 8 and has בשׂנֵם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in

[1] Thus for instance he has inserted ס into the vacant space of the text in Exod. XXVI 7, fol. 158*a*; Levit. VII 22, fol. 207*a*; ס in Levit. XI 24, fol. 215*b*; XXV 14, fol. 248*b*; Numb. X 18, fol. 284*a*; Deut. VII 7, fol. 362*b*; VII 9, fol. 363*a*; XVIII 14, fol. 386*a*; XXIII 7, fol. 394*b* &c.

two words in accordance with the Western School of redactors, but in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line. *Beth-el*, however, which is also in two words according to the Westerns, is uniformly written in this MS. in one word (בֵּיתְאֵל) following the orthography frequently exhibited in Codices of the German Schools.

The text frequently differs in its consonants, vowel-points and accents from the *textus receptus*, as will be seen from the following examples from Genesis:

M. T.	MS.			
מלאכתו	מִכָּל־מלאכתו	Gen.	II	2
וְאִם לֹא	וְלֹא	„	IV	7
בִּדְמוּתוֹ	כִּדְמוּתוֹ	„	V	3
וכל־הָעוֹף כֹּל רוֹמֵשׂ	וכל־הָרֹמֵשׂ	„	VIII	19
ובין כָּל־נפש	ובין נפש	„	IX	12
והשקינו הצאן	והשקינו אֶת־הצאן	„	XXIX	8
אֶת־כָּל־כלי	בְּכָל־כלי	„	XXXI	37
אנכי עִמָּךְ	אנכי בְּבִיתֶךָ	„	„	38
עַד־אחיך	אֶל־אחיך	„	XXXIII	3
ולקחת מנחתי	ולקחת אֶת־מנחתי	„	„	10
טמא אֶת־דינה	טמא דינה	„	XXXIV	5
בני יַעֲקֹב	בני יִשְׂרָאֵל	„	XXXV	22
ויתן הכוס	ויתן אֶת־הכוס	„	XL	21
אל עבריו	אל כָּל־עבדיו	„	XLI	38
על כָּל־פְּנֵי הארץ	על פְּנֵי כָּל־הארץ	„	„	56
הוא אשר דברתי	הוא הַדָּבָר אשר דברתי	„	XLII	14
ולהשיב כַּסְפֵּיהֶם איש	ולהשיב כַּסְפֵּי איש	„	„	25
ויגידו לו אֵת כל הקרת	ויגידו לו כל הקרת	„	„	29
היש לכם אח	היש לכם אָב אוֹ אח	„	XLIII	7
ויאמרו כי	ויאמרו אֵלָיו כי	„	„	20
רדף אחרי האנשים	רדף אחרי האנשים הָאֱלֹה	„	XLIV	4
ויאמר הִנֵּנִי	ויאמר הִנֵּה	„	XLVI	2
ויאסר יוסף מרכבתו	ויאסר יוסף אֶת־מרכבתו	„	„	29
ויצו אֹתָם	ויצו אֹתָם לֵאמֹר	„	XLIX	29

These by no means exhaust all the variations in Genesis. The differences in the vowel-points and in the

accents can only be estimated by an inspection of the MS. itself, where it will be seen that later Nakdanim have not only altered the variations to make them conformable to the *textus receptus*, but have filled the margins with numerous quotations from other Codices, different redactors and sundry Treatises, to justify both the alterations which they have introduced into the original text and the alternative readings which they suggest in the Massorah Parva. Some idea of their number may be formed from a reference to the description of Codex No. 24. Not only are all the authorities quoted in that Codex[1] also given here, but additional ones are adduced.

The compilation of the List of variations in the Pentateuch of the Codex Jericho which I have printed in the Massorah[2] is from this MS. Besides the valuable quotations from Standard Codices which this MS. gives us, it has preserved important relics of the ancient orthography. The text literally abounds in abbreviations. Passing over the numerous instances in which later Nakdanim have clumsily furnished suppletives, I subjoin a List of some in Genesis which have fortunately escaped the obliterating hand of conformity:

תְּשָׁא	=	תְּשָׂ	Gen. XVIII 24	הָאָרֶץ	=	הָאָ	Gen. I 20
הַמָּקוֹם	=	הַמָּקֹ	„ XIX 27	וְהָאָרֶץ	=	וְהָאָ	„ II 1
מְאוֹמָה	=	מְאוֹמָ	„ XXII 12	עָשָׂה	=	עָשָׂ	„ „ 2*a*
וַיֹּאמֶר	=	וַיֹּאמֶ	„ XXVII 20	שְׁמוֹ	=	שְׁמֹ	„ „ 19
הָעַדָּרִים	=	הָעַדָּרִי	„ XXIX 3	הַשָּׁמַיְמָה	=	הַשָּׁמַיְמָ	„ XV 5
בַּכְּשָׂבִים	=	בַּכְּשָׂבִי	„ XXX 35	לִשְׂרָה	=	לִשְׂרָ	„ XVIII 10

The MS. has also preserved instances of word-division of which the following examples may serve as illustrations:

[1] *Vide supra*, No. 24, p. 601, Note 4.

[2] Comp. *The Massorah*, Vol. III, p. 135.

1	XV	Exod.	אָשִׁיר	ה	XV	Exod.	כָּמֹכָה
2	"	"	וַאֲרֹמְמֶנְהוּ		"	"	יְיָ אֱלֹהֵי זַמְרָת
3	"	"	מִלְחָמָה		"	"	נָחִיתָ חַסְדְּךָ
11	"	"	בָּאֵלִים		VIII	Levit.	רַגְלָם

Of great interest, too, is the contribution which this MS. makes to Biblical Epigraphy. We have seen that owing to a pious shyness, the Scribes of some of the most important Codices have withheld their names in the Epigraphs in which they record their gratitude to the Almighty for having permitted them to accomplish their sacred task and in which they pray for the patron who commissioned them to write the said Codex. We have also seen that in some instances the Scribe has distinguished by a floral design a name in the text itself which happened to be identical with his own. That this is not to be regarded as mere imagination, I have shown that in a few cases where the name of the Scribe is given in the Epigraph, this name and it only is distinguished in like manner in the text of the Bible.[1] If any doubt should still be entertained about this fact, it is completely set at rest by the Nakdan of this MS. who gives us his name in three different Epigraphs. In the first Epigraph which occurs at the end of Genesis he states that his name is "Mordecai the Nakdan and Massoretic Annotator surnamed Amandanti".[2] To the same effect are the more lengthy Epigraphs at the end of Numbers,[3] and a shorter one at the end of Deuteronomy.[4]

It is necessary to notice that in all three Epigraphs he not only calls himself Mordecai, but the *Nakdan* and

[1] *Vide supra,* Nos. 7, 26, pp. 498, 499, 620.

[2] ברוך מרדכי הנקדן והמסרן המכנה אמנדנטי fol. 104*b*.

[3] וברוך אל קוני, אשר לנקדו עד הלום הביאני, ולמסרו אמינני, ולגמרו בנקודן עוזרני: נאום מרדכי מוסר ונוקד, היום במקל שקד, אני מרדכי המסרן והנקדן בהק החר, חיים נצבה: Comp. fol. 344*b*.

[4] חזק ונתחזק מרדכי הנקדן והמסרן בהק החר חיים נצבה fol. 422*a*.

the *Massran*. The name Mordecai does not occur in the Pentateuch, but in the book of Esther it is of frequent occurrence. Here we find that in two instances it has this distinguished mark in the text and in one case it has it in the Massorah.[1] But what is still more remarkable is the fact that in three passages it has not only this flourish, but the surname *Nakdan* in very small letters in the head of the flourish on Mordecai,[2] and in two passages the surname *Massran* in the same ornament.[3] We thus obtain the full name ***Mordecai the Nakdan and the Massran*** by which he describes himself in all the three Epigraphs.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. Thus it has:

(2)				(1)			
אם־מָחוּט	Gen.	XIV	23	נָחְתָּ֫	Gen.	II	9
לאכל־לָחֶם	„	XXXI	54	רַעֲתָה	„	X	7
על־לֵב	„	XXXIV	3	וַיֵּאסֹר	„	XLVI	29

The only exception is in the case of בן־נון Deut. XXXI 23 (fol. 413*b*).

As to changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the MS. is inconsistent in its orthography. Thus we have both:

קְלָלָתְךָ	Gen.	XXVII	13	וַיְהַלְלוּ	Gen.	XII	15
וְגָלְלוּ	„	XXIX	8	וְגָלְלוּ	„	XXIX	3

[1] In Esther II 5, fol. 425 *b* and IV 9, fol. 429*a* it is מרדכי Comp. also the Massorah Magna, fol. 428*a*, lower margin.

[2] Comp. מרדכי נקדן II 10, fol. 425*b*; III 5, fol. 427*a*; VIII 7, fol. 433*b*.

[3] Comp. ומרדכי מסרן II 21, fol. 426*b*; IX 4, fol. 435*b*.

Like most Codices, especially of the German School, this MS. exhibits omissions which are due to homoeoteleuton. Comp. fols. 10*a*; 27*b*; 41*a*; 60*b*; 63*a*; 65*a*; 95*a*; 176*a*; 186*a*; 209*a*; 215*a*; 216*b*; 218*b*; 227*a*; 235*a*; 240*a*; 284*b*; 295*a*; 301*a*; 302*a*; 342*a*; 354*a*; 360*a*; 380*b*; 403*a* &c. &c.

No. 50.

Oriental 4227.

This small folio, which is written in a very minute German hand *circa* A. D. 1300, consists of 279 leaves and contains the whole Hebrew Bible. Folios 205 and 214, containing Psalms XXXVI 12—XLIV 2 and CVI 4*b*—CXII 3, are missing and have been supplied by a later hand. The order of the Prophets is that exhibited in Column I of the Table on page 6, whilst the Hagiographa follow the sequence in Column II of the Table on page 7.

With the usual exception of the four poetical Sections which are written according to prescribed lines, viz. Exod. XV 1—19 (fol. 25*b*); Deut. XXXII 1—43 (fol. 69*a*—*b*); Judg. V 1—31 (fol. 80*b*); and 2 Sam. XXII 1—51 (fol. 105*b*), each folio has three columns and each full column has 44 lines. In the Pentateuch each folio has, as a rule, four lines of the Massorah Magna in the lower margin and three lines in the upper margin, whilst in the Prophets and in the Hagiographa each folio has generally three lines of this Corpus in the lower margin and two lines in the upper margin. The Massorah Parva occupies the outer margins and the margins between the columns.

Not only is the first word of each book written in large letters, but of each of the fifty-four Pericopes into which the Pentateuch is divided. This initial word stands in a line by itself in the middle of the column and has in many instances been clumsily coloured by an unskilful hand. In the same ungainly manner this decorator has

inserted the letter *Pe* (פ) in the margin against the beginning of the Pericope. The usual Massoretic register which is appended to each Parasha, giving the number of verses in the Pericope, is here absent. The Massoretic Summary is also absent at the end of Leviticus, Deuteronomy, Joshua, Judges, Jeremiah, Isaiah, the Minor Prophets, Ruth, Psalms, Job, Proverbs and Ezra-Nehemiah. In the eleven books, however, at the end of which the Massoretic register is given, the number of verses assigned to each book generally coincides with the *textus receptus*.[1]

The sectional divisions of the Pentateuch for which alone we have an official List and which are here indicated by vacant spaces and indented lines, but not in accordance with the prescribed rules,[2] seriously deviate from the *textus receptus* as will be seen from the following collation:

Genesis. — In Genesis the MS. has seven Sections which do not occur in the received text, viz. II 13; IV 3, 13; VII 1; X 13; XVII 9; XXIX 7 and omits two which are in our text, viz. VI 5; XXV 12.

Exodus. — In Exodus it has twelve new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXV 17; XXVI 7, 18; XXVIII 30; XXXII 9; XXXIII 5; XXXVI 35; XXXVII 6 and omits one Section, viz. XXVIII 15.

Leviticus. — In Leviticus it has the following fourteen new Sections: VII 22; XI 9, 13, 21, 24; XIII 23; XV 18; XVII 10, 13; XIX 20; XXII 14; XXIII 37; XXIV 14; XXVI 18 and omits none.

[1] Comp. (1) Gen., fol. 21*a*; (2) Exod., fol. 34*b*; (3) Numb., fol. 58*b*; (4) Samuel, fol. 106*b*; (5) Kings, fol. 129*b*; (6) Ezek., fol. 167*b*; (7) Song of Songs, fol. 234*b*; (8) Lament., fol. 236*a*; (9) Esther, fol. 238*b*; (10) Dan., fol. 243*a*; and (11) Chronicles, fol. 269*b* with *The Massorah*, letter פ, §§ 189—214, Vol II, pp. 450—453. Of the three instances in which this MS. disagrees with the received Massorah, one, viz. Numb. where it states that this book contains 1285 verses and where the mnemonic sign is to the same effect (סכום פסוקי דספר וידבר אלף ומאתים ושמנים וחמשה וסימן ארפה), agrees with Codex No. 1 (*vide supra*, p. 82) and seems to support the opinion that it is based upon a different recension. The other two Summaries, viz. Kings and Ezekiel are manifestly due to a clerical error.

[2] *Vide supra*, Part I, chap. II, p. 9 &c.

Numbers. — In Numbers it has seven new Sections, viz. VII 5, X 18 22, 25; XXV 4; XXVI 5; XXVII 18 and omits none.

Deuteronomy. — In Deuteronomy it has the following twenty-one new Sections: II 1, 9; III 18; VII 7, 9; IX 12, 13; XVI 22; XIX 8; XXIII 7, 19; XXIV 6, 9; XXV 4; XXXI 9, 22, 23, 25, 30; XXXIII 6; 23 and omits two Sections, viz. XI 22; XXIV 7.

It will thus be seen that this MS. has no fewer than sixty-one new Sections and omits only five which are in the received text. From a comparison of these additions and omissions with those in Codices Nos. 25 and 27,[1] it is evident that they are not due to carelessness or arbitrariness on the part of the Scribe, but to a different sectional division of the text which obtained in certain Schools of textual redactors.

There is a remarkable feature in connection with these Sections which has yet to be noticed. The Massoretic Annotator who revised this MS. has not only inserted into the vacant sectional spaces of the text in several instances the letter *Samech* (ס) to indicate a Closed Section where the received text has an Open Section,[2] but the unusual expressions פש and סדו. From the fact that where פש is inserted it is invariably an Open Section in the *textus receptus*[3] it is manifest that these phenomenal letters are an abbreviation of פתוחה שורה and denote *an Open Section with an entirely vacant line.* This is confirmed by the use of this phrase in Codex No. 15[4] where this full phrase occurs. As for the expression סדו = סדורה which is inserted in eight sectional spaces, three are new Sections[5]

[1] *Vide supra,* pp. 607, 626

[2] Comp. Gen. XLIX 8, 14; Levit. XXVII 1; Numb. II 1; XV 32 &c.

[3] Comp. Exod. IX 8, fol. 23*b*; Levit. I 14, fol. 35*a*; Numb. III 5, 14, fol. 45*b*; Numb. IV 21, fol. 46*a*; Numb. XXXIII 1, fol. 57*a*.

[4] *Vide supra,* Part II, chap. XII, p. 550.

[5] Comp. Exod. XIII 5, fol. 25*a*; Exod. XXV 17, fol. 28*b*; Exod. XXXII, fol. 31*b*.

and do not, therefore, help us to determine its technical meaning. In four instances, however, its insertion coincides with the Closed Section in the received text.[1] There can, therefore, hardly be any doubt that *Sedurah* is synonymous with *Sethumah* (סתומה) and denotes a *Closed Section.*[2]

The minute writing of this MS. exhibits a fine specimen of the calligraphy of the German School. The letters *Beth* (ב) and *Caph* (כ) are sometimes hardly distinguishable. The same is the case with the letters *Daleth* (ד) and final *Caph* (ך), *Zain* (ז) and final *Nun* (ן) since the final letters, as a rule, do not descend below the line of the medials. The aspirated letters (ב ג ד כ פ ת) are uniformly marked with the horizontal *Raphe* stroke.

The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* as will be seen from the following examples:

מַהֲלַלְאֵל	1 Chron. I 2	הַחֲמָתִי	1 Chron. I 16	וְאֲבִינָדָב	1 Chron. II 13
וְחֻוֵילָה	„ „ 9	אָהֳלִיבָמָה	„ „ 52	הַחֲמִישִׁי	„ „ 14
הָאֲמֹרִי	„ „ 14	הַכְּנַעֲנִית	„ II 3	וְאֲבִיעַיִל	„ „ 16

The MS. has no break in the middle of the verse in Gen. IV 8 and reads בשנם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words, but in two lines Chedor (כְּדָר) at the end of one line and Laomer (לָעֳמָר) at the beginning of the next line (comp. fol. 7*a*). *Beth-el,* however, is uniformly written in

[1] Comp. Exod. XXXV 1, fol. 32*b*; Levit. XI 29, 39, fol. 38*a*; Deut. II 31, fol. 59*a*.

[2] This conclusion is by no means weakened by the fact that in one instance סדור is used in the vacant space of this MS. (Levit. IV 32, fol. 36*a*) where the received text has an Open Section, since the Open and Closed Sections frequently vary in the MSS. from this School. Besides this meaning of סדורה is confirmed by its use in Codex No. 15. *Vide supra,* p. 550.

one word (בִּיתְאֵל) which is mostly the case in MSS. of the German School.

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents and without any remark in the margin to the effect that they are absent in some Codices. It has also Neh. VII 68, but without the vowel-points and the accents, thus showing that it does not properly form part of the text.[1]

The text frequently differs from the *textus receptus* not only in its orthography with respect to plene and defective, but in its readings, of which the following may serve as examples:

Printed Text.	MS.			
לְנֹחַ	אֶל־נֹחַ	Gen.	VI	13
וַיִּצְאוּ בְנֵי	וַיֵּרְדוּ בְנֵי	2 Kings	II	3
לֹא־יִהְיֶה	וְלֹא־יִהְיֶה	„	„	21
מִשָּׁם עִיר מוֹת	עִיר מוֹת	„	„	21
עַל־הָעִיר	עַל־הָאָרֶץ	Jerem.	XXII	8
עִוֶּר בִּיהוּדָה׃	עִוֶּר עַד־עוֹלָם׃	„	„	30
תָּבוֹא עֲלֵיכֶם	תָּבוֹא עָלֵינוּ	„	XXIII	17
סְדֹם וּבְנוֹתֶיהָ	סְדוֹם וַעֲמוֹרָה	Ezek.	XVI	55

A noticeable feature of this MS. is the division of the Psalter into 170 Psalms. This number is obtained by (1) joining Pss. XLII and XLIII into one Psalm, (2) joining LIII and LIV into one Psalm, (3) dividing Ps. CXVIII into two Psalms: viz. 1—25 into one Psalm and 26—29 into another and (4) dividing Ps. CXIX into twenty-two Psalms, in accordance with the twenty-two letters of the alphabet acrostically represented in the twenty-two groups. The following Table will show the difference between the MS. and the Massoretic Text:

[1] Comp. fols. 77*b*; 248*a*.

	Printed Text.		MS.
Psalms	I—XLI		= I - XLI
„	XLII—XLIII		= XLII
„	XLIV—LII		= XLIII—LI
„	LIII—LIV		= LII
„	LV—CXVII		= LIII—CXV
„	CXVIII	1—25	= CXVI
„	„	26—29	= CXVII
„	CXIX	1—8	= CXVIII
„	„	9—16	= CXIX
„	„	17—27	= CXX
„	„	28—35	= CXXI
„	„	36—40	= CXXII
„	„	41—48	= CXXIII
„	„	49—56	= CXXIV
„	„	57—64	= CXXV
„	„	65—72	= CXXVI
„	„	73—80	= CXXVII
„	„	81—88	= CXXVIII
„	„	89—96	= CXXIX
„	„	97—104	= CXXX
„	„	105—112	= CXXXI
„	„	113—120	= CXXXII
„	„	121—128	= CXXXIII
„	„	129—136	= CXXXIV
„	„	137—144	= CXXXV
„	„	145—152	= CXXXVI
„	„	153—160	= CXXXVII
„	„	161—168	= CXXXVIII
„	„	169—176	= CXXXIX
„	CXX—CL		= CXL—CLXX

We have already had a peculiar division of the Psalter into 159 Psalms in Codex No. 12 which was obtained by a different process.[1]

This MS. too is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word

[1] *Vide supra,* pp. 536, 537.

when the preceding word with which it is combined ends with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(2)			(1)		
וּבֶן־נַּעֲרִיָּה	1 Chron.	III 23	וַיְעַלָּם	1 Chron.	I 35
עַל־לֶּחֶם	„	IX 32	אַחְלָי	„	II 31
לִשְׁאוֹל־לוֹ	„	XVIII 10	וַיְחַמֵּי	„	VII 2

(3)

הַמְשֹׁרְרִים	1 Chron.	IX 33
הִתְהַלְלוּ	„	XVI 10
יְרַנְּנוּ	„	„ 33

The independent Massorahs which both precede the Pentateuch and which are appended to the Prophets and the Hagiographa are important, inasmuch as they help us to control the Lists in other MSS.

I. *The first* or *preliminary fragment.* — This fragment which occupies fols. 1 *a—b* contains seven Sections of the *Dikdukē Ha-Teamim*, the first and last being imperfect. They correspond to §§ 2, 8, 16—20 of the St. Petersburg recension exhibited in the first column of Table No. 1 on pp. 281, 282 of this Introduction.

II. *Appendix No. 1.* — This group, though an Appendix to the Prophets, ought really to be a supplement to the Hagiographa since all the Massorahs therein given refer to this division of the Hebrew Bible, as will be seen from the following description:

(1) A List of the variations between the Easterns and the Westerns in the Hagiographa, which is of rare occurrence. Comp. *The Massorah,* letter ח, §§ 630—640, Vol. I, pp. 596—599; (2) a List registering the number of verses and the middle verse of each book in the Hagiographa as well as the total number of Sedarim in the separate books of this division ס, §§ 204—214; II 453; (3) a complete List of the Sedarim in each book of the Hagiographa:

ב §§ 88-95, II 333, and (4) a List of the *Paseks* in each book of the Hagiographa ט, §§ 213—223, I 650—652.

III. *Appendix No. 2.* — This group is a supplement to Chronicles and occupies fols. 270*a*—279*b*. It contains the following Massoretic Rubrics:

(1) An alphabetical List of the Majuscular letters and (2) one of the Minuscular letters in the Bible; א §§ 225—227, I 35, 36; (3) a List of the differences between Ben-Asher and Ben-Naphtali in the Pentateuch which is of importance since it minutely marks the points of difference; ה §§ 589—598, I 571—578; (4) of *Paseks* in the Pentateuch; ט §§ 200—204, I 647, 648; (5) another recension of portions of the *Dikdukē Ha-Teamim*; (6) a List of the eighteen alterations of the Scribes; ח § 206, II 710; (7) of words with the extraordinary points; ג § 521, II 296; (8) of the Sedarim in each book of the Pentateuch; ב §§ 75—79, II 329—331; (9) of words in the Pentateuch which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk*; ג §§ 550—553, II 299, 300; (10) of Dittographs or parallel passages in the Pentateuch which exhibit variations; ה §§ 452—495, I 500—521; (11) Excepts from the *Dikdukē Ha-Teamim*; (12) a List of phrases consisting of two words which respectively occur only once where the first word has *Vav* conjunctive; ו § 80, I 409; ט § 450, II 228, and of words which occur only once construed with the preposition אֶל; א § 523, I 59; (13) of words which occur only once apart from a certain book; ט § 446, II 225; (14) of words which occur only once with the accent on the penultima; ט § 190, I 645, 646; (17) of words which occur in one form in one book, but in a different form in the other books of the Bible; ט § 447, II 225; and (16) more Excerpts from the *Dikdukē Ha-Teamim*.

No. 51.

The Earl of Leicester's Codex.

This large quarto MS. is one of the most splendid Sephardic Codices and in its present state consists of 264 folios It was probably written *circa* A. D. 1250—1300 and contains the Pentateuch and the Hagiographa in a more or less complete state. If the Prophets were ever intended to form part of this Codex, which I very much doubt, they must have constituted a separate volume. That the Hagiographa are a consecutive part of the Pentateuch and that the

Prophets could never have followed is evident, since the Massoretic Rubrics from the *verso* of Deuteronomy (fol. 104*b*) are continued on the *recto* of Chronicles (fol. 105*a*).

The order of the Hagiographa is that exhibited in Column IV of the Table on page 7. The missing portions are Gen. I 1—XXXIX 22*b*; Numb. XXXI 12*b*—Deut. IV 13*b*; XIII 19—XXVI 15*b*; 2 Chron. XXIX 12*b*—XXXVI 33; Ps. I 1—V 11 and Ezra VI 9*b*—Neh. XIII 31.

With the usual exception of the Song of Moses in Exod. XV 1—19 (fols. 20*b*—21*a*) and the Song in Deut. XXXII 1—43 (fols. 102*a*—103*a*), which are written in prescribed lines and the three poetical books, viz. Psalms, Job and Proverbs, which are distinguished by an hemistichal division, each folio has three columns and each full column has 24 lines. The Massorah Magna which is very copious and which, as a rule, occupies four lines of the lower margin sometimes takes up seven, eight[1] and even nine lines[2] in the Pentateuch and only rarely exceeds two lines in the upper margin. The Massorah Parva is given in the outer margins and in the margins between the columns.

The beginning of each of the fifty-four Pericopes into which the Pentateuch is divided and which still remain is indicated in the margin by the word פרש = *Parasha* within an ornamental design. At the end of each Parasha is the Massoretic register giving in small writing the number of verses in the Pericope with the mnemonic sign and frequently also the number of words or letters.[3]

The sectional divisions of the text are carefully exhibited according to the prescribed rules. An Open Section begins with a full line when the previous line is unfinished or has an entirely blank line, whilst a Closed Section

[1] Comp. fols. 19*a*; 59*b*; 62*b*; 73*a*; 83*b*; 95*b*; 102*a*.

[2] Comp. fols. 18*a*; 20*b*; 21*a*.

[3] Comp. especially fols. 53*a*; 56*b*; 63*a*.

begins with an indented line or has a blank space in the middle of the line;[1] but there are no letters *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text. In the numerous Sections of the Pentateuch I have found only four variations from the *textus receptus*. In three instances the MS. has an Open Section where the received text has a Closed Section (Exod. IX 13; XVI 28; Numb. XXVII 15), whilst in one passage it exhibits a Closed Section where our text has no Section at all (Levit. XI 9).

The MS. has also the Sedarim indicated in the margin of the text; but these are very irregular as will be seen from the following collation:

Genesis. — In Gen. XXXIX 22—L 26, which alone has survived in this MS., there ought to be eight Sedarim according to the official Lists and the Codices. Of these the MS. omits four, viz. XLI 38; XLIV 18; XLVIII 1; XLIX 27 and indicates one which is not in our text, viz. XLVI 28. That the omissions are due to the carelessness of the Nakdan who failed to indicate them is evident from the Massoretic Summary at the end of Genesis where the total number of the Sedarim is correctly given.[2]

Exodus. — In Exodus, which according to the recension of the List in this very MS., as given at the end of this book,[3] has 29 Sedarim, the Nakdan has omitted to indicate the following five I 1; II 1; VIII 16; XI 1; XXXIV 1.

Leviticus. — In Leviticus, which according to the Massoretic Summary at the end of this book,[4] has 23 Sedarim, no fewer than eight are omitted, viz. I 1; VIII 1; XIV 1; XV 25; XVII 1; XXI 1; XXIV 1; XXVI 3 and one is marked six verses later, viz. XXIII 15 instead of XXIII 9.

Numbers. — In Numb. I 1—XXXI 12, which ought to have 27 Sedarim, 13 are not marked, viz. I 1; II 1; IV 17; V 11; VI 1; VII 48; VIII 1; XII 23; XIII 1; XIV 11; XXII 2; XXIII 10; XXVIII 26 and one is indicated eight verses earlier than in our text, viz. XVIII 25 instead of XIX 1.

Deuteronomy. — In the portions of Deuteronomy which have survived (IV 13—XIII 19; XXVI 15—XXXIV 12) there ought to be 13 Sedarim.

[1] *Vide supra,* Part I, chap. II, p. 9 &c.

[2] סכום פסוקי ספר בראשית אלף וחמש מאות ושלשים וארבעה וס׳ אך לד׳ וחציו ועל חרבך תחיה ופרשי יב וסדריו מג׳: Comp. fol. 10*a*.

[3] Comp. fol. 41*a*.

[4] Comp. fol. 63*a*.

Of these no fewer than eight are not marked, viz. IV 25; IX 1; X 1; XI 10; XII 20; XIII 2; XXIX 9; XXXII 1; though the total number is correctly given in the Massoretic Summary at the end of this book in the MS.[1]

Though the writing exhibits the finest specimen of Sephardic calligraphy, the letters *Daleth* (ד) and *Resh* (ר) are in many instances hardly distinguishable. The silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words, like the aspirated letters (ב ג ד כ פ ת) are carefully marked with the horizontal *Raphe* stroke. The *Metheg* is hardly ever used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* in this MS. Thus it is:

לַעֲבָדֶיךָ	2 Chron. VI	14	כַּאֲשֶׁר	2 Chron. VI	10	בָּעֲרָפֶל	2 Chron. VI 1
תַּחֲנוּנַי	„	„ 21	וַיֹּאמֶר	„	„ 12	וְאָנִי	„ „ 2
לְהַאֲלֹתוֹ	„	„ 22	הָעֹרֶה	„	„ 13	מֵחֲלָצֶיךָ	„ „ 9

Too much stress cannot be laid upon the fact that this Model Codex is decidedly against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word, with which it is combined, happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(2)				(1)			
בכל־לִבָּם	2 Chron. VI	14		אֶעְצֹר	2 Chron. VII	13	
מתפלל לְפָנֶיךָ	„	„ 19		נֶעְלַם	„	IX	2
אל־לִבָּם	„	„ 38		וַיֶּאְסֹר	„	XIII	3

(3)

יִתְפַּלְלוּ	2 Chron. VI	21	
וְהִתְפַּלְלוּ	„	„	24
וְהִתְחַנְנוּ	„	„	24

[1] Comp. fol. 104*b*.

In the only three instances in which *Beth-el* occurs in this Codex (1 Chron. VII 28, 2 Chron. XIII 19, Ezra II 28) it is uniformly written in two words (בֵּית־אֵל).

The text, which is furnished with the ordinary vowel-points and the accents, on the whole accurately represents the present Massoretic recension. The chief merit of the MS. consists in its copious Massorahs which contain Rubrics not to be found in other Codices and from which I have printed the following thirty-four Lists in the third volume of the Massorah:

Letter א, §§ 66, 128, 141, 145; ב §§ 8, 19; ו § 5; ח §§ 5, 11, 19; ט § 13; י §§ 3, 33, 38; מ §§ 4, 23, 24, 42; נ §§ 9, 14, 16; ס § 29; ע §§ 10, 12, 38; פ § 4; צ § 8; ק § 17; ר §§ 13, 20; ש §§ 2, 34, 42, 49.

Besides the Massorahs Magna and Parva, which are given in the margins of each folio, there are three Appendices which contain important Lists.

Appendix I. — This group which occupies part of fol. 41*a* is an Appendix to Exodus and contains the following Massoretic materials:

(1) A register giving the number of verses and the middle verse in Exodus; פ § 190, II 450; (2) a List of the Sedarim in Exodus; ס § 76, II 350, and (3) Lists of the number of *Paseks* in each book of the Pentateuch; ט §§ 200—204, I 647, 648.

Appendix II. — This interesting group forms an Appendix to the Pentateuch and occupies part of fol. 104*b* and the whole of fol. 105*a*. Both the single column of the Massoretic Appendix on fol. 104*b* and the five columns on fol. 105*a* are enclosed in squares, the former made of two lines and the latter of three lines of the following Massoretic Lists:

(1) An alphabetical List of words which respectively occur twice in the same verse; מ § 435, II 223; (2) a List of words normally with the vowel-sign *Kametz* which have exceptionally *Pathach*; נ § 603, II 309, 310.

Within this first square or rather parallelogram are the following Massorahs:

(1) A Register of the number of verses and the middle verse in Deuteronomy; פ § 193, II 452; (2) of the number of Pericopes and Sedarim in the Pentateuch; ם §§ 75—79; II 329—331; פ §§ 396—400, II 472; (3) of the number of verses and the middle verse in the Pentateuch; פ § 194, II 452; (4) the Chronology of the Bible. This List, which is continued on and occupies the whole of the five columns within the square of fol. 105*a*, I have printed from this MS. Comp. ם § 177, II 338, 339.

Below the first square or parallelogram the Scribe records in a poetical Epigraph of twelve lines that he had written the Pentateuch from the Mugah Codex, furnished it with the vowel-points, the Massorah, minuscular and majuscular letters, plenes and defectives, the Sedarim and exhibited the poetical lines, the Open and Closed Sections in accordance with the prescribed rules, indicated the differences between Ben-Asher and Ben-Naphtali &c. so as to make it a Model Codex.[1]

The ancient Codices quoted in this MS. are (1) the Hilleli[2] and (2) the Mugah.[3] It is remarkable that in Gen. XLI 50 the textual reading in this MS. is יִלֶּד with *Kametz* which the Massorite says is according to Ben-Naphtali,

[1] ספר זה נברק כפי חווה נצרק
נעתק ממונה כאור שמש ינה
ננקד במלאכה ונמסר כהלכה
נשמר באותיות קטנות ורצויות
ובמלא וחסר ותיקון בלא חסר
פסוקים נסתרים וחשבון הסדרים
ותיקון כל שירה כדת בו נחברה
פתוחות וסתומות בתוכו נחתמות
כמאמר הזקנים במיטב הגיונים
נזורים ואין מפר בהגיוני שפר
נפתלי ואשר אמוני הכושר
וספר זה יריד ובין עצומים יפריד

[2] Comp. Gen. XLII 16; XLVII 30; Levit. XIII 57; Song of Songs IV 5; VII 14; Job XL 40; Dan. III 15; X 6.

[3] Comp. Exod. XVII 10, 16; Levit. XIII 33; Numb. I 8, 20; IV 33; XVII 20; XXII 5; 1 Chron. XXVIII 1.

but according to Ben Asher it is יֶלֶד with *Pathach.*[1] The Nakdan, therefore, follows Ben-Naphtali, showing thereby that in his days the authority of Ben-Asher had not as yet been established.

I take this opportunity of tendering my most cordial thanks to the Right Hon. the Earl of Leicester for the loan of this beautiful Codex and for allowing me to keep it more than two years, thus enabling me to collate every word both of the text and the Massorah.

No. 52.

G. 1.

Continuing the description of the MSS. which I have collated in England and restricting myself to those which I have had daily before me, I have now to give an analysis of the Codices in my own possession. These I shall describe by the designation ***G.***

This MS., which consists of two small folio volumes and is in a Franco-Italian hand, contains the whole Hebrew Bible. The order of the books is that exhibited in Column VI of the Table on page 7. Vol. I, which has 279 folios, contains Genesis to Kings, and Vol. II, which consists of 290 folios, contains Isaiah to Chronicles.

With the usual exception of the Song of Moses (Exod. XV 1—19, Vol. I, fol. 64) and the folios on which the Scribe wanted to finish a book with the small quantity of text at his disposal,[2] each folio has two columns and each column in the Pentateuch has, as a rule, 28 lines and in the Prophets and Hagiographa 27 lines. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower margin of each folio, whilst the

[1] יֶלֶד בן אשר פת בן נפתלי קמ וממסיר ב קמ הדין כי מארם Comp. fol. 2*b*.

[2] Comp. Vol. II, fols. 130*a*; 200*b*; 218*b*; 246*b*; 290*a*.

Massorah Parva occupies the outer margins and the margins between the columns.

Each book begins with the first word written in large letters of gold enclosed in a rectangular border of gold around which are conventional sprays in gold and colour. At the end of each book is the Massoretic Summary giving the number of verses, the middle verse &c. in the book.[1] These fully coincide with the numbers in the received text.

The fifty-four Pericopes into which the Pentateuch is divided are respectively indicated in the margin at the beginning of each Lesson by the word פרשׁ = *Parasha* enclosed in ornamental borders of gold or surmounted by gold crowns.[2] The usual register, however, which occupies the vacant space at the end of a Pericope, and which gives the number of verses in the Pericope, is absent throughout.

In the sectional division of the text the MS. deviates considerably from the Massoretic recension as will be seen from the following analysis:

Genesis. — In Genesis it has six new Sections, viz. IV 3; VII 1; X 6; XXXVI 9; XLIX 3, 11 and omits none.

Exodus. — In Exodus it has the following nine new Sections II 11; VIII 1; XIII 5; XXII 18; XXV 17; XXVII 2; XXVIII 22, 23; XXXIII 5 and omits two which are in the received text, viz. XIII 11; XXXIII 17.

Leviticus. — In Leviticus it has one new Section, viz. VII 22 and omits none.

Numbers. — In Numbers it has the following three new Sections X 18, 22, 25 and omits none.

Deuteronomy. — In Deuteronomy it has four new Sections, viz. XXII 9, 11; XXIV 21; XXV 4 and omits none.

[1] In the following five books the Massoretic Summary is absent, Joshua Vol. I, fol. 176*b*; Judges I 194*a*; Samuel I 235*b*; Kings I 279*b*; and Song of Songs II 203*a*.

[2] The only exception is Pericope וילך = Deut. XXXI 1 &c. which has not the ornamented פרשׁ in the margin, but three *Pes* (פ פ פ) in the vacant sectional line of the text itself. Comp. Vol. I, fol. 154*b*.

Accordingly the MS. has twenty-three new Sections and only omits two which are in the present Massoretic recension. As the sectional divisions are promiscuously indicated by vacant spaces in the middle of the line, indented lines and sometimes by a whole vacant line, it is evident that the original Scribe simply intended to show paragraphs without any regard as to whether they were Open or Closed Sections. A later Nakdan, however, tried to make the sectional divisions conformable to the *textus receptus*. Hence he not only inserted in many instances the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional spaces of the text, but cancelled the Sections which are not to be found in the Massoretic recension.

The text which is provided with the usual vowel-points and the accents differed originally in many instances from the received text, but the destroying hand of the later Nakdan has succesfully obliterated the variations. It is, therefore, impossible to decipher the original readings and the only traces left to testify to the removal of words are the gaps made by the erasures.[1]

It is one of the comparatively few Codices in which the aspirated letters (ב ג ד כ פ ת) have only occasionally the *Raphe* stroke. As is the case in most of the oldest and the best MSS. this Codex hardly ever has the *Metheg* even before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol*. The following examples will prove this fact:

אַחֲרִיתָם	Deut.	XXXI	20	פָּעָלוֹ	Deut.	XXXI	4	הָאֲזִינוּ	Deut.	XXXII	1
כִּשְׂמוֹנִי	„	„	21	יַעֲקֹב	„	„	9	וְאֶרְבֶּרָה	„	„	1
וּמֵחֲדָרִים	„	„	25	נַחֲלָתוֹ	„	„	9	יַעֲרֹף	„	„	2

The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* &c. are frequently interchanged in this MS.

[1] Comp. Vol. I, fols. 25*b*; 30*b*; 69*b*; 72*a*; 78*a*; 82*a*; 83*a*; 88*b*; 92*b*; 100*a*; 106*b*; 132*a*; 139*b*; 146*b* &c. &c.

It has no gap in Gen. IV 8, but reads בשדה with *Kametz* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is in two words in the text in accordance with the Westerns, but the Nakdan has corrected it in the margin, stating that it is to be in one word.[1] *Beth-el* is not only written uniformly in two words, but in some instances in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[2]

It has the two verses in Joshua XXI, viz. 36, 37, with the proper vowel-points and accents without any marginal remark that they are absent in some Codices, but with a Massoretic note on אַרְבַּע *four* in verse 37, thus Massoretically recognising their genuineness. It has, however, also Neh. VII 68 both with a Massorah and without any gloss to the effect that it is not to be found in some MSS.[3]

From the Massorah in this MS. we obtain new contributions to textual criticism. It enriches our List of the Variations between the Eastern and Western Schools of redactors.

On Gen. X 21 it states that the textual reading הַגְּדֹל *the great* which in Gen. I 16 is defective, is in accordance with the Westerns and that the Easterns read it הַגָּדוֹל plene.[4] This variation is an addition to the official List.

On Gen. XIV 17, where *Chedor-laomer* occurs, the Massorah states that the following names are written in the text in two words, but are respectively read as one word: (1) Tubal-Cain which is in two words, but read as one word according to the Easterns is read in two words according to the Westerns, (2) Hazar-Maveth (Gen. X 26;

[1] מלה חדא Comp. Vol. I, fol. 28*b*.

[2] Comp. Gen. XII 3, Vol. I, fol. 28*a*.

[3] Comp. Vol. II, fol. 241*b*.

[4] וחר פלוג את המאור למדינ מל למער חס Vol. I, fol. 27*a*.

1 Chron. I 20) which is written in two words is read as one word, and (3) Chedor-laomer (Gen. XIV 1, 4, 5, 9, 17) which is also written in two words is read as one word.[1]

On Gen. XLVI 20 there is another Massorah on the orthography of the proper names which registers eight of them and according to which (1) Melchi-Zedek Gen. XIV 18; Ps. CX 4; (2) Bael-hanan Gen. XXXVI 38, 39; 1 Chron. I 49, 50; XXVII 28; (3) Zaphanath-paaneah Gen. XLI 45 and (4) Poti-phera Gen. XLI 45, 50; XLVI 20 are respectively written in two words, but read as one name; (5) Tubal-Cain Gen. IV 22, 22, is both written and read as one word according to the Easterns, whilst according to the Westerns it is in two words; (6) Hazar-Maneth and (7) Beth-el Gen. XII 8 &c. are written in two words and read as one word and (8) Chedor-laomer is both written and read as one word.[2]

On a comparison of this Rubric with the preceding one it will be seen that though three of the names are identical in both Lists, the direction with regard to Chedor-laomer which is the third name in the first List and the eighth in the second are conflicting. The former emphatically states that it is written in two words and read as one whilst the latter as emphatically declares that it is both written and read as one word. These variations in the Rubrics fully confirm the oft-repeated statement that the Massorah is by no means uniform and that the conflicting

[1] הלין כתבין תרתין מלין וקרי חדא תובל קין כתי תרין מלין וקרי חד למדינחאי ולמערבאי קרי תרתין, חצר מות כתי תרתין וקרי חדא, בדר לעמר כתי תרתין וקרי חדא: Comp. Vol. I, fol. 29*a*.

[2] ומלכי צדק, בעל חנן, צפנת פענח, פוטי פרע, הלין תרתי מלי וקרי חדא שמא, תובל קין קר וכת חדא מלת למדינחאי ולמע תרתי מלי, חצר מות כת תרן וקרי חד, בית אל תרתי מלי כת וק חד שמא, כדרלעמר חד מילתא כתי וקרי: Comp. Vol. I, fol. 51*b*.

Lists are due to the different traditions which obtained in the different Massoretic Schools.[1]

The Massorah of this MS. also enriches the List of the Sevirin. On Isa. LXI 10 the Massorah Parva remarks that instead of מְעִיל *the robe,* the Sevir is וּמְעִיל ***and with the robe.***[2] The note on this passage in my edition of the Bible shows that this is not only the textual reading in the *editio princeps* of the Prophets, but is exhibited in the Septuagint, the Syriac and the Vulgate. Trite as this variation may seem, it is of great importance since it affords an additional proof that the Sevir refers to the readings of actual MSS.[3]

It will be seen that the Massorah describes מְעִיל as one of an alphabetical List of words all of which begin with *Vav* according to the *Sevir*. The List has not as yet come to light, but the MS. gives us another expression which the Massorah tells us belongs to this List. On Isa. LXIII 13 where the textual reading is לֹא יִכָּשְׁלוּ *they stumbled not,* the Massorah Parva states that the Sevir is וְלֹא ***and*** &c. with *Vav* conjunctive and that this is another in the alphabetical List of words which according to the Sevir begin with *Vav* conjunctive.[4]

Of greater importance is another Sevir which the Massorah of this MS. has preserved. On the words "and the *princes of Israel* and the king humbled themselves" (2 Chron. XII 6) the Massorah Parva states that this is one of the three instances where the Sevir is the "princes of ***Judah***" instead of *Israel*.[5] Unfortunately the Massorah gives no indication where the other two instances are to be found. But as the phrase "princes of Israel" occurs

[1] *Vide supra,* Part. II, chap. XI, p. 426 &c.

[2] מְעִיל אֹב דסבי וא Comp. Vol. II, fol. 28*b*.

[3] *Vide supra,* Part II, chap. VIII, p. 187 &c.

[4] לא אֹב דסבי ואו Comp. Vol. II, fol. 29*a*.

[5] שָׂרֵי יִשְׂרָאֵל נ סבי שרי יהודה Comp. Vol. II, fol. 273*a*.

only three times more, viz. 1 Chron. XXII 17; XXIII 2; XXVIII 1, we cannot be far wrong in assuming that two of them are the passages in question.

Among the readings which the Massorah in this MS. adduces from other Codices are to be mentioned:

(1) Numb. XII 14. Here the MS. reads אַחַר *after*, on which the Massorah Parva remarks "according to other Codices it is ***and*** *after*"[1] with *Vav* conjunctive which is also in the *textus receptus*.

(2) In Numb. XXIII 3 where the MS., like the received text, reads לְבָלָק ***to*** *Balak*, the Massorah Parva remarks that in other Codices it is אֶל־בָּלָק ***unto*** *Balak*,[2] and

(3) on Jerem. XII 10 "they have trodden under foot *my portion*" it states that "according to other Codices it is "they have trodden under foot ***my possession.***"[3]

As an important contribution to Hebrew Palaeography and to textual criticism may be mentioned the fact that the MS. still uses abbreviations in the text, which a later Annotator tried to obviate by placing the suppletives in very small letters on the top of the abbreviated words. The following are some examples:

יְהוֹשָׁפָ֫ט	2 Chron.	XVIII 29	הַמְנַחֹ֫ת	1 Chron.	II 52
כִּשְׂרַפ֫וֹת	„	XXI 19	מִמַּחֲצִי֫ת	„	VI 46
הַתַּעֲרֹבֹ֫ת	„	XXV 24	הַנְּשֹׂאִי֫ם	„	VII 40
הַמִּקְדָּ֫ש	„	XXVI 18	הַמְשֹׁרְרִי֫ם	„	XV 16
הַטֻּמְאָ֫ה	„	XXIX 16	וּבִמְצִלְתַּ֫יִם	„	XXV 1
הַמּוּבָ֫חַ	„	„ 24	וְנִסְכֵּי֫הֶם	„	XXIX 21
בְּמַחְלְקוֹתֵי֫הֶם	„	XXXI 17	וְלַמּוֹעֲדֹ֫ת	2 Chron.	VIII 13
			לְמָעֳלָ֫ה	„	XVII 12

[1] אַחַר סא ואחר Comp. Vol. I, fol. 114*a*.

[2] לְבָלָק סא אל בלק Comp. Vol. I, fol. 122*b*.

[3] חֶלְקָתִי סא נַחֲלָתִי Comp. Vol. II, fol. 39*a*.

Of equal Palaeographical and orthographical interest is the fact that the MS. has also preserved the ancient practice of dividing words, as will be seen from the following examples:

Judg. V 6	נְתִי	בּוֹת	Judg. V 11	מְחַצְּ	צִים	Judg. V 14	וּמִ	זְבוּלֻן
„ 7	שָׁקְמָ	תִי	„ 11	.	מַשְׁאֲ	בִים	„ 14	„	בְּשֶׁבֶ	ט
„ 8	שְׁעָרֵי	ם	„ 11	„	צְדְקֹ	ת	„ 15	„	וְיָשָׁ	כָר
„ 8	בְּאַר	בָּעִים	„ 11	„	בְּיִשְׂ	רָאֵל	„ 16	„	לְשִׁמְ	ע
„ 8	בְּיִשָׁךְ	אֵל	„ 13	„	בַּנְּב	וֹרִים	„ 16	„	עֶ	דָרִים

What imparts special importance to the use of abbreviations and the division of words in this Codex is its comparative lateness.

The name of the Scribe, the place in which it was written and the date of its completion are plainly set forth in the following Epigraph at the end of Chronicles:

This Divine Sanctuary [= Bible] was written here at Avignon by the humble Astruk d'Ascola. It was finished on the fifth of the month of Shebat, in the year 5179 [= A. D. 1419]. May the Lord grant me to study therein, even me, my children and my children's children to the end of all generations, as it is written, This book of the Law shall not depart out of thy mouth, but thou shall meditate therein day and night that thou mayest observe to do according to all that is written therein for then shalt thou make thy way prosperous, and then shalt thou have good success.[1]

It will thus be seen that as late as the beginning of the fifteenth century the pre-Massoretic practice of using abbreviations and dividing words was still continued in some Schools of textual redactors.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word

[1] נכתבה זאת המקדשיאה פה אויניון על יד | הצעיר אשטרוק דאשקולה והיתה השלמתה | ביום חמשי לחדש שבט שנת קעט לפרט | האלף הששי השם יזכני להנות בה וברומים | לה אני זורעי וזרע זרעי עד סוף כל הדורות | כדבר שנאמ לא ימוש ספר התורה הזה מפיך | והגית בו יומם ולילה למען תשמור לעשות | ככל הכתוב בו כי או תצליח את דרכך ואז תשכיל: Comp. Vol. II, fol. 290*a*.

when the preceding word with which it is combined ends with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

לְחוֹקְקִי Judg. V 9	אִם־מָשׁל Judg. IX 2	בְּלַחֲמֶךָ Judg. XIII 16
מְחַצְּצִים „ „ 11	פִּן־נִשְׂרֹף „ XIV 15	מְחַשִּׁים „ XVIII 9
מְחַקְּקִים „ „ 14	כִּל־לִבּוֹ „ XVI 17	תְּאַשְּׁמוּ „ XXI 22

The only exception which this MS. makes is in the case of בִּן־נוּן *son of Nun* (Exod. XXXIII 11; Numb. XI 28 &c.) where the initial *Nun* (נ) in the proper name has *Dagesh.*

The text of the Bible which begins with fol. *22a* is preceded by twenty folios, containing the following Massoretic Rubrics:

(1) a List of the Lessons from the Prophets for every Sabbath as well as for the Feasts and Fasts throughout the year; (2) the Chronology of the different books of the Bible. Comp. *The Massorah,* letter ס, § 177, Vol. II, pp. 338, 339; (3) Two chronological Lists of the Princes of the Captivity; (4) a List of the Chaldean Princes; (5) of the Hashmonean Princes; (6) a chronological List of the Prophets from Moses to Daniel; (7) the dates of the completion of the Mishna and the Talmud; (8) the births and the respective ages of the twelve Patriarchs; (9) an alphabetical List of the letters which are interchangeable in the Bible, all of which are new; (10) a List of the verses in the Bible in which all the alphabet occurs: פ § 227, II 456; (11) of the alterations in the text made by Ezra and Nehemiah: ת § 205, II 710; (12) of the dotted letters: ג § 521, II 296; (13) an alphabetical List of the majuscular letters: א § 227, I 36; (14) of the minuscular letters: א § 229, I 37; (15) a List of the Inverted Nuns: ג § 15, II 259; (16) complete Lists of the differences between Ben-Asher and Ben-Naphtali throughout the Bible indicating the precise nature of the variations ת: §§ 589—617, I 571—591; (17) The Poem which registers the number of times each letter of the alphabet occurs in the Bible: א § 224, I 33—35; (18) an alphabetical List registering the number of times each letter occurs in the Bible, which is new; (19) the mnemonic name of each of the fifty-four Pericopes into which the Pentateuch is divided with a detailed List of the Sedarim therein, as well as the number of verses, words and letters, which I have printed at the end of the respective Parashas in my edition of the Hebrew Bible; (20) Excerpts from the *Dikdukē*

Ha-Teamim: ב § 246, I 654 &c.; and (21) a Massoretic Treatise by Jacob Ben-Naphtali, which is new and will be found in the Appendix to this Introduction.

The following are some of the principal omissions in this MS. due to homoeoteleuton Vol. I 97*a*; 137*a*; II 4*a*; 20*a*; 21*b*; 34*b*; 39*b*; 51*b*; 59*a*; 65*b*; 85*a*; 93*a*; 95*a*; 102*b*; 114*a*; 125*a*; 128*b*; 221*b*; 267*a*. As is usually the case, some of these omissions have been supplied in the margin by the Scribe himself and some by later Nakdanim. Still later Nakdanim have added numerous marginal glosses in a cursive hand from Gen. I 1 to Exod. X.

No. 53.

G. 2.

This quarto MS., which is written on exceedingly fine vellum in a beautiful Sephardic hand *circa* A. D. 1380—1400, originally contained the whole Hebrew Bible. It consists of 549 folios. Gen. I 1—XXIV 48*a*, as well as the last eight-and-a-half verses of Nehemiah, viz. XIII 23*b*—31, are missing.

The order of the Prophets is that exhibited in Column III of the Table on page 6, whilst the sequence of the Hagiographa does not quite harmonise with any of the orders in the Table on page 7 since it is as follows:

(1) *Chronicles,* fol. 395*b*—440*a*; (2) *Psalms,* 440*b*—476*b*; (3) *Proverbs,* fol. 447*a*—489*a*; (4) *Job,* fol. 489*b*—504*a*; (5) *Ruth,* fol. 504*a*—506*a*; (6) *Canticles,* fol. 506*b*—508*b*; (7) *Ecclesiastes,* fol. 508*b*—513*b*; (8) *Lamentations,* fol. 513*b*—516*a*; (9) *Esther,* fol. 516*b*—522*a*; (10) *Daniel,* fol. 522*a*—532*b* and (11) *Ezra-Nehemiah,* fol. 533*a*—549*b*.

With the usual exception of the Songs of Moses (Exod. XV 1—19, fol. 32*b*—33*a*) and Deborah (Judges V 1—31, fol. 153*a*—*b*), which are written in specially prescribed lines, each folio has two columns and each full column has 27 lines. The Massorah Magna is given in one line in the upper margin of each folio and in two lines

in the lower margin which are frequently formed into delicate interlaced designs of an oriental character. The Massorah Parva occupies the outer margins and the margin between the columns.

The first word of each book throughout the MS. is missing as the vacant space which the Scribe has left to be illuminated has not been filled up by the Rubricator. In the Pentateuch, the Massoretic Summary which registers the number of verses, the middle verse &c. is given at the end of each book. It is remarkable that the number of verses which the Massoretic Summary assigns to Exodus is two less than it is in the present Massorah. The MS. gives it as 1207[1] whereas our Massorah has 1209.

This variation, however, is due to the different ways in which the verses in the Decalogue were divided.[2] The only other books at the end of which the Massoretic Register is given are Isaiah (fol. 289*a*) and Chronicles (fol. 440*a*). The sum-total here given fully coincides with the received text.[3]

Of the fifty-four Pericopes into which the Pentateuch is divided three are missing. The fifty-one which remain are simply indicated by the Massoretic register of the verses with the mnemonic sign written in exceedingly small characters, which occupies the vacant spaces between the Pericopes, since the expression פרשׁ = *Parasha* which usually stands in the margin to mark the beginning of the several Pericopes is, as a rule, absent in this MS.[4]

[1] סכום פסוקים של ספר ואלה שמות אלף ומאתים ושבעה וסימן ארז Comp. fol. 52*b*.

[2] *Vide supra,* Part I, chap. VI, pp. 75—78.

[3] *Vide supra,* Part I, chap. VI, pp. 91, 92, 104, 105.

[4] The exception to this rule are the following five Pericopes which have against them פרשׁ in the margin (1) וארא fol. 25*b*; (2) בא fol. 28*b*; (3) בשלח fol. 31*b*; (4) משפטים fol. 36*b*, and (5) כי תבוא fol. 122*b*.

The corresponding Lesson from the Prophets, however, is invariably exhibited in the margin which helps to show the division of the Pericopes.

The sectional divisions of the text are most carefully indicated in strict accordance with the prescribed rules. An Open Section begins with a full line when the previous line is unfinished or has an entirely blank line; whilst a Closed Section begins with an indented line or has a blank space in the middle of the line;[1] but there are no letters *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text. This strict observance of the sectional rules makes it easy to ascertain the variations from the received text. A careful collation of the MS. with the *textus receptus* has disclosed the following sixteen differences:

Pr. T.	MS.			Pr. T.	MS.		
○	פ	Exod.	XXV 17	○	ס	ויצא Gen.	XXVIII 10
○	פ	„	XXXVII 6	פ	ס	„	XXXVI 1
פ	ס	Levit.	V 17	○	ס	„ „	9
פ	ס	Numb.	II 32	○	פ	„ „	19
פ	ס	„	XVIII 8	○	פ	„	XXXIX 7
ס	פ	„	XXVI 57	פ	ס	Exod.	VII 26
ס	○	Deut.	XIX 15	ס	פ	„	X 12
ס	○	„	XXIV 8	ס	פ	„	XII 1

Accordingly the MS. (1) has six sections, four Open and two Closed which the received text has not, (2) omits two Closed Sections, (3) exhibits three Open Sections where our text has Closed Sections, and (4) *vice versa* has five Closed Sections where the received text has Open Sections.

The text which is furnished with the vowel-points and the accents faithfully exhibits the present Massoretic recension, and is so carefully written that I found the

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

omission of only a few words in Deut. IV 23, 24, fol. 107*b*, for which the Scribe had left a vacant space.

Not only are the aspirates (ב ג ד כ פ ת) marked with the *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words have this horizontal stroke.

The *Metheg* is not used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol.* Beth-el is invariably written in two words and occasionally even in two lines, בֵּית *Beth* at the end of one line, and אֵל *El* at the beginning of the next line.[1]

The seven variants which the Massorah Parva adduces from the celebrated Codex Hilleli are already known from the Massorah in other Codices,[2] but the quotation from the Codex Mugah is both new and interesting, inasmuch as it incidentally mentions a difference in the orthography which obtained between the School of Expositors and the School of textual redactors.[3]

The Massorah in this MS. records the fact that there is a difference in the reading of מאתו Levit. XXVII 24 between the Western and Eastern Schools of textual redactors which I have given in the notes to my edition of the Hebrew text.[4]

It is important to remark that this most carefully written Codex has the two verses in Joshua XXI, viz. 36, 37,

[1] Comp. Gen. XXXIV 3, fol. 9*b*.

[2] The seven instances are (1) Gen. XXIX 6, fol. 13*a*; (2) Exod. XXVI 19, fol. 40*b*; (3) Exod. XXX 14, fol. 44*a*; (4) Exod. XXXVIII 43, fol. 44*a* (5) Numb. XXXIV 11, fol. 102*b*; (6) Deut. XII 11, fol. 114*a* and (7) Ezek. XXXII 2, fol. 352*b*. The second variant, viz. אֲדָנִים בהללי אֲרָנִים Exod. XXVI 19, has inadvertantly dropped out of the notes to my edition of the Hebrew text.

[3] On וְאֶשְׁיֵמֵם Deut. I 13 which is plene in the MS. the Massoretic Annotator remarks ל וחס כפי בעלי המדרש ובמנה מל Comp. fol. 104*b*.

[4] מֵאִתּוֹ קורין מערבאי ומדנחאי מֵאִתּוֹ fol. 73*a*.

with the proper vowel-points and the accents, and has not Nehemiah VII 68.[1]

This MS., moreover, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

סָבְבוּ	Josh. VI 15	בן־נוּן	Josh. I 1	בַּעֲלָה	Josh. XV 9
בָּזוּז	„ VIII 27	עם־מֹשֶׁה	„ „ 5	וְלַחְמָם	„ „ 40
לְחַקְקֵי	Judg. V 9	בניכם מָחָר	„ IV 6	יַעֲזֵר	„ XXI 37

No. 54.

G. 3.

This MS. consists of two volumes quarto. The first volume which has 112 folios contains the Pentateuch, and the second volume which has 206 folios contains the Prophets in the order exhibited in Column III in the Table on page 6. The third division or the Hagiographa which originally formed part of this Codex, but which is now missing, must have followed the Ruth order exhibited in Columns I—III in the Table on page 7, since the verso of Vol. II, fol. 206, giving the end of the Minor Prophets contains the beginning of Ruth. The MS. is written in a Franco-Italian hand and in several of its features resembles the former Codex described under No. 53. Each folio has two columns and each full column has 31 lines. The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin, whilst the Massorah Parva is given in the outer

[1] Comp. fol. 146*b*; 544*a*.

margins and in the margin between the columns. The names of the Pericopes in the Pentateuch and the names of the separate books are given in running head-lines throughout the MS. The Christian chapters, too, are noted in the margin in red Hebrew letters.

To estimate the importance of this MS. it is necessary to analyse the contents of the Epigraph which is appended to the Pentateuch and which is as follows:

The sacred work of the Law of Moses, the man of God, is finished. Written by Joseph son of Senior surnamed di Bailo. May the Most High protect him Amen.

I have written it, furnished it with the vowel-points as well as the Massorah and revised it according to my ability with all my strength and might. I have carefully attended to the defectives and plenes, to the Open and the Closed Sections, to the prescribed lines of the Songs and to the special words which begin a column, as they are found in the Codices of Ezra; I have neither omitted nor added thereunto. The Massorah, too, as it is arranged in the Massoretic books, I have written in its proper place. The Codices from which I copied this MS. are choice ones attending most carefully to the accents and the vowel-points. Amongst these is a Model Codex which was written in Barcelona, and which was made from the Bible written in the holy city Jerusalem (may it speedily be restored), called the Sanctuary of Jehovah. Thy servant was also careful to follow it very accurately according to his strength not omitting a single thing. But there is no perfection except with the Lord alone. May he vouchsafe strength to his servant to complete the whole Bible. Amen!

Finished on the fifth day of the month of Ab in the year 5234 [= A. D. 1474].[1]

[1] ותשלם מלאכת עבדת הקדש | בתורת משה איש האלהים מכתב | ידי יוסף בן שניור המכונה | די באילו בטאושת מתא יאָ. | וכתבתיו ונקדתיו ומסרתיו ודקדקתיו | כאשר השיגה ידי, בכל כחי ובכל | מאדי, ונשמרתי מאד בחסרות | ויתרות, ופתוחות וסתומות ובתקון | השירות, ובאותיות בּיה שמו בראש | הדפין מישרות, כאשר נמצא | בספרי עזרא, לא חסרתי ולא | הוספתי וגם כל המסרה, המדורה | בספרי המסרה, כתבתי כל אחת | ואחת במקומה סדורה, והספרים | אשר העתקתי הספר הזה היו ספרי | חמדה, להשמר על טעם או נקודה, | גם בהם ספר אחד מחברת תלמוד | תורה, אשר נכתב בבריצלונה | המעטירה, אשר העתק מן | המקרא, אשר נכתבה בירושלם | עיר הקדש ת"ו במהרה, והיא | מקד"שיה בשם נקראה, גם עבדך | נוהר בהם, להעמידם על מכוניהם, |

It will thus be seen that though written only fourteen years before the publication of the *editio princeps* of the whole Hebrew Bible, the MS. professes to be in every respect an exact copy of the celebrated Barcelona Codex, which in its turn was a correct transcript of the ancient Jerusalem Codex called ***Mikdashjah*** = *the Sanctuary of Jehovah.* The accuracy of the MS. before us, the Scribe Joseph di Bailo assures us extends not only to the consonants, the vowel-points and the accents, but to the division of the text into Open and Closed Sections and to the Massorah. As this is the only MS. which, as far as I was able to trace it, claims to represent the text of the Ezra Codices, it is of the utmost importance to compare the arrangement and composition of its text with that of the *textus receptus.*

Each book begins with the first word written in large letters of gold within an ornamental rectangular parallelogram and ends with the Massoretic Summary giving the number of verses, the middle verse &c. also enclosed in a rectangular parallelogram in black. The sum-total of the verses in each book where it is thus given[1] fully coincides with the received text.

The fifty-four annual Pericopes into which the Pentateuch is divided are indicated by the vacant sectional spaces with the word פרש = *Parasha* in the margin against the beginning of each Pericope. The space which separates the Pericopes is occupied by the register with the mnemonic sign giving the number of verses in the Pericope

ובכתי הנאדר, אחד מהם לא נעדר, | רק אין התם בלתי ליי"י לבדו, יתן כח | להשלים כל המקדשיה לעבדו: אמן. | נשלם ה' יום לירח אב שנת רלד לפרט האלף הששי;
Comp. Vol. I, fol. 112*b*.

[1] In Vol. II, which contains the Prophets, only Judges, Samuel and Isaiah have this Summary, whilst Joshua, Kings, Jeremiah, Ezekiel and the Minor Prophets are without it.

written in very minute characters. These, too, agree with the Massoretic recension of our text.

When we, however, come to the sectional divisions we meet with serious departures from the *textus receptus*. Though the Scribe assures us that the Open and Closed, Sections are in harmony with the ancient Codices which he mentions, they in many instances are at variance with the received text. As the Sections are most carefully indicated in accordance with the prescribed rules, there can be no doubt about their nature whether they are Open or Closed, though in accordance with the normal practice of the Schools there are no letters *Pe* (ס) and *Samech* (ס) inserted into the sectional vacant spaces of the text.[1] An analysis of the text discloses the following variations:

Genesis. — In Genesis the MS. exhibits fifteen variations: it has (1) eight new Sections three Open, viz. XXXVI 9; XL 7; XLIX 3, and five Closed, viz. IV 3, 13; VII 1; X 6, 13; (2) two Open Sections which are Closed in our text, viz. V 28; XLIV 18, and (3) *vice versa* five Closed which are Open in the received text, viz. XII 1; XXI 22; XXIII 1; XXXVI 31; XXXVII 1 and omits none.

Exodus. — In Exodus the MS. has no fewer than twenty-seven departures from our text. They are as follows: it has (1) eight new Sections three Open, viz. II 11; XXVI 7; XXXVI 35, and five Closed, viz. XVI 6; XXV 17; XXVIII 30; XXXII 33; XXXVII 6; (2) ten Open Sections which are Closed in our text, viz. VII 14; VIII 1; XIII 17; XXII 6; XXVI 31; XXVIII 6; XXIX 38; XXXVIII 1; XL 24, 28; (3) *vice versa* eight Closed which are Open in our text, viz. II 1; XIII 11; XX 15; XXI 28; XXXII 7; XXXIII 12; XXXIV 1; XXXVI 14, and (4) it omits one which is in our text, viz. XXIII 28.

Leviticus. — In Leviticus it exhibits sixteen variations: it has (1) ten new Sections one Open, viz. VII 22, and nine Closed, viz. XI 9, 13, 24;

[1] The only exceptions are the one instance in which the vacant line of the Open Section is at the top of the column (fol. 13*b*) and the two instances in which it is at the bottom (fols. 54*a*, 59*a*). To preclude the idea that the text is here imperfect, the letter *Pe* (ס), as is not unfrequently the case in other MSS., is put in the middle of the vacant sectional space.

XVII 13; XIX 20; XXII 14; XXV 14; XXVI 18; XXVII 26; (2) five Open which are Closed in our text, viz. V 14; VI 7; XXI 16; XXII 26; XXIII 26, and (3) omits one Section, viz. XXV 47.

Numbers. — In Numbers it has no fewer than twenty departures from our text: it has (1) nine new Sections all of which are Closed, viz. VI 13; VII 4; IX 18, 22; XIV 1; XXV 4; XXVI 5; XXVIII 18; XXXI 48; (2) six Open which are Closed in our text, viz. IX 15; XVII 1; XXVI 42; XXVIII 26; XXIX 7; XXXI 25, and (3) *vice versa* five Closed which are Open in the received text, viz. II 1; XIV 11, 26; XX 7; XXVIII 11, and omits none.

Deuteronomy. — In Deuteronomy, too, it has twenty variations: (1) fourteen new Sections all of which are Closed, viz. II 9; VII 7, 9; XVI 22; XIX 8; XXII 9, 11; XVIII 7; XXIV 6, 9, 24; XXV 14; XXXI 16; XXXIII 6; (2) four Open which are Closed in our text, viz. XI 22; XVI 5; XXII 23; XXX 11, and (3) *vice versa* two Closed which are Open in the received text, viz. XXXII 48; XXXIII 1, and omits none.

Accordingly there are altogether no fewer than ninety-eight variations from the *textus receptus* in the Pentateuch for which alone we have official Lists registering the number of and the respective places for the Open and Closed Sections in each book. These departures from the Massoretic recension the Scribe assures us are in accordance with the ancient Jerusalem Codex. We have thus an additional confirmation of the oft-repeated fact that the different Schools of textual redactors had preserved different traditions with regard to the text, and that these traditions are more or less reflected in the MSS. which emanated from the respective guilds of Massorites. As is the case in most Codices, a later Nakdan has made clumsy efforts to obliterate these variations so as to make the text conformable to the *textus receptus*. Hence he has inserted the letter *Pe* (פ) into a Closed Section, and *vice versa* the letter *Samech* (ס) into an Open Section, or cancelled the Section altogether to the disfigurement of the MS.[1]

[1] For similar variations in the Sections see Codices No. 24, pp. 599 – 600; No. 25, p. 607; No. 27, p. 626; No. 48, p. 712; No 49, pp. 715, 716 &c. &c.

As to the consonantal text, the MS. only occasionally has the *Raphe* stroke over the aspirated letters (ב ג ד כ פ ת) and hence does not exactly belong to the small class of Codices in which this horizontal mark is entirely absent.

The *Metheg* is hardly ever used even before gutturals with *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol* as will be seen from the following:

אֶעֱשֶׂה 1 Kings I 29	אַחֲרַי 1 Kings I 6	נַעֲרָה 1 Kings I 2
וַיַּעֲלוּ „ „ 40	לַאֲמָתְךָ „ „ 13	וְאָדֹנִיָּה „ „ 5
לֶאֱכֹל „ „ 41	וַאֲנִי „ „ 14	וַחֲמִשִּׁים „ „ 5

The graphic signs *Kametz* and *Pathach, Tzerē* and *Segol* are frequently interchanged. Thus we have:

אַחֲרֶיךָ 1 Kings I 14	שָׁמַעְתָּ 1 Kings I 11	וְנָתַן 1 Kings I 8
מִשְׁרַת „ „ 15	נִשְׁבַּעְתָּ „ „ 13	רֹגֶל „ „ 9

It exhibits no break in the middle of the verse in Gen. IV 8 and has בְּשָׂנֵם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern School, whereas *Beth-el* which is also one word according to the Easterns is not only written uniformly in two words, but occasionally in two lines בֵּית *Beth* at the end of one line and אֵל *El* at the beginning of the next line.[1]

The MS. has the two verses in Joshua XXI, viz. 36 and 37 with the proper vowel-points and the accents and without any remark in the margin to the effect that they are not in the text of some Codices.

It is important to state that this MS. which, as we have seen, professes to be a careful transcript of the ancient Barcelona Codex and which in its turn was a copy of the Jerusalem Codex, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word

[1] Comp. Gen. XIII 3, Vol. I, fol. 7*a*; Gen. XXXV 1, Vol. I, fol. 19*a*.

when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)			(2)			(1)		
קְלָלָנִי	1 Kings	II 8	בכל־לִבָּם	1 Kings	II 4	וַיַּעֲזְרוּ	1 Kings	I 7
סְבָכִים	„	VII 24	בן־נֵר	„	„ 5	וְיַחְמוֹר	„	V 3
יְחַפְלְלוּ	„	VIII 30	וטבים מֻמְנוּ	„	„ 32	נֶעֱלָם	„	X 3

The numerous variations in the orthography &c. which the Massorah Parva of this MS. adduces from other Codices I have given in full in the third volume of the Massorah.[1] It is, therefore, unnecessary to reproduce them here.

No. 55.

G. 4.

This MS., which is a large quarto, is written in a bold and beautiful German hand *circa* A. D. 1400—1410. It is now bound in three volumes, but as it was originally one volume I have treated it as one and continued the pagination consecutively. It consists of 451 folios and contains (1) the Pentateuch with the Chaldee Paraphrase in alternate verses fols. 1*a*—346*b*; (2) the Five Megilloth fols. 347*a*—368*b*, in the order exhibited in Column III in the Table on page 4; (3) the Haphtaroth fols. 369*a*—434*b*; and (4) the book of Job fols. 434*b*—451*a*. The first six folios containing Gen. I 1—V 31 are by a later hand and Gen. II 31—IV 1 are missing.

With the exception of fols. 83*b*—84*b*; 368*b* where the Scribe had to economise space so as to finish the

[1] Comp. *The Massorah*, Vol. III, pp. 23—33, under בראשית § 641*e*; שמות § 641*i*; ויקרא § 641*n*; במדבר § 641*r*; דברים § 641*v*; יהושע § 641*z*; שמואל § 641*gg*; מלכים § 641*mm*; ישעיה § 641*rr*; ירמיה § 641*xx*; יחזקאל § 641*ccc*; תרי עשר § 641*hhh*.

books at the end of the leaf, and with the usual exception of the Song of Moses Exod. XV 1—19, fols. 109*a*—110*a*, which is written in specially prescribed lines, each folio has two columns and each full column has 25 lines.

The first word of each book is in large letters and several of the books have also the Massoretic Summary at the end giving the number of verses, the middle verse &c. in them.[1] These fully coincide with the number of verses in the present Massoretic recension of the text.

Each of the fifty-four Pericopes, into which the Pentateuch is divided, also begins with the first word in large letters, and, as a rule, has in the vacant sectional space which divides the Parashas one, two, or three *Pēs*,[2] but without the accompanying register with the mnemonic sign giving the number of verses in the Pericope which is usually to be found in most MSS.

In the sectional division of the text the MS. seriously departs from the present Massoretic recension. It exhibits no fewer than seventy-three variations, as will be seen from the following analysis:

Genesis. — In Genesis it has five sections which are not in our text, viz. X 6, 13; XXXVI 9; XXXIX 7; XLIX 3 and omits one which is in the *textus receptus*, viz. XLIX 19.

Exodus. — In Exodus it has the following twelve new Sections II 11; XIII 5, 15; XVI 6; XXII 8; XXIII 2; XXIV 17; XXVI 7; XXXII 9; XXXVI 23, 35; XXXVII 6 and omits three Sections which are in the received text, viz. XXIII 26; XXXIX 6, 33.

Leviticus. — In Leviticus it has thirteen new Sections, viz. VII 22; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10; XIX 20; XXII 14; XXV 14; XXVI 18; XXVII 26 and omits the following two which are in our text II 5; XXV 47.

[1] Comp. Gen. fol. 84*b*; Levit. fol. 208*b*; Numb. fol. 282*b*; Ecclesiastes fol. 359*a* and Job fol. 451*a*.

[2] The following six Pericopes have no *Pe* (פ) at all (1) ויקרא fol. 163*b*; (2) תזריע fol. 174*b*; (3) מצרע fol. 178*a*; (4) אחרי מות fol. 184*a*; (5) קדשים fol. 189*a* and (6) אמר fol. 193*a*.

Numbers. — In Numbers it has fourteen new Sections, viz. III 17, 33; VI 13; VII 4; X 13, 17, 18, 21, 22, 25; XIV 1; XVIII 20; XXIX 39; XXXI 48 and omits none.

Deuteronomy. — In Deuteronomy the MS. has no fewer than nineteen new Sections, viz. II 9; III 2, 18; V 7; VII 7; IX 12, 13; XVI 22; XIX 8; XXII 9, 11; XXIII 9; XXIV 6, 9; XXV 4; XXXI 22, 25; XXXIII 6, 23 and omits four which are in the *textus receptus,* viz. II 8*b*; IV 1; XIV 11 and XXV 13.

On comparing these variations with those exhibited in the other Codices[1] it will be seen they are not due to carelessness on the part of the Scribe, but to the different traditions which were preserved in the different Schools with regard to the sectional division of the text.

The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin, whilst the Massorah Parva occupies the outer margins and the margins between the columns. Fols. 422*a*—432*b*, however, have no Massorah.

The letters are exceedingly beautiful and distinct and it is almost impossible to mistake the *Beth* (ב) and the *Caph* (כ), the *Gimel* (ג) and the *Nun* (נ), the *Daleth* (ד) and the *Resh* (ר), the *He* (ה) and the *Cheth* (ח), the *Vav* (ו) and the *Zain* (ז), or the final *Mem* (ם) and the *Samech* (ס).

The text is provided with the vowel-points and the accents. The Chaldee Paraphrase, too, has the same accents as the Hebrew original. The aspirated letters (ב ג ד כ פ ת) are uniformly denoted by the *Raphe* stroke. The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* frequently interchange. Thus for instance:

Pr. T.	MS.		Pr. T.	MS.	
תִּכְלֶת	תְּכֶלֶת	Exod. XXVI 31	וַתִּשָּׁחֵת	וְתִשָּׁחֵת	Gen. VI 11
תַּשָּׁה	תַּשֶּׁה	Deut. XXIV 10	וַתִּמָּלֵא	וְתִמָּלֵא	„ „ 11
תַּשָּׁה	תַּשֶּׁה	„ „ 17	הַחַי	הָחַי	„ „ 19

[1] *Vide supra,* MS. No. 25, p. 607; No. 27, p. 626; No. 28, p. 633 &c.; No. 49, p. 715 &c.

The MS. exhibits no break in the middle of the verse in Gen. IV 8 and has בשנם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words in accordance with the Westerns, but in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line. *Beth-el,* however, which is also in two words according to the Westerns, is uniformly written in one word in this MS. thus following the orthography frequently exhibited in Codices of the German Schools.

The MS. has a considerable number of readings, some of which are undoubtedly original and are not only supported by other Codices, but by the ancient Versions, as will be seen from the subjoined examples:

מִפֶּל רמש	ומִבֶּל רמש	Gen.	VI 20
וְעַר־עוף	עַד־עוף	„	VII 23
וְחָם	חָם	„	IX 18
מִמִּצְרַיִם	מֵאֶרֶץ מִצְרַיִם	Exod.	III 10
הַחִוִּי	וְהַחִוִּי	„	XXIII 23
אֵת כל־	וְאֵת כל־	„	XXV 22
יַעֲשֶׂה	תַּעֲשֶׂה	„	XXVI 31
לִפָּנַי	וְלִפָּנַי	„	XXX 6
ואת־כליו	ואת כָּל־כליו	„	XXXI 8
כֹּל בכור	וְכָל־בכור	„	XXXIV 20
אֶת־תולעת	וְאֶת־תולעת	„	XXXV 25
לקרשי המשכי	לקרשי צֶלַע־המשכן	„	XXXVI 32
אֶת־המולנת	וְאֶת־המזלנת	„	XXXVIII 3
וַיַּעַשׂ	וַיַּעֲשׂוּ	„	XXXIX 8
אֶת־כל	וְאֶת־כל	„	„ 36
אֶת־נרתיה	וְאֶת־נרתיה	„	„ 37
אתן לָהֶם	אתן לָכֶם	Numb.	XI 21

These readings are not only supported by the Chaldee Paraphrase in this MS., but most of them are exhibited in the other ancient Versions whilst some of them are to be found in the Samaritan recension of the Hebrew text and some in the early printed editions, as will be seen from

the notes in my edition of the Hebrew Bible. It is important to notice that in three instances the textual reading in this MS. is a marginal *Sevir* in other Codices.[1] This confirms the oft-repeated statement that the *Sevir* refers to actual readings in MSS.

Of the two variants which this MS. adduces from the Jerusalem Codex in the Massorah Parva on Numb. V 21 the one referring to the orthography of אוֹתָךְ *thee*,[2] is well known from other MSS. and is duly given in the notes to my edition of the Hebrew Bible. The other, however, in which we are told that the accusative particle אֶת־ is cancelled before יֵרֵכֵךְ in this celebrated Codex is new.[3]

The three references which the Massoretic Annotator makes to Spanish Codices are interesting from a purely orthographical point of view.[4] Of far greater importance is the fact that the Chaldee Paraphrase which from its being in alternate verses with the Hebrew and thus constitutes as it were one whole with the Hebrew text, abounds in abbreviations. This is sufficiently attested by the following number which occur in the small compass of twenty-three verses:

בִּישָׁא =	בִּישִׁין	Gen. VI 3	בִּישָׁא =	בִּישׁ	Gen. VI 3
וְעַשְׂרִין =	וְעֶשְׂרִי	„ „ 3	וְעַשְׂרִין =	וְעֶשְׂרִי	„ „ 3
גִּיבָּרַיָּא =	גִּיבָּרֵי	„ „ 5	גִּיבָּרַיָּא =	גִּיבָּרֵי	„ „ 5
הִשְׁמַיָּא =	הִשְׁמַי	„ „ 7	הִשְׁמַיָּא =	הִשְׁמַי	„ „ 7
בִּישָׁרָא =	בִּישָׁךְ	Gen. VI 13			
לְתֵיבוּתָא =	לְתֵיבוּתָ	„ VII 1			
בְּדָרָא =	בְּדָרָ	„ „ 1			
וְנוּקְבָא =	וְנוּקְבָ	„ „ 3			

[1] Comp. Exod. XXVI 31; XXXIV 20 and Numb. XI 21 with the notes in my edition of the Hebrew Bible.

[2] בספר ירושל לא כתי ואי"ו באותך Comp. fol. 220*a*.

[3] בספר ירושל העביר קלמום על אֶת־ *ibid.*

[4] On (1) Gen. XXXII 18 where the MS. has יִפְנֶשְׁךָ the Massoretic Annotator remarks בספרי אספמי כי יִפְנֶשְׁךָ fol. 51*b*; (2) on Exod. XIV 11 where the MS. has הַמִּבְלִי the Massorite justifies this reading by stating כן באספמי ובדוקנים fol. 107*b* and (3) on Numb. VII 1 where this Codex reads כַּלּוֹת defective the Massoretic gloss is as follows ל חס ומצינו בס׳ אספמיא כלות מל fol. 222*a*.

The Hebrew text itself has preserved the ancient practice of dividing a word when it was too long for the line. Thus מַבְלִיגִיתִי Jerem. VIII 18 which occurs in the Lesson from the Prophets for the Fast of the Ninth of Ab is divided into two, מַבְלִי is at the end of one line and גִיתִי is at the beginning of the next line, and the Massorah on it emphasises the fact that though divided it is one word.[1]

An important contribution to the study of the Massorah is the exceptional manner in which the Massorah Parva of this MS. repeatedly refers to the lengthy Massoretic Lists in the Massorah Magna. Thus for instance on וַיָּבֵא *and he brought* Gen. XXIX 23 the Massorah Parva remarks that it occurs fifty-one times in the Bible and that the List is given in Pericope מקץ = on XLIII 7.[2]

The same is the case on יֵעָשֶׂה *shall be done* Gen. XXIX 26 where the Massorah Parva states that it occurs thirty-six times in the Bible and that the List is given in Pericope תצא = Deut. XXV 9.[3] This shows that Jacob b. Chayim in the *editio princeps* of the Bible with the Massorah did not introduce new elements into the Massorah when he refers backwards and fowards for certain Lists, but simply expanded a system which was already adopted in some MSS.

This MS., too, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined

[1] מַבְלִי־גִיתִי מלה חדא fol. 402*b* and *vide supra,* p. 641.

[2] וַיָּבֵא נא בקרי מקץ Comp. fol. 44*b* with fol. 72*a*.

[3] יֵעָשֶׂה לוֹ בקרי תצא Comp. fol. 45*a* with fol. 328*a*. This shows that the Massorah Magna must have been written first in the MS. otherwise the reference to the Massorah Magna on Deut. XXV 9 could not have been given in Gen. XXIX 26

ends with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)		(2)		(1)	
וַיְהַלְלוּ	Gen. XII 15	אם־מַחוּשׁ	Gen. XIV 23	וְרַעְיָה	Gen. X 7
וְנָלְלוּ	„ XXIX 3	על־לֵב	„ XXXIV 3	רַעְיָה	„ „ 7
בְּהִתְחַנְנוֹ	„ XLII 21	בן־נון	Numb. XXVI 65	וְאַחְשֹׁךְ	„ XX 6

At the end of Deuteronomy the Scribe gives us an important Epigraph which is as follows:

Courage! and let us be couragous! May Isaac the Scribe never be hurt, neither to-day nor ever till the ass shall ascend the ladder. I Isaac son of Simcha the Scribe have finished this Pentateuch, on the fifth day of Pericope Ēkeb, on the sixteenth of the month of Ab, as well as the Five Megilloth and the Haphtaroth. I have written it for R. Meir son of Nathan. May the Lord grant him to study therein, as well as his children and his children's children to the end of all generations. Amen, Amen, Amen, Selah.[1]

In this Epigraph, therefore, we are dinstinctly told that the Scribe's name is ***Isaac.*** Now on referring to Gen. XXVI 16, fol. 38*b* of this MS. where the name Isaac occurs it will be seen that it is distinguished by the dots which indicate the name of the Scribe. In Exod. II 24, fol. 87*a*, and in Deuteronomy VI 10, fol. 296*b*, too, where Isaac occurs it is distinguished in a similar manner. We have thus additional proof of the fact that when a name is thus marked in the text it indicates the name of the Scribe though the MS. may have no Epigraph.

No. 56.

G. 5.

This small quarto MS., which is written in a minute Franco-Italian hand *circa* A. D. 1450, consists of 211 folios and contains the Pentateuch (fols. 20*b*—211*b*) which is preceded by sundry Massoretic Lists (fols. 1*b*—19*b*).

[1] חֲזָק ונתחזק הסופר לא יזק לא היום ולא לעולם עד שיעלה חמור בסולם: אני יצחק בר׳ שמחה הסופר סיימתי זה החומש | יום ה׳ פ׳ עקב בששה עשר לחדש אב

Each folio has 24 lines with two lines of the Massorah Magna in the upper margin and three lines of the same corpus in the lower margin and with the Massorah Parva in the outer margins. The text is provided with the vowel-points and the accents.

The fifty-four Pericopes into which the Pentateuch is divided are indicated in the margin by the word פרש = *Parasha,* which stands against the beginning of the Pericope. With the exception of nine instances the number of verses in the Pericope is given in the vacant space between the Parashas.[1]

The sectional division of the text is at variance with the Massoretic recension in no fewer than fifty-seven instances. They are as follows:

Genesis. — In Genesis this MS. has five new Sections, viz. II, 13, 14; VII 1; XVII 9; XXV 7 and omits none.

Exodus. — In Exodus it has nine new Sections, viz. II 11; VII 1; XIII 5; XVI 6; XXV 17; XXVI 7; XXVIII 30; XXXII 32; XXXIII 5 and omits none.

Leviticus. — In Leviticus it has twelve new Sections, viz. V 4; VII 22; XI 9, 13, 21, 24; XIII 28; XV 18; XXV 14; XXVI 18, 21; XXVII 26 and omits the following four Sections which are in the received text, XIII 18; XV 19; XXIII 15 and XXV 47.

Numbers. — In Numbers it has the following seven new Sections IV 42; X 18, 22, 25; XIV 1; XXV 4; XXVI 5 and omits one which is in our recension, viz. IV 29.

Deuteronomy. — In Deut. it has twelve new Sections, viz. VII 7; XVIII 14; XXIII 5, 19; XXIV 6, 9, 21; XXV 4; XXXI 9, 16, 22, 30 and omits the following seven Section which are in the *textus receptus,* XIV 3, 28; XVII 1; XXII 5, 20; XXIII 26; XXIV 19.

וחמש מגילות | והפטרותיו, וכתבתי אותו לר׳ מאיר בר׳ נתן המקום | יזכהו ללמד בו בניו ובני בניו עד סוף כל הדורות, | אמן אמן אמן סלה: Comp. fol. 346*b*.

[1] The nine Pericopes are (1) תצוה fol. 99*b*; (2) מצרע fol. 126*b*; (3) אחרי מות fol. 129*b*; (4) בחקתי fol. 139*b*; (5) בהעלתך fol. 154*b*; (6) מטות fol. 175*a*; (7) דברים fol. 182*a*; (8) שפטים fol. 198*a* and (9) וילך fol. 208*b*.

The *Raphe* mark over the aspirated letters (ב ג ד כ פ ת) is used very irregularly. The *Metheg*, a sa rule, is absent before *Chateph-Pathach, Chateph-Kametz* and *Chateph-Segol.* The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* are very often interchanged.[1] Otherwise the text as a whole faithfully exhibits the present Massoretic recension.

The MS. has no break in Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words, but in one instance is in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line, though the Massoretic Annotator remarks against it that it is one word.[2] *Beth-el* is uniformly written in two words (בֵּית־אֵל) in accordance with the Western School.

The MS. does not favour the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

Like Codex No. 52 which it resembles in several of its features this MS. makes an exception in the case of בן־נון *son of Nun* (Exod. XXXIII 15; Numb. XI 28 &c.) where the initial *Nun* in the proper name has *Dagesh.*

The Massoretic Treatise by which the Pentateuch is preceded (fols. 1*b* – 19*b*) consists of the following Rubrics:

(1) The Register giving the number of verses, the middle verse, the Pericopes, the Sedarim, the words &c. in the Pentateuch: ם §§ 189—193; II 250—252; (2) the Chronology of the different books: ם § 180; II 340; (3) the number of verses in each Pericope: ם §§ 189—193; II 250—252; (4) a detailed List of the Sedarim in the Pentateuch: ם §§ 73—79; II 329—331; (5) of the graphic sign *Pathach* with the pausal accents *Athnach* and *Soph-*

[1] Comp. סֻפַּר Gen. V 1; יְצַר VIII 21; תַּשָּׂה Exod. XXIII 6.

[2] Comp. Gen. XIV 9, fol. 31*b*.

Pasuk: ב §§ 540–552; II 299 300; (6) of the twelve instances in the Pentateuch where *Adonai* denotes the Divine name: א § 107, I 24; (7) of words in the Pentateuch which in one book have an exceptional vowel-point: ת § 447, II 225; (8) the Dittographs in the Pentateuch: ה §§ 452–495, I 500–521; (9) the Differences between Ben-Asher and Ben-Naphtali in the Pentateuch indicating their precise nature: ה §§ 589–598, I 571–578; (10) a List of the twenty-seven verses in the Bible which severally contain the whole alphabet: ד § 227, II 456; (11) Excerpts from the *Dikdukē Ha-Teamim:* ת § 246, I 654; (12) a continuation of the exceptional vowel-points given in No. 8; (13) a continuation of List No. 7 giving the instances in which *Adonai* denotes the Divine name in the other books of the Bible; (14) a continuation of List No. 6 giving the instances in which the graphic sign *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk* in the other books of the Bible: ת §§ 205–223, I 648–652; (15) the number of verses in each book of the Prophets and of the Hagiographa being a continuation of List No. 4 and (16) a detailed List of the Sedarim in each book of the Prophets and of the Hagiographa which is a continuation of List No. 5.

The MS. is very carefully written and I have found only two omissions due to homoeoteleuton, viz. on fol. 78*a* and 195*a*.

No. 57.

G. 6.

This remarkable MS. consists of two volumes quarto and contains the Pentateuch, the Haphtaroth and the Daily Prayers.

Vol. I consists of 182 folios and contains (1) Genesis fols. 2*a*–73*a*, and the Haphtaroth fols. 74*a*–80, which belong to this book as well as the Daily Prayers fols. 81*a*–100*a*; fols. 101*a*–106*b* are blank. (2) Exodus fols. 107*a*–167*a*; fols. 168*a*–170*b* are blank. And (3) the Haphtaroth for this book fols. 171*a*–178*b*. The contents of fols. 179*b*–182*a* I shall describe below.

Vol. II consists of 202 folios and contains (1) Leviticus fols. 1*a*–44*a*; fols. 45–52 are blank. (2) Numbers fols. 53*a*–111; fols. 112–118 are blank. (3) Deuteronomy fols.

119*a*—171*a*; fols. 171*b*—172*a*—*b* are blank; and (4) the Daily Prayers fols. 173*a*—202*b*.

Each full folio has 26 lines and the text is furnished with the vowel-points and the accents. The fifty-four Pericopes into which the Pentateuch is divided are not only indicated in the margin against the beginning by the expression *Seder*, but by the name of the Pericope in question. The seven subdivisions of the respective Parashas for the purpose of public reading are also carefully marked in the margin.

The division of the text into Open and Closed Sections is in strict accordance with the prescribed rules and as a matter of course there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant sectional spaces of the text though they are given in the margin.

The Christian Chapters, too, are exhibited in the margin in Hebrew letters and there are running head-lines throughout giving the names of the books and of the Pericopes as well as the number of the chapters. The outer and the lower margins of each folio contain a Massorah which the Scribe compiled from the celebrated Massoretic works of Meir b. Todros Abulafiah (died A. D. 1244), Menachem de Lonzano and Norzi and which extends to almost every word of the text. This compilation is principally restricted to the orthography of the text, e. g. plene and defective. To enable the student to identify the word of the text with the Massoretic note bearing upon it the Scribe has marked in almost microscopic numerals each expression which is the subject of Massoretic annotation and affixed the same numeral to the corresponding gloss.

But the most marvellous part of this MS. is the system which the Scribe has invented for counting not only every word in the Pentateuch, but every letter. By

his plan we are enabled to ascertain with absolute certainty how many times each letter of the alphabet occurs not only in every line and on every page, but in each book and in the whole Pentateuch. As I have already described this system and given a specimen page of the text with the plan of the work[1] I need not repeat it here.

Some of the Standard Codices of the Bible give the sum-total of the words and of the letters at the end of each of the fifty-four Pericopes into which the Pentateuch is divided. To test the accuracy of these statements I began more than thirty years ago to count the words and the letters, but after labouring for twelve months over it I gave up the work in despair for I found that at the rate of progress which I made it would take me at least fifteen years of incessant toil to accomplish the task.

The student will, therefore, be able to appreciate my joy when this precious MS. providentially came into my possession with a system far superior to the plan I had adopted and with the work already accomplished. I was, however, saddened by the fact that the author after spending a life of incessant labour over it did not live to publish the results of his gigantic toil. His name according to the title-page and the signature to some of the Tables is Simon Silberberg. He collected subscriptions for its publication during 1828–34 and had already secured Anton von Schmid in Vienna to print it. The MS. had actually passed the Censor whose Imprimatur is affixed to the end of Genesis and to the work dated "Vienna, July 4 1836". Yet the author departed this life without seeing it printed. What is still more deplorable is the fact that within two generations the very existence of this invaluable MS. became entirely unknown. It is, therefore,

[1] *Vide supra,* Part I, chap. VII, pp. 109—112.

a cause of inexpressible joy to me not only to make this marvellous work known, but to render grateful homage to the memory of the pious, self-denying and indefatigable Scholar who devoted his life to this branch of Biblical literature and who died without seeing the fruit of his labours. To make him speak though dead is my humble and grateful tribute to M. Silberberg. He has laboured and I have entered into his labours.

It is to be added that this MS., which is a masterpiece of penmanship and a marvel for its accuracy, is decidedly against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

No. 58.

Paris, National Library, Codex No. 1—3.

Having described the fifty-seven MSS. to which I have daily access, I must reserve the description of the Codices which I have collated in Oxford, Cambridge and in the public Libraries in the different parts of Europe for the fourth volume of my edition of the Massorah and shall conclude this chapter with a notice of the three typical Codices which are abroad. The first of these is the magnificent Model Codex in the National Library at Paris.

This very important MS. which is now bound in three volumes with a late separate pagination to each volume was originally in one volume. It is written in a large and beautiful German hand and is dated A. D. 1286. It contains the whole Hebrew Bible. The order of the Prophets is that exhibited in Column II in the Table on

page 6, whilst the sequence of the Hagiographa is that shown in Column II in the Table on page 7.

With the usual exception of the poetical portions in the Pentateuch (Exod. XV 1—19; Deut. XXXII 1—43) and in Judges (V 1—31) which are written in specially prescribed lines; and Psalms, Job and Proverbs which are distinguished by an hemistichal division each folio has 3 columns and each full column has 28 lines.

The Massorah Magna is given in three or four lines in the lower margin of each folio and in three lines in the upper margin. The Massorah Parva, which is very copious, occupies the outer margins and the margins between the columns. The text is furnished with the vowel-points and the accents.

Volume I. — The portion which now constitutes the first volume consists of 144 folios and contains the Pentateuch. Fol. 1, however, the recto of which is blank and the verso of which contains Gen. I 1—23, is by a later hand and so are fols. 136—139 which contain Deut. XXIII 22*b*—XXVIII 64*b*. At the end of each book is the Massoretic Summary giving the number of verses with the middle verse, annual Pericopes and the Sedarim in the book in question which entirely coincide with the present recension of the text, whilst at the end of Deuteronomy the sum-total is given of all the verses, the Sedarim, the annual Pericopes, words, and letters in the whole Pentateuch.

The fifty-four Pericopes into which the Pentateuch is divided are separated from each other by three *Pes* (פ פ פ) which occupy the vacant sectional space together with the register and the mnemonic sign of the verses in the *Parasha*.

The sectional division seriously deviates from the *textus receptus* in no fewer than eighty-one instances, as will be seen from the following analysis:

Genesis. — In Genesis this MS. has the following fourteen sections which are not in the received text II 14; IV 3; VII 1; X 13; XVII 9; XXV 7; XXX 22; XXXI 3; XXXV 6; XXXVI 9; XXXIX 7; XLIX 3, 17, 18.

Exodus. — In Exodus it has fifteen new Sections, viz. II 11; VII 1; XII 25; XIII 5, 15; XXII 18, 28; XXIII 3; XXV 17; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6.

Leviticus. — In Leviticus it has seventeen new Sections, viz. VII 22; XI 9, 13, 24; XIII 28, 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXV 14; XXVI 18, 23; XXVII 26.

Numbers. — In Numbers it has sixteen new Sections, viz. IV 42; V 27; VI 13; VII 4; X 14, 18, 22, 25, 36; XIV 1; XX 10; XXV 4, 9; XXVII 18; XXIX 39; XXXII 10.

Deuteronomy. — In Deuteronomy it has nineteen new Sections, viz. II 9; III 18; VII 7, 9; XVI 22; XVII 15; XVIII 14; XIX 8; XXII 9, 11; XXIII 7, 19; XXXI 9, 16, 22, 23, 26; XXXIII 6, 23.

Volume II. — The portion which now constitutes the second volume consists of 232 folios and contains Joshua (fols. 1*a*—18*b*); Judges (fols. 18*b*–36*a*); Samuel (fols. 36*a*–77*a*); Kings (fols. 77*b*—129*a*); Jeremiah (fols. 129*a*–166*a*); Isaiah (fols. 166*a*–197*b*); and Ezekiel (fols. 197*b*—232*a*). Ezekiel finishes with the first column on the recto of folio 232. The second and third columns as well as the verso of this folio are blank. The leaf, however, containing the end of Ezekiel has been added towards the end of the sixteenth century, as is evident from the binding, to make this volume end with Ezekiel. Here too each book has at the end the Massoretic Summary registering the number of verses with the middle verse and the Sedarim in the book in question. The Summary at the end of Kings is important inasmuch as it distinctly states that this book has 1536 verses[1] which exactly coincides with its number of verses, and we are thus

[1] סכום פסוקים דמלכים אלף וחמש מאות ושלשים ושתה. וסימ אך לו Comp. fol. 129*a*.

enabled to correct the mistake in the other MSS. where it is given as 1534.[1]

Volume III. — The volume, as it is now, consists of 192 folios and contains the Minor Prophets (fols. 1*a*—26*b*); Ruth (fols. 27*a*—29*a*); Psalms (fols. 29*b*—69*b*); Job (fols. 70*a*—85*b*); Proverbs (fols. 86*a*—99*a*); Canticles (fols. 99*a*—101*b*); Ecclesiastes (fols. 101*b*—107*a*); Lamentations (fols. 107*a*—110*a*); Esther (fols. 110*a*—116*a*); Daniel (fols. 116*a*—127*b*); Ezra-Nehemiah (fols. 127*b*—145*b*); and Chronicles (fols. 145*b*—191*b*). Fol. 1*a* of this volume contains the original conclusion of Ezekiel which has been copied for the second volume so as to make Volume II end with Ezekiel. Hence the last column of Ezekiel is in duplicate. At the end of this volume we have the following important Epigraph in which the Scribe gives his name and the date when the MS. was finished:

I Isaac the Scribe, son of Jacob, the memory of the righteous is blessed, have written these four-and-twenty Books from Genesis to *and he went up* [= the last word of Chronicles] without the Targum; and I have finished them on the twenty-fourth day of the month of Elul, in the year 5046 of the Creation of the world [= A. D. 1286] and I have received my payment in full. The Lord grant him to study therein, he and his seed to the end of all generations! Amen and Amen. Selah.[2]

At the end of Leviticus after the Massoretic Summary the Massoretic Annotator also gives us his name as follows:

אור אלהים יהי אורו. לקלונימום אשר מסרו.

May the light of God be his light, i. e. of Kalongmos who Massoretically annotated it

The contributions which this MS. makes to Biblical criticism are manifold and can hardly be overstated. It

[1] *Vide supra,* Part I, chap. VI, p. 90.

[2] אני יצחק הסופר בר׳ יעקב זצ׳ל | כתבתי עשרים וארבעה ספרים | מבראשית עד ויעל: בלא תרגום: | וסיימתים ביום עשרים וארבעה | לירח אלול שנת חמשת אלפים | וארבעים וששה לבריאת עולם | וקבלתי שכרי משלם המקום יזכהו | להגות בו הוא וזרעו עד סוף כל | הדורות אמן אמן סלה: Comp. Vol. III, fol. 192*a*.

still preserves occasional remains of the older system of vocalization which was once in friendly rivalry with the present system and specimens of which we have given from two other Codices.[1] Side by side with the ordinary graphic signs we have the following abnormal punctuation:

(1) When the *Cheth* (ח) has *Chateph-Kametz,* the *Kametz* alone is under the consonant whilst the *Sheva* is in the body of the letter. Thus for instance:

הָחֳלַתִי 1 Kings XXII 34

(2) The guttural *Cheth* (ח) at the end of a word after *Pathach* has frequently *Sheva* which is sometimes put into the body of the letter, e. g.:

שָׂלַחּ	2 Kings V 7	יָנַחּ	Exod. XXVIII 28
*אוֹרַחּ	Ps. XIX 6	מִנַּחּ	Josh. IV 19
*בְּאוֹרַחּ	„ XXVII 11	וְהַצְלַחּ	1 Kings XXII 12

(3) *Pathach-Chateph.* — The *Pathach* furtive has often *Sheva* after it and becomes as it were a *Pathach-Chateph,* e. g.

הַיָּצִיעַ	1 Kings VI 10	רִיחַ	Levit. I 9
		נִיחוֹחַ	„ „ 9

(4) The guttural *Ayin* (ע) too, at the end of a word after a *Pathach* has frequently *Sheva.* Thus for instance:

*וּשְׁבַעְ	1 Kings X 26	בָּרְעְ	Gen. XLIV 34
*וְרוֹבַעְ	2 Kings VI 25	וַיִּשְׁבַּעְ	„ L 25
*מְצוֹרַעְ	„ XV 5	*שָׁמַעְ	1 Kings X 1

(5) The audible *Vav* (ו) at the end of a word has frequently *Sheva.* Thus for instance:

*בְּרוֹשָׁיוְ	2 Kings XIX 23	אָחְיוְ	Gen. IV 8
*חִקּוֹתָיוְ	„ XXIII 3	וַיְצַוְ	Josh. I 10
*יַחְדָּיוְ	Ps. XIV 3	*תּוֹצְאֹתָיוְ	„ XIX 29

(6) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz* has often *Chirek,* e. g.:

[1] *Vide supra,* Codex No. 16, pp. 557—559 and Codex No. 28, pp. 635—637.

שׁוֹרְרָי	Ps. XXVII 11	אַחֲיוֹתַי	Josh. II 13
יְרִיבָי	„ XXXV 1	הָעַי	„ VII 2
חַבֻּרָתִי	„ XXXVIII 6	כִּלְיֹתַי	Ps. XXVI 2

The graphic signs *Kametz* and *Pathach, Tzere* and *Segol* are not unfrequently interchanged. Thus we have:

סֶכֶל	1 Kings XI 28	הֵהֶם	Exod. II 11, 23; Josh. XX 6
הַנֵּזֶר	2 Kings XI 12	כִּכַּר	„ XXXVII 24
		חֶשֶׁק	1 Kings IX 1

Another noticeable feature of this MS. is not only its frequent departure from the present Massoretic recension, but the emphatic support which is given to the variants by the Massorah on these passages. This undoubtedly shows that the Massorah according to which the MS. was revised belonged to a different School of Massorites from the Massorah which we now follow. In confirmation of this fact I must refer to the List of instances which I have given from this MS. with the Massoretic glosses on them.[1]

The official various readings which are called *Keri* and *Kethiv* and which constitute an important part of the Massorah are more numerous in this MS. than in any other Codex.

The MS. also contributes largely to the List of *Sevirin*. The *Sevir* is here a part of the Massorah Parva against the word which is the subject of the variant. These variants are promiscuously described as *Sevirin* (סבירין), *Matim* (מטעם) or *Mishtabshin* (משתבשין). The abbreviation מיש in almost microscopic writing is frequently put over the disputed word in the text.

Of great importance, too, are the large number of variations between the Eastern and Western Schools of textual redactors which are adduced in the Massorah of this MS. The additional instances derived from this Codex

[1] *Vide supra*, Part II, chap. XI, pp. 427, 428.

I have given in the chapter which treats upon this question.[1]

The MS. has the hiatus in Gen. IV 8. *Chedor-laomer* is written in two words (כְּדָר לָעֹמֶר), but with the marginal gloss against it that it is one word. *Beth-el,* however, is uniformly written as one word (בֵּיתְאֵל) which is often the case in Codices emanating from German Schools. It has not the two verses in Josh. XXI, viz. 36, 37.

No. 59.

Madrid, University Library, Codex No. 1.

This magnificent Codex consists of 340 unpaged folios and contains the whole Hebrew Bible except the folio which contained Exod. IX 33*b*—XXIV 7*b*. It is written in a beautiful Sephardic hand and is dated Toledo A. D. 1280, as will be seen from the following Epigraph of twenty-one lines:

Buy the truth and sell it not, also wisdom and instruction and understanding [Prov. XXIII 23]. Happy is the man that findeth wisdom, and the man that getteth understanding [Prov. III 13].

Now as for this Codex which contains the Four-and-Twenty Books, the possessor thereof may truly glorify therein. It has now been acquired by the noble young men, the amiable and beloved, R. Isaac and R. Abraham (may the Lord protect them), the physicians, sons of the honourable, the distinguished whose good name is like a well-watered garden, and a pleasant plant, R. Maimon who rests in peace, whose glory is in Paradise, son of . . . . . May the King who helps, and saves and protects, protect and keep them, and preserve them and grant them and their children to study therein, and read one after another to the end of all generations. And may the Scripture be fulfilled in them which says: as for me, this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I pût into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord from henceforth and for ever [Isa. LIX 21], and so may be His will! And in the year five

[1] *Vide supra,* Part II, chap. IX, p. 205 &c.

thousand and forty of the creation of the world [= A. D. 1280], they acquired it completely, prepared in every way and preserved, at Toledo. May salvation speedily come.[1]

The order of the Prophets is that exhibited in Column I in the Table on page 6 whilst that of the Hagiographa is shown in Column I in the Table on page 7.

With the usual exception of the poetical portions in the Pentateuch (Exod. XV 1—19; Deut. XXXII 1—43), in Judges (V 1—31) and in Samuel (2 Sam. XXXII 1—51), which are written in specially prescribed lines, as well as Psalms, Job and Proverbs, which are distinguished by an hemistichal division, each folio has 3 columns and each full column has 32 lines.

The Massorah Magna is given in three lines in the upper margin and in four lines in the lower margin of each folio, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

The text is provided with the vowel-points and the accents, and with comparatively few exceptions coincides with the present Massoretic recension.

The fifty-four Pericopes into which the Pentateuch is divided are respectively indicated in the margin by the word פרש = *Parasha,* which is enclosed in an illuminated parallelogram. At the end of the several Parashas the register which gives the number of verses with or without

[1] אמת קנה ואל תמכר חכמה | ומוסר ובינה, | אשרי אדם מצא חכמה ואדם יפיק תבונה. | והספר הזה אשר עשרים וארבעה ספרים | כולל, בו יתהלל המתהלל, זכו עתה בו | הפרחים הנדבים, הנעימים והנאהבים, | ר׳ יצחק ור׳ אברהם ישמ׳ צור הרופאים בני | היקר הנכבד השם הטוב, כגן רטוב, נטע | שעשועים, ר׳ מימון משכב בן ׳׳ מלך | עזר ומושיע ומגן, בעדם ינן, וישמרם | ויחיים ויזכם הם וזרעם להגות בו ולקרות | משמרות משמרות, עד סוף כל הדורות, | ויקים בהם מקרא שכתׂ | ואני זאת בריתי אותם אמר יי] רוחי אשר | עליך ודברי אשר שמתי בפיך לא ימושו | מפיך ומפי זרעך ומפי זרע זרעך אמר יי] | מעתה ועד עולם. | וכן יהי רצון. | ובשנת חמשת אלפים וארבעים לבריאת | עולם, זכו בו זכיה נמורה, ערוסה בבל ושמורה | בשלי,אלה ישע יקרב: Comp. fol. 334*b*.

the mnemonical sign in the Parasha occupies the sectional space which separates the Pericopes. The Sedarim or the Trienniel Pericopes are also shown in the margin by the letter *Samech* (ס) which is enclosed in a shorter illuminated parallelogram. The division of the text into Open and Closed Sections is carefully exhibited by the prescribed vacant lines, indented lines and spaces in the middle of the lines, but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the body of the text.

Besides the Massorah Magna which occupies the upper and lower margins of each folio, a number of lengthy Massoretic Rubrics which were too long for the margins are given as Appendices to the several divisions of the Bible.

Appendix I. — This group forms an Appendix to the Pentateuch. It occupies fols. 80*a*, col. 3—82*b* and contains the following Massoretic Lists:

(1) A Register giving the sum-total of all the Pericopes, the verses, the middle verse, the middle word and the middle letter in each book of the Pentateuch, and the number of times which *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk* in the Pentateuch; (2) the exact number of variations between Ben-Asher and Ben-Naphtali in each book of the Pentateuch, which is new; and (3) a complete List of the Summaries to each of the fifty-four Pericopes giving the Sedarim, Paseks, words, letters and the chronology of the Parasha in question which I have appended to the Pericopes in my edition of the Bible.[1]

Appendix II. — This supplement, which follows the Former Prophets, occupies column 3 of fol. 158*a*. It gives:

The List of variations between the Easterns and Westerns in the book of Kings. Comp. the Massorah, letter ה § 625, Vol. I, p. 593.

Appendix III. — This group forms an Appendix to the Latter Prophets and occupies fols. 239*a*—240*b*:

[1] The variations in the number of the letters in several of these Pericopes I have already given. *Vide supra,* Part I chap. VII, p. 112.

It contains seventeen Rubrics from the *Dikdukē Ha-Teamim* which correspond to §§ 17—21, 36, 34, 37, 5, 15, 8, 22, 39 in the St. Petersburg Treatise.

Appendix IV. — The fourth group is at the end of Chronicles and forms a supplement to the Bible. It contains no fewer than eighty-nine Rubrics as follows:

(1) A List of the fifteen words with extraordinary points: ׳ § 521, II 296; (2) Lists of words which are either uniformly or exceptionally written plene or defective, and which are new; (3) of words which end in *Yod,* but which the official *Keri* reads *Vav:* ׳ § 30, I 681; (4) *vice versa* of words which end in *Vav,* but which are officially read with *Yod:* ׳ § 150, I 423; (5) of words which are abnormally written with *He* at the end: ה § 35, I 270; (6) of words which end in *He,* but which is officially cancelled: ה § 34, I 270; (7) of words which are written with an inaudible *Aleph:* א § 18, I 11; (8) of words which end in *Yod,* but which is officially cancelled: ׳ § 27, I 681; (9) an alphabetical List of words beginning with *Nun,* which is new; (10) words which are wrongly divided: ב § 485, II 54; (11) words which have *Yod* in the middle, but which is officially cancelled: ׳ § 20, I 678; (12) and *vice versa* words which have no *Yod* in the middle, but which the official *Keri* supplies: ׳ § 16, I 977; (13) words written with *Yod,* but officially read with *Vav:* ה § 83, I 303; (14) words which begin with *Yod,* but which is officially cancelled, and *vice versa* words which have no *Yod* at the beginning, but which the official reading supplies: ׳ §§ 13, 14, I 977; (15) words which end with *Yod* for which the official *Keri* reads *He:* ׳ § 29, I 681 &c. &c. &c.

The MS. exhibits several noticeable and important features. The variations between the Eastern and Western textual redactors are given in the margin on the respective words about the reading of which the two Schools preserved different traditions. This plan which is exceedingly convenient for the student I have adopted in my edition of the text. For the new readings preserved in the MS. before us I must refer to the former Part of the Introduction.[1] It gives the number of the differences between the two textual redactors Ben-Asher and Ben-Naphtali in

[1] *Vide supra,* Part II, chap. IX, p. 205 &c.

the Pentateuch as 211, as follows: Genesis 53; Exodus 40; Leviticus 22; Numb. 53 and Deuteronomy 43.[1] It has the two verses in Joshua XXI, viz. 36 and 37. Psalms I and II are one Psalm. It adduces variations from the two ancient Codices, Mugah[2] and Hilleli.[3] On Nahum II 14 it quotes Codex *Hapshatani* which I have not met with in any other MS.[4]

What, however, is most interesting to the Biblical student in connection with this important MS. is the fact that it is undoubtedly the identical Codex which the editors of the celebrated Complutensian Polyglot not only used, but arranged and marked out for the guidance of the compilers of the Polyglot. Reserving the detailed analysis of the MS. which proves this fact beyond the shadow of a doubt for the description of the Complutensian in the next chapter, I shall give here some particulars of the past history of this Codex.

The MS. originally belonged to the University Library at Alcala. In 1837 when that University was amalgamated with the University of Madrid, this Codex with other MSS. and a number of printed books were brought over in boxes and deposited in the Madrid University Library. Here these treasures from Alcala remained packed up in boxes for eight years when in 1845 they were unpacked at the earnest solicitation of the Oriental Professor.

The MS., which still has the book-plate with the arms of Cardinal Ximenes, was taken to pieces at Alcala

[1] פלונתות שבין בן אשר וכן נפתלי, בספר בראשית חמשים ושלוש פלונתות. ספר ואלה שמות ארבעים פלונתות. ספר ויקרא עשרים ושנים פלונתות. ספר וידבר חמישים ושלשה. משנה תורה ארבעים ושלוש פלונתות: Comp. fol. 80*a*.

[2] Comp. Levit. XIII 59; XIV 49; XXVI 39; Deut. III 16; XXXII 5.

[3] Deut. XXXII 24; Jerem. LI 34; Ezek. VII 21; XXXVI 23; XLI 24; Isa. XXXVIII 14.

[4] Thus in confirmation of the reading מַלְאָכֵה the Massoretic Annotator remarks בספר הפשטני ל.

circa A. D. 1506—10 to be rubricated and prepared for printer's copy in loose sheets. The rubricator and redactor was a Jewish Christian. He divided the books of Samuel and Kings into two books each, and put against the beginning of Samuel *Regnum I,* against the second part *Regnum II;* against the first part of Kings *Regnum III* and against the second part *Regnum IV.* He, moreover, added the Latin names to the Hebrew books in running head-lines throughout the MS. and affixed the Christian numerals to each book. Hence the Arabic numeral *nine* stands against the Hebrew letter ח = *eight* in the Psalms because he separated for editorial purposes Psalms I and II which are one Psalm in the MS. To show the sincerity of his new faith, which was necessary in those days, especially in Spain, the converted editor converted in two passages the simple ornament  which indicates the official variant or *Keri* into ***a cross*** by putting a horizontal line across the perpendicular shaft. Hence in Jerem. III 2 we have  שְׁנַּלְתָּ and in XXXII 4 וְעֵינָו

שכבת ק ועיניו ק

No. 60.

Vienna, Imperial and Royal Library, No. 4.

The third typical MS. which I select for description is No. 4 in the Imperial and Royal Library at Vienna. It is in folio written on vellum in a bold and beautiful German hand, is dated A. D. 1299 and consists of two volumes. The first volume, which has 226 folios, contains the Prophets in the order exhibited in Column II of the Table on page 6. The second volume, which has 142 folios, contains the Hagiographa in an order which is not shown in any of the columns in the Table on page 7 and which is as follows:

(1) Song of Songs, (2) Ruth, (3) Lamentations, (4) Ecclesiastes (5) Esther, (6) Psalms, (7) Proverbs, (8) Job, (9) Daniel, (10) Ezra-Nehemiah and (11) Chronicles.

The text, which is provided with the vowel-points and the accents, has three lines of the Massorah Magna in each of the upper and lower margins of the respective folios, which are frequently formed into figures of animals and other designs especially at the beginning and at the end of the books. The Massorah Parva occupies the outer margins and the margins between the columns. I will only state that the MS. has the two verses in Josh. XXI, viz. 36, 37 without any remark in the margin to the effect that they are absent in some Codices, and that the Psalter is divided into 147 properly numbered Psalms.[1] The chief object which I have in view in selecting this MS. as one of the three continental Codices for special notice is to give the following Epigraph which is disguised as part of the Massorah and which the bereaved and afflicted Massoretic Annotator designed as a Memorial to his martyred family:

I began to furnish the Massorah and the vowel-points to the text in the year when our hands were weakened and our strength enfeebled, in the day of the anger of the Lord when the sacred synagogues were destroyed and my beloved ones were slaughtered within the Sanctuary, and when in the villages too the Jewish communities to the number of one hundred-and-forty-six were pillaged and nothing remained. And as for miserable me, Abresush! my wife, my two children a daughter and a son Ezekiel the child of my delight for whom I deeply mourn, also my bachelor-brother an amiable young man, and my maiden sister a beautiful girl were massacred, may our God remember them for good with the rest of the pious people. Now I have written this for a perpetual memorial before the Lord and to avenge the children of Israel of this wicked people who have poured out

[1] The 147 are thus obtained: Ps. IX and X are one, LXX and LXXI are one, CXIV and CXV are one, and CXVII and CXVIII 4 are one, whilst Ps. CXVIII 5 begins a separate Psalm.

blood like water and there was none left to bury the dead. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel [Ps. II 9]. In the year 5059 [= A. D. 1299] this is inscribed as a Memorial.[1]

The question is often asked how it is that we have no very ancient Hebrew MSS. of the Old Testament. The melancholy answer is contained in this distressing Epigraph where the Scribe had to disguise the record which tells us what had become of them, and who had even to conceal his own name *Abraham* (אברהם) under the assumed name *Abresush* (אברזוש). With the massacre of the numerous Jewish communities and with the wholesale demolition of their sacred places of worship, the holy shrines which contained the sacred Codices were destroyed. That this MS. escaped destruction is due to the plunderer who preferred money rather than burn the booty. "I have redeemed a Scroll of the Law and ***this MS.***", a later owner tells us, "from a Christian for three pounds less seventy kreutzer in the month of Yiar in 5167" [= A. D. 1407].[2]

[1] התחלתי למסור ולנקד בשנת מטה ידינו וחש כחינו ביום אף י"י ונהרסו קהילות הקודש ונהרנו ידידי עם קודש ונם בערי הפרזי הרבה מאד מאה וארבעים וששה ישובים ובכוה שלחו את ידם ולא השאירו עוללות ולי אני העלוב אברזוש נהרגה אשתי בניי בת ובן חוקיה בני ילד שעשועי על כן המו מעי לו ונם אחי בחור נעים ונחמד ואחותי בתולה נאה וחמודה יזכרם אלהינו לטובה עם שאר צדיקי עולם וכתבתי לזכרון לפני י" תמיד ולנקום נקמת בני ישראל מאת אומה זו הרשעה אשר שפכו דם כמים ואין קובר תרעם בשבט ברזל ככלי יוצר תנפצם בשנת טֵן לפרט דבר זה נחרט: Comp. fols. 248*b*—268*a* in the pagination of the MS.

[2] פדיתי ספר תורה וספר זה מן ערל בער ג ליט פחות עט באיר קסז ל Comp. fol. 1*a* repeated on fol. 244*b*.

Chap. XIII

History of the Printed Text of the Hebrew Bible.

It is remarkable that whilst the Doctors of the Sarbonne were urging Francis the First absolutely to suppress printing even as late as 1533 and whilst this enlightened monarch had actually issued letters-patent January 3 1535 prohibiting under pain of death any person to print any book or books, and ordering all booksellers' shops to be closed under the same penalty,[1] the Jews should have hailed with delight this invention as a Divine gift and sung its praises because it enabled them to multiply and circulate the word of God.

As early as 1475, when the two dated Hebrew books appeared, the art of printing is not only described as a Divine work, but is celebrated in a poetical effusion. In the Epigraph to the celebrated religious Code called *The Four Rows* or *Parts* (ארבעה טורים) by Jacob b. Asheri (1298—1340) which treats on the ritual, moral, matrimonial, civil and social observances of the Jews and which was printed July 3 1475 by Menachem Cusi in Pieve di Sacco, the art of printing is personified and is made to deliver the following rhythmical soliloquy:

I am wise and the crown of all wisdom: I am hidden and concealed to every mystery; without a pen yet my imprint is easily made out; without a Scribe yet the words are properly ranged; at once the ink goes over it; without rules yet it is straight. If you marvel at the heroine Deborah who

[1] Comp. Richard Copley Christie, *Etienne Dolet a Biography*, pp. 221—224, London 1880.

governed with the pen of the writer [Judg. V 14] assuredly had she seen me at my breaking-in she whould have placed me as a crown upon her head.[1]

The enthusiastic praise here bestowed upon the art of printing was uninfluenced by the fact that in the self-same year the Dominican Peter Schwarz was enabled by means of this invention to publish and spread the most venomous attack upon the Jews and their religion.[2]

No. 1.

The first edition of the Psalter, 1477.

תד"א

This is the first printed portion of the Hebrew Bible and is quoted in the notes to my edition of the Bible by the abbreviation תד"א = תהלים דפום א *the first edition of the Psalms.* All the information which we possess about the editing, printing and date of this extremely rare volume is contained in the following two Epigraphs, one in rhyme and the other in prose, at the end of the book:

At the time when the art of printing books was invented, that is with moveable type set up in rows, by this process were produced three hundred copies the choicest of the choice of the Psalter with Kimchi's Commentary, which before the eyes who behold them, shine brilliantly like Sapphires. Wherefore we magnify Him who is girded with strength and in the voice of Psalmody and in the song of all the singers. May He now grant us

[1] אני חכמה לכל חכמה עט	רת	אני נסתר לכל סוד נוסג	רת
בלי קולמוס ורישומי ניב	רת	באין סופר חוברתי במחב	רת
בבת אחת דיו עלי עוב	רת	בלי שירטוט בתיבה מיוש	רת
חמיה על דבורה הגב	רת	בשבט סופרים היא משושר	רת
לו אותי ראתה בכתח	רת	עלי ראשה הושמתי לכות	רת

Comp. fol. 158*b*. British Museum, press-mark C. 50, d. 7.

[2] Fr. Petri Nigri Ordin. Praedic. Tractatus contra perfidos Judaeos. Esslingen 1475. The only three Hebrew words which occur in this Treatise are בראשית ברא and יהוה (comp. fol. 10*a*). They are wood cuts and not moveable metal type. The other numerous Hebrew sentences are transliterations in Roman character.

to meditate therein, even we and all the children of our people for ever and ever and from generation to generation, to learn and to teach, to keep and to do and to accomplish all that is written therein. May the Creator of all creatures grant it to us.

And let the beauty of the Lord our God be upon us, and establish thou the work of our hands [Ps. XC 17]. God be merciful unto us and bless us, may he cause his face to shine upon the work of our hands [Ps. LXVII 2]. For he has prospered us in all that we have put our hands to, from beginning to end. On the 20th day of the month of Elul in the year 237 [= August 29 1477] our work was finished. May the Rock of our strength hasten our Redeemer speedily in our days. This is the prayer of those who executed the printing, viz. Master Joseph and Neriah, Chayim Mordecai and Ezekiel of Ventura. Finis, Finis, Finis.[1]

It will thus be seen that whilst the names of those who were engaged in carrying the work through the press are carefully given, the editors do not describe the MSS. from which they printed. This is simply in accordance with the practice of that time. Hardly any editor of works whether sacred or secular in the fifteenth and sixteenth centuries ever mentioned the particular Codices which they followed. Though the place where this Psalter was printed is not given, it is probably Bologna because the type in which the Chaldee Paraphrase and the Commentary of Rashi are printed in the *editio princeps* of the Pentateuch at Bologna in 1482 is the same as that of Kimchi's Commentary

[1] בעת תושלמת מלאכת הספרים : אשר בדפוסי האותיות נקבעו לסדרים :
באותה מלאכה ימצאו שלש מאות ספרים : המהדרים מן המהדרים :
תהילים עם פירוש הקמחי : לעיני רואיהם יבהיקו יאירו כספירים :
על כן לנאזר בגבורה נפארנו ברננה : וקול זמרה ובשיר כל משוררים :
כי יזכנו להגות בהם אנחנו וכל בני : עמינו לעדי עד ולדור דורים :
ללמוד וללמד לשמור ולעשות ולקיים : את כל הכתוב בהם יזכינו יוצר כל יצורי :
ויהי נועם יי אלהינו עלינו. ומעשה ידינו כוננה עלינו: אלהינו יהונינו | ויברכינו. יאר פניו אתנו במלאכת ידינו: כי יצליחנו בכל | משלח ידינו מראשיתנו ועד אחרתינו: בעשרים יום | בחדש אלול בשנת רלו נגמרה פעולתינו: צור | מעוזינו יחיש גואלינו במהרה בימינו | המעתירים ככה בהם עושי | המלארה מיישטר | יוסף ונריה | חיים | מרדכי וחזקיה | מונטרו: | סליק: סליק: סליק:

Comp. fol. 153*b*.

in this Psalter and because the name of the corrector both of the Psalter and the Pentateuch is Joseph, who seems to be the same person.

The volume, which is a small folio without pagination or catchword, and up to fol. 67, i. e. Ps. LXV 2 also without signatures, consists of 153 leaves. Each full page contains 40 lines. Following the practice which obtained in certain Schools, especially in Germany of giving the Hebrew text with the Chaldee Paraphrase in alternate verses, the editors of this Psalter have adopted the alternate verse system, only that they substituted Kimchi's Commentary for the Targum. Hence each verse of the Hebrew text is followed by the Commentary, but in smaller type. In many cases, however, the verses have not the *Soph-Pasuk* and instead of the commentary following each verse, two verses are exhibited as one.[1]

The type of the text is bold and square-cut resembling the Hebrew characters which were afterwards used in Germany by Frobens, whilst that of the Commentary is small and neatly cut and is what is called the Rabbinic character. Some of the letters of the text can hardly be distinguished from each other. Thus the *Beth* (ב) and the *Caph* (כ), the *Daleth* (ד), the final *Caph* (ך) and the *Resh* (ר), the *Zain* (ז) and the final *Nun* (ן), the *Ayin Vav* (עו) and the *Shin* (ש) are very difficult to discriminate. It is to be

[1] Comp. XVII 2, 3; XVIII 33, 34; XIX 8, 9; XXII 30, 31; XXIV 1, 2; XXXVII 16, 17, 21, 22, 26, 27; XXXVIII 2, 3; XL 15, 16; XLI 1, 2; XLIV 12, 13; XLVIII 1, 2; XLIX 18, 19; LII 1, 2; LIII 1, 2; LIV 1, 2; LV 16, 17; LVI 2, 3; LVIII 1, 2; LIX 7, 8, 16, 17; LX 1, 2, 13, 14; LXIV 1, 2, 4, 5; LXV 3, 4, 6, 7, 11, 12; LXVI 7, 8; LXVIII 27, 28, 29, 30; LXIX 11, 12; LXXI 1, 2; LXXIII 26, 27; LXXIV 10, 11; LXXV 3, 4; LXXVII 6, 7; LXXVIII 14, 15; LXXIX 43, 44; C 1, 2, 14, 15; CI 1, 2; CIII 13, 14; CIV 22, 23; CV 9, 10, 36, 37, 43, 44; CVI 27, 28; CVII 31, 32, 39, 40; CXV 3, 4; CXIX 29, 30, 72, 73, 122, 123, 145, 146; CXXVIII 1, 2; CXXXII 9, 10; CXLIX 3, 4.

remarked that the *Aleph* (א) has often the appearance as if it were distinguished by Tittles or Crowns, whilst the *Vav* (ו) has in many instances the *Shurek* even where it should have *Cholem* or *Sheva,* thus showing that it was cast for a pointed text.

With the exception of Psalms I 1—IV 4; V 12, 13; and VI 1 which have the vowel-points in a very rude form, the text is without vowel-signs and without the accents. The *Soph-Pasuk* (:) is used to indicate the end of the verse. It is, however, frequently absent. The Psalms are not numbered, but the Psalter as is the case in most MSS. is divided into five books. At the end of the first book which consists of Ps. I—XLI 14 it is stated *Here endeth the first book, praise be to the most High God and I shall now begin the second book.*[1] At the end of the second book which comprises Ps. XLII—LXXII the phraseology is somewhat changed and it simply states *Here endeth the second book and I shall now begin the third book.*[2] The statement at the end of the third book which comprises Ps. LXXIII—LXXXIX is still more varied and is as follows: *the third book is finished, I will render praise to my Creator and Maker. This is the fourth book.*[3] At the end of the fourth book, i. e. XC—CVI the phraseology of the second book is reverted to with the exception of a change in the numbers.[4] At the end of the fifth book the formula is absent and is merged into the general expression of thanksgiving at the completion of the Psalter.

The Orthography. — The inability to overcome the difficulty in connection with the vowel-points at this early stage of Hebrew typography made the editors

[1] נשלם ספר ראשון: תהלה לאל עליון: ואתחיל ספר שיני: Comp. fol. 47*b*.

[2] נשלם ספר שיני: ואתחיל ספר שלישי Comp. fol. 78*a*.

[3] נגמר ספר שלישי שבח אתן ליוצרי ועושי: זה ספר רביעי: Comp. fol. 98*b*.

[4] נשלם ספר רביעי ואתחיל ספר חמשי Comp. fol. 118*b*.

discontinue these graphic signs after the first few Psalms, and yet the desire to aid the reader in pronouncing the words was manifestly the cause of the profuse insertion into the text of the *matres lectionis*. In accordance, therefore, with the Rabbinic orthography, they inserted in more than fifteen hundred words the *Vav* (ו) to express *Shurek* and *Cholem* or *Kibbutz* and the *Yod* (י) to denote *Chirek, Tzere* and *Segol*. From so large a number it is needless to quote examples as they may easily be seen on every page of the Psalter. The editors, however, were very inconsistent in carrying through this plan, since they are not only absent in many words where they ought to be according to this system, but are actually omitted from words which have them in the *textus receptus*, as will be seen from the following passages:

Vav (ו) omitted after *Shurek:*

M. T.	Ed. 1477			M. T.	Ed. 1477		
אלופי	אלפי	LV	14	בעצמיו	בעצמי	X	10
יודוך	יודך	LXVII	6	הקיפוני	הקפני	XXII	17
ישועתנו	ישעתנו	LXVIII	20	ממצוקותי	ממצקתי	XXV	17
עוזה	עזה	„	29	חחנוני	חחנני	XXVIII	6
ויזובו	ויזבו	LXXVIII	20	מצדות	מצדות	XXXI	3
כסוחה	כסחה	LXXX	17	מעוזם	מעזם	XXXVII	39
צפוניך	צפניך	LXXXIII	4	כחוב	כתב	XL	8
כלוני	כלני	CXIX	87	מעוזי	מעזי	XLIII	2
בלעוני	בלענו	CXXIV	3	מעוזו	מעזו	LII	9

Vav (ו) omitted after *Cholem:*

M. T.	Ed. 1477			M. T.	Ed. 1477		
וכבודי	וכבדי	VII	6	ובמושב	ובמשב	I	1
בעברות	בעברת	„	7	קולי	קלי	III	5
וכוכבים	וככבים	VIII	4	כבודי	כבדי	IV	3
תבוא	תבא	XVIII	7	אבוא	אבא	V	8
קצותם	קצתם	XIX	7	שוררי	שררי	„	9
כבודו	כבדו	XXI	6	הוות	הות	„	10
תולעת	תלעת	XXII	7	חוסי	חסי	„	12
עצמותי	עצמתי	„	15	צוררי	צררי	VII	5

M. T.	Ed. 1477		
צובה	צבה	LX	2
באשמורת	באשמורת	LXIII	7
דוברי	דברי	„	12
פתאות	פתאם	LXIV	8
בעולות	בעולת	LXVI	13
ולשלומים	ולשלמים	LXIX	23
לבוא	לבא	LXXI	3
יבוא	יבא	„	18
פוררת	פררת	LXXIV	13
הכינות	הכינת	„	16
גבולות	גבולת	„	17
נמונים	נמנים	LXXV	4
לעולם	לעלם	„	10
בזרוע	בזרע	LXXVII	16
וקדוש	וקדש	LXXVIII	41
ומופתיו	ומפתיו	„	43
כאבותם	כאבתם	„	57
תבוא	תבא	LXXIX	11
יונקותיה	יונקתיה	LXXX	12
נסוג	נסג	„	19
המתופף	המתפף	LXXXIV	11
תחנונתי	תחנונתי	LXXXVI	6
יבואו	יבאו	„	9
יכוננה	יכננה	LXXXVII	5
בכתוב	בכתב	„	6
הריימתי	הריימתי	LXXXIX	20
שמונים	שמנים	XC	10
לחצרותיו	לחצרותיו	XCVI	8
שופר	שפר	XCVIII	6
תבוא	תבא	CI	2
מהוללי	מהללי	CII	9
ישכונו	ישכנו	„	29
הרופא	הרפא	CIII	3
הגואל	הגאל	„	4
עלילותיו	עלילתיו	„	7
נפלאותיו	נפלאתיו	CV	2, 5
להבות	להבת	„	32
שונא	שנא	CVI	10
יחונו	יחנו	CVII	27

M. T.	Ed. 1477		
ולשוני	ולשני	XXII	16
ומלואה	ומלאה	XXIV	1
ארחות	ארחת	XXV	10
ממצוקותי	ממצקתי	„	17
חמאותי	חמאתי	„	18
אבוא	אבא	XXVI	4
נפלאותיך	נפלאתיך	„	7
ומעוז	ומעז	XXVIII	8
אמוט	אמט	XXX	7
לחומים	לחמים	XXXI	20
באוצרות	באוצרות	XXXIII	7
צרותיו	צרתי	XXXIV	7
לשונך	לשנך	„	14
צרותם	צרתם	„	18
בשואה	בשאה	XXXV	8
יבולן	יבולן	XXXVII	2
גל	גל	„	5
לטובה	לטבח	„	14
תבוא	תבא	„	15
ולשנו	ולשנו	„	30
צופה	צפה	„	32
וירממך	וירממך	„	34
שחותי	שחתי	XXXVIII	7
וקרובי	וקרבי	„	12
מחטוא	מחטא	XXXIX	2
אבוא	אבא	XLII	3
אדנו	אדנו	„	6
ישועות	ישועת	„	6
בתולות	בתולת	XLIV	15
ובמוט	ובמט	XLVI	3
בארמנותיה	בארמנותיה	XLVIII	4
האוכל	האכל	L	13
בבוא	בבא	LI	2
בעוון	בעון	„	7
בטוחות	בטוחת	„	8
חומות	חומת	„	20
בבוא	בבא	LII	2
בבוא	בבא	LIV	2
חרון	חרן	LVIII	10

	Ed. 1477	M. T.
32	וירממוהו CVII	וירוממוהו
41	מעני „	מעוני
43	ויתבננו „	ויתבוננו
10	אדם CVIII	אדם
18	בעצמתיו CIX	בעצמותיו
29	שמני „	שוטני
99	עדתיך CXIX	עדותיך
170	תבא „	תבוא
8	שלם CXXII	שלום
3	בחרת CXXIV	בחרות
1	ענתו CXXXII	ענותו
7	מאוצרתיו CXXXV	מאוצרותיו
6	לרקע CXXXVI	לרוקע
2	כנרתינו CXXXVII	כנרותינו
2	ואדה CXXXVIII	ואודה
4	ידוך „	יודוך
8	שאל CXXXIX	שאול

	Ed. 1477	M. T.
21	הלא CXXXIX	הלוא
8	סכתב CXL	סכותה
14	ידו „	יודו
7	שאל CXLI	שאול
5	דרש CXLII	דורש
7	דלתי „	דלותי
2	תבא CXLIII	תבוא
10	אלהי „	אלוהי
4	עבר CXLIV	עובר
1	אלהי CXLV	אלוהי
10	לעלם CXLVI	לעולם
5	ארננו CXLVII	אדוננו
1	במרמים CXLVIII	במרומים
4	רצה CXLIX	רוצה
5	משכבתם „	משכבותם
6	בנרנם „	בנרונם

Yod (י) omitted after *Shurek:*

	Ed. 1477	M. T.
5	צדיקם I	צדיקים
6	ואשנה III	ואישנה
8	הושעני „	הושיעני
7	ימנו XX	ימִינו
13	תשחימו XXI	תשחִימו
10	מבטחי XXII	מבטִיחי
17	הקפוני „	הקִיפוני
3	ירא XXVII	יִירא
6	ילן XXX	ילִין
8	יראו XXXIII	יִיראו
9, 11, 22	ירשו XXXVII	יִירשו
28	רשעם „	רשעִים
11	והקמני XLI	והקִימני
12	החלי XLII	הוחִילי
5	XLIII	
7	משר XLV	מִישר
3	וסבביו L	וסבִיביו
5	חסרי „	חסִידי

	Ed. 1477	M. T.
11	יובלני LX	יובִילני
18	סני LXVIII	סִיני
17	לאחרתם LXXIII	לאחרִיתם
17	ויוספו LXXVIII	ויוסִיפו
12	שתימו LXXXIII	שִיתמו
17	ינלן LXXXIX	ינִילן
20	הרמתי „	הרִימותי
30	כמי „	כִימי
13	ממי XCIV	מִימי
5	אללים XCVI	אלִילים
30	סנחם CVI	פִינחם
4	בישמון CVII	בישִימון
14	יוצאים „	יוצִיאם
12	אלהם CVIII	אלהִים
6	ירחון CXV	יִריחון
15	ברוכם „	ברוכִים
10, 11	אמלם CXVIII	אמִילם
97	שחתי CXIX	שִיחתי
1	באומרם CXXII	באומרִים

M. T.	Ed. 1477		
מידי	מרי	CXL	5
חסידים	חסירם	CXLIX	1

M. T.	Ed. 1477		
כאפקים	כאפיקים	CXXVI	4
אדירים	אדירים	CXXXVI	18
הקצותי	הקיצותי	CXXXIX	18

Yod (י) omitted after *Tzere:*

M. T.	Ed. 1477		
אינימו	אינמו	LXXIII	5
וכלפות	וכלפות	LXXIV	6
מֵישרים	משרים	LXXV	3
בחֵיקי	בחקי	LXXXIX	51
כרֵאֵים	כראם	XCII	11
במֵישרים	במשרים	XCVI	10
עֵינים	ענים	CXV	5
בעֵינינו	בעיננו	CXVIII	23
הַיְדונים	הזדונים	CXXIV	5
הַיטיבה	המבה	CXXV	4
זֵיתים	זתים	CXXVIII	3
ואדנֵינו	ואדננו	CXXXV	5
וחֵילו	וחלו	CXXXVI	15
כחשֵיכה	כחשכה	CXXXIX	12
הבֵיט	הבט	CXLII	5

M. T.	Ed. 1477		
עֵיניו	עיניו	XI	4
בעֵיניו	בעיניו	XV	4
מֵישרים	משרים	XVII	2
הֵיטיבו	הטיבו	XXXIII	3
חֵיקי	חקי	XXXV	13
בעֵיניו	בעיניו	XXXVI	3
להֵיטיב	להטיב	„	4
נעוֵיתי	נעויתי	XXXVIII	7
ונדכֵיתי	ונדכיתי	„	9
תֵיטיב	תטיב	XLIX	19
עֵיני	עיני	LIV	9
מֵיחים	מחים	LXVI	15
אֵילים	אלים	„	15
עֵיני	עיני	LXIX	4
וֵיקר	ויקר	LXXII	14

Yod (י) omitted after *Segol:*

M. T.	Ed. 1477		
יריאֶיך	יריאך	CXIX	74
פקֻדֶיך	פקודך	„	87
בחקֶיך	בחקך	„	117
עדותֶיך	עדותך	„	129
דברֶיך	דברך	„	130
מצותֶיך	מצותך	„	151
ומצותֶיך	ומצותך	„	166
אונֶיך	אונך	CXXX	2
ובתקומֶמיך	ובתקוממך	CXXXIX	21
שמֶיך	שמך	CXLIV	5
יֶדיך	ידך	„	7
נוראותֶיך	נוראתך	CXLV	6
וחסידֶיך	וחסידך	„	10

M. T.	Ed. 1477		
תהלתֶך	תהלתך	IX	15
לידעֶיך	לידעיך	XXXVI	11
אלֶך	אלך	LVI	4
ידידֶיך	ידידך	LX	7
כנפֶיך	כנפיך	LXIII	8
אויבֶיך	אויבך	LXVI	3
תצפֶינה	תצפינה	„	7
חסידֶיך	חסידך	LXXIX	2
חרונֶיך	חרונך	LXXXVIII	17
פנֶיך	פנך	XC	8
דרכֶיך	דרכך	XCI	11
תנחומֶיך	תנחומך	XCIV	19
דברֶיך	דברך	CXIX	57

Peculiar use of *Vav* (ו) and *Yod* (י):

In accordance with the orthography of certain Schools, the Editor uses the *Vav* (ו) plene to indicate the *Shurek* or *u*, and the *Yod* (י) to express the *Chirek* or *i* before a consonant which in our present system is provided with *Dagesh*. Of the *Vav* plene before *Dagesh* we have the following examples:

נבנוים	LXVIII	16	קרסולי	XVIII	37	לאומים	VII	8
נבנוים	„	17	מחופתו	XIX	6	וכתומי	„	9
תאונה	XCI	10	חנוכת	XXX	1	לאומים	IX	9

Far more numerous are the instances in which the *Yod* (י) plene is inserted before a letter with *Dagesh*, as will be seen from the following instances which by no means exhibit all the passages:

פיקודיך	CXIX	93	מסילות	LXXXIV	6	תפילתי	IV	2 &c.
חיצי	CXX	4	תפילה	LXXXVI	1 &c.	מניני	VII	11 &c.
כחיצים	CXXVII	4	מנינו	LXXXIX	19	ליבי	IX	2 &c.
גיבור	„	4	כציפור	CII	8	בליבו	X	11
קיצץ	CXXIX	4	תפילת	„	18	חיצם	XI	2
מסיבי	CXL	10	תפילתם	„	18	תהילות	XXII	4
חיטים	CXLVII	14	אמיתך	CVIII	5	ומניני	XXVIII	7 &c.
וכינור	CXLIX	3	כלימה	CIX	29	בכינור	XXXIII	2 &c.
במינים	CL	4	ומנינם	CXV	9 &c.	תפילות	LXXII	20
			רינה	CXVIII	15	הניתית	LXXXIV	1

The following are manifest errors:

M. T.	Ed. 1477			M. T.	Ed. 1477		
יְכַבְּדָנְנִי	יכברני	L	23	יְהוָה	יוהה	III	5
תְּגַלָּה	תגלה	LI	10	אנה	אנת	XIII	3
כָּוָב בני	בן בני	LXII	10	אָשית	עשית	„	3
בַּיהוָה	ביהות	„	11	יְחִידתי	יחדיתי	XXII	21
שָׁמַע	שמש	LXVI	19	בלו	בולו בלו	XXXII	3
מְזְמוֹר	מרמזר	LXVII	1	וַיהוָה שָׁמַע	יהוה ושמע	XXXIV	18
בָּאָרֶץ	בארז	„	5	כְּצִדְקָךְ	כצדותך	XXXV	24
מִפְּנֵי	מפי	LXVIII	9	יאמְרוּ	יארו	„	25
עֶלְמוֹתוֹ	עלמותו	„	26	בְּלֵב יַמִּים	בנאותו סלה	XLVI	3

M. T.	Ed. 1477		
שָׂרָיו	צריו	CV	22
לַעֲשָׂתוֹ	לעשותו	CVI	13
וַיַּעֲמֹד	ועמוד	„	30
וַיִּקַּח וַיִּתְבּוֹנְנוּ	ויקח ויתבוננו	CVII	43
הָאֱמִים	העמים	CXVII	1
זֵדִים	זרים	CXIX	21
טָהַרְתִּי	טהרתי	„	30
אֲשֶׁר לֹא	אשר לו	„	85
עֲזָרֵנוּ	עזרני	CXXIV	8
שִׂוִּיתִי	שיותי	CXXXI	2
הָרֵרִי	הרר	CXXXIII	3
יִרְאֵי יְהוָה	בית אהרן	CXXXV	20
הַשְּׁדֵמָה	השודרה	CXXXVII	8
כְּפוּפִים	קפופים	CXLVI	8

M. T.	Ed. 1477		
הָיִיתִי	היית	LXIX	9
לִבְנֵי	לבן	„	9
תָּמִיד	המיר	LXX	5
גְּאֻלָּתָ	גבלת	LXXVII	16
כָּנָתָה	כנתה	LXXVIII	54
זִמְרָה	זמרו	LXXXI	3
הַבִּיכָה	הביכה	LXXXIV	7
אֶל־עִמּוֹ	על עמו	LXXXV	9
וְאֶל־חֲסִידָיו	ועל חסידיו	„	9
הִרְחַקְתָּ	השחקתי	LXXXVIII	19
יִדְמֶה לַיהוָה	ודמה יהוה	LXXXIX	7
דְּכִיתָ	דכית	„	11
כָּל רַבִּים	כל דרכי	„	51
בָּאָה	באת	CV	18

Omissions. — The omissions in the text may for the sake of convenience be divided into three classes, (1) those consisting of whole verses, (2) of half-verses and (3) of single words.

(1) There are no fewer than one hundred and eight omissions of whole verses. They are as follows:

X 5; XI 6; XII 2; XVIII 17, 20; XXII 6, 8; XXIII 3; XXVI 6; XXVII 8; XXIX 2; XXXII 2; XXXV 16, 19; XXXVIII 3, 4, 19, 21; XL 18; XLIV 4, 16, 17; XLV 13, 14; XLVI 12; XLIX 6, 9, 17; L 21; LI 15; LII 3, 7, 10; LIV 3; LVIII 8; LIX 12; LX 12; LXI 6; LXIX 27; LXXI 9, 24; LXXII 2; LXXIII 22, 23; LXXIV 8, 19; LXXVIII 11, 13, 28, 31, 36, 37, 42, 46; LXXX 4, 11; LXXXI 10, 12, 13; LXXXII 4, 5, 7; LXXXIII 4, 5, 6, 7, 16; LXXXVIII 14; LXXXIX 27, 32; XCIV 3, 21; XCV 8; XCIX 4; CIII 16; CV 8, 14; CVI 45, 46; CVII 16; CIX 10, 16, 17; CXIII 7; CXV 7; CXVI 17; CXIX 15, 16, 24, 25, 26, 65, 66; CXXV 5; CXXIX 8; CXXXII 14, 16; CXXXVI 5; CXXXIX 2, 10; CXLI 10; CXLIV 14; CXLV 2, 3, 19; CXLVI 3; CXLVIII 6; CL 3.

(2) There are three omissions of half-verses. The clauses omitted are:

אֱלֹהִים אָמַר בְּלִבּוֹ לֹא	Ps.	X	13
אַף־סוּסִים שָׁכְנוּ צָחִיחָה	„	LXVIII	7
בְּמוֹתֵינוּ כְּוָיוֹת מְחַשָּׁבוֹת תַּבְנִית הֵיכָל:	„	CXLIV	12

(3) There are forty-three omissions of single words or two words as follows:

לְעַמּוֹ	LXXVIII	20	יְהוָה	IV 7; VI 2, 9;	
אֵל	LXXXIII	2		IX 11; XIII 4;	
נֶאֱמָן סֶלָה	LXXXIX	38		XX 10; XXV	
חֲמָתֶךָ	„	47		7; XXVI	8
רָעָה	XC	15	יַחֲטֹף עָנִי	X	9
לִי	XCIV	22	כִּי	XIV	6
יַצְמִיתֵם	„	23	אֱלוֹהַּ	XVIII	32
דְּרָכָי	XCV	10	יִרְאוּ	XXII	18
בְּרִיתוֹ	CXI	5	לִבָּם	XXXIII	15
שָׁם יְהוָה	CXIII	3	לִבִּי	XXXVI	2
יְבָרֵךְ	CXV	12	אָוֶן יַחְשֹׁב	„	5
כָּל־	CXIX	6	לִי	XXXVIII	17
נָצַרְתִּי	„	100	אֲנִי	XXXIX	11
יַד	CXXIII	2	אָמֵן וְאָמֵן׃	XLI	14
בֵּית	CXXVII	1	וֵאלֹהָי	XLII	12;
אֵת	CXXXVII	7		XLIII	5
לִבִּי	CXLI	4	מִצָּר	LX	13
הָרוֹדֵד עַמִּי תַחְתָּי	CXLIV	2	עָם	LXII	9
צִוִּיתָ	CXLVIII	5	זֹאת	LXXIII	16
			בַּמִּדְבָּר	LXXVIII	19

Duplicates or ***Dittographs.*** — Not only are whole verses, half-verses and single words omitted, but some letters and words are repeated and printed twice, as will be seen from the following:

על על	XCIX	8	תב תברך	LXV	11
נפפשי	CIII	2	לך לך	LXVIII	30
עצמי עצמי	CXXXIX	15	שמי שמי	.	34
אל אל	CL	1	תבל תבל	XCVIII	7

The Keri and the Kethiv. — As is the case in some MSS. which have no Massorah, the *Keri* or the alternative official reading is not indicated in the margin of this edition Of the seventy-three *Keris* or official marginal readings which the Massorah exhibits in the Psalter, fifty-two are here the substantive textual readings, viz. Ps. V 9; VI 4; IX 13, 19; X 10, 12; XVI 10; XVII 11; XXI 2;

XXIV 5, 6; XXVI 2; XXIX 1; XLI 3; LI 4; LIV 7; LV 16; LIX 11, 16; LX 7; LXVI 7; LXXI 12, 20, 20; LXXII 17; LXXIII 2, 10, 16; LXXIV 6, 11; LXXVII 1, 12, 20; LXXIX 10; LXXXV 2; LXXXIX 10; XC 8; XCII 16; C 3; CI 5; CII 24; CV 18, 28; CXIX 79, 147, 161; CXXVI 4; CXXIX 3; CXL 13; CXLV 6; CXLVII 19; CXLVIII 2.

In the following twelve instances this Psalter follows the *Kethiv*.

Ps. X 9, 10; XI 1; XXVII 5; XXX 4; XLII 9; LXXIII 2; LXXXIX 29; CXXIII 4; CXXXIX 6, 16; CXLV 8.

In five instances this edition has neither the *Kethiv* nor the *Keri*, as will be seen from the following:

M. T.	Ed. 1477		
וּצְפִינֶךָּ כתּ וּצְפוּנֶךָּ ק	וצפנך	XVII	14
וְצִירָם כתּ וְצוּרָם ק	וצרם	XLIX	15
יַצְפִּינוּ כתּ יְצַפְּנוּ ק	יצפנו	LVI	7
יְכַסּוּמוּ כתּ יְכַסֵּימוּ ק	יכסמו	CXL	10
יָמִיטוּ כתּ יְמוֹטוּ ק	ימטו	„	11

The other four passages in which the *textus receptus* exhibits a *Kethiv* and *Keri* are among the verses which are missing, viz. X 5; XXXVIII 21; LVIII 8 and CVI 45.

Various Readings. — The following may be regarded as various readings:

M. T.	Ed. 1477		
כּוֹנַנְתָּה	כוננת	VIII	4
בְּמַעֲשֵׂי	במעשה	„	7
עַל־מוּת	עלמות	IX	1
רָאִיתָה	ראית	X	14

M. T.	Ed. 1477		
אֲדֹנָי	יהוה [1]	II	4
יְהוָה	° [2]	IV	7
כִּצְדָקִי	כצדקתי	VII	9
לְדוֹלְקִים	לדולקין	„	14

[1] יהוה instead of אֲדֹנָי also in XXX 9; XXXII 13; XXXIX 8; XLIV 24; LIV 6; LV 10; LVII 10; LXII 13; LXVIII 12, 18, 20, 23, 27, 33; LXXVII 3, 8; LXXIX 12; LXXXVI 3, 4, 5, 9, 12; LXXXIX 15, 51; XC 17; CXXX 3, 6.

[2] יהוה is also omitted VI 2; VII 2; IX 11; XIII 4; XX 9; XXV 7, 10; XXVI 8, 12.

	Ed. 1477	M. T.	Ed. 1477	M. T.
32	XVIII אל	אֱלוֹהַּ	LXII אחר	אַחֵר
5	XIX ולשמש	לַשֶּׁמֶשׁ	3 „ דומיה	דֻּמִיָּה
9	XX נפלו	וְנָפָלוּ	6 „ צורי וישועתי	צוּר עֻזִּי מַחְסִי
3	XXI נתת	נָתַתָּה	8 „ משנבי לא אמוט :	בֵּאלֹהִים :
10	„ יבלו	יִבְלְעֵם	8 „ תשית	תָּשִׁיתוּ
12	„ מוימות	מִזְמָה	11 LXIII הדשן	וְדֶשֶׁן
25	XXII שמעה	שָׁמַע	6 „ לשוא	לְשָׁוְא
30	„ יאכלו	אָכְלוּ	10 „ ארץ	הָאָרֶץ
5	XXIX בלבנון	הַלְּבָנוֹן	10 LXIV תמכו	תַּמְנוּ
10	XXX על שחת	אֶל־שַׁחַת	7 „ ויכשילו	וַיַּכְשִׁילֻהוּ
3	XXXI הט	הַטֵּה	9 LXV נדודיה	נְדוּדֶיהָ
6	„ פדית	פְּדִיתָה	11 LXVI אובך	אֹיְבֶיךָ
9	„ הסגרתי	הִסְגַּרְתַּנִי	3 „ ישתחוו	יִשְׁתַּחֲווּ לְךָ
16	XXXIV על צדיקים	אֶל־צַדִּיקִים	4 „ יהוה אלהים	אֲדֹנָי יְהוִה
6	XXXVI בשמים	בְּהַשָּׁמַיִם	7 LXIX יושבת	יֹשְׁבֵי
11	„ לידעך	לְיֹדְעֶיךָ	13 „ שותה	שׁוֹתֵי
14	XXXVII רשתם	קַשְׁתָּם	13 „ פני	פְּנֵי
19	„ ורעבון	וּבִימֵי רָעָבוֹן	17 „ החיים	חַיִּים
36	„ ואבקשנו	וָאֲבַקְשֵׁהוּ	29 „ ודרשי	דֹּרְשֵׁי
5	XXXVIII יכבדנו	יְכַבְּדוּ	33 „ וחי	וִיחִי
13	„ ויבקשו	וַיְנַקְּשׁוּ	33 „ ואל אסיריו	וְאֶת־אֲסִירָיו
7	XXXIX לא ידע	וְלֹא־יֵדַע	34 LXXI צויתה	צִוִּיתָ
11	„ כליתי	אֲנִי כִלִּיתִי	3 „ יהוה אלהים	אֲדֹנָי יְהוִה
17	XL ויאמרו	יֹאמְרוּ	5 „ רדפוהו	רָדְפוּהוּ
6	XLII ישועת	יְשׁוּעוֹת	11 „ יכלמו	יִכָּלְמוּ
12	„ פני :	פְּנֵי וֵאלֹהָיו :	13 „ יהוה אלהים	אֲדֹנָי יְהוִה
5	XLIII		16 LXXVI מי	וּמִי
15	XLV בתולת למלך	בְּתוּלוֹת	8 LXXVII ואועקה	וְאַצְעָקָה
18	„ יודוך	יְהוֹדוּךָ	2 LXXVIII ונפלאות	וְנִפְלְאֹתָיו
9	XLVI אלהים	יְהוָה	4 „ עושה	עָשָׂה
13	XLVIII הר ציון	צִיּוֹן	12 „ בנפלאות	בְּנִפְלְאוֹתָיו
15	„ עלמות	עַל־מוֹת	32 „ ולא חשך	לֹא־חָשַׁךְ
21	XLIX כל יבין	וְלֹא יִבִין	50 LXXX הופיעם	הוֹפִיעָה
9	LIV ואיבי	וּבְאֹיְבַי	2 LXXXVIII כנבור	כְּגֶבֶר
9	LVI ספרת	סְפַרְתָּה	5 „ וצדקך	וְצִדְקָתְךָ
4	LVII שאפי לו	שַׁאֲפִי	13 „ חרונך	חֲרוֹנְךָ
9	LIX הגוים	גּוֹיִם	17 LXXXIX לעולם	עוֹלָם
15	„ ויהמו	יֶהֱמוּ	2 „ יודע	יֹדְעֵי
2	LX בני	בְּגִיא	16 „ ניארת	נְאַרְתָּה
			40	

M. T.	Ed. 1477		
מַעֲשֵׂי	מעשה	CXVIII	17
אַל־תשנני	ואל תשני	CXIX	10
לִתְשׁוּעָתְךָ	לישועתך	„	81
פִּתְחֵיהֶם	פתאים	„	130
שׁוֹנְאִי	שונאי	CXX	6
שַׁלְוָה	ושלוה	CXXII	7
עַל־נוֹרָל	עם נורל	CXXV	3
מְמַעֲמַקִּים	מעמקים	CXXX	1
אֶלְמְרֻדֵּם	אלמרכם	CXXXII	12
עַד־בהמה	ועד בהמה	CXXXV	8
כֹּל אשר	וכל אשר	„	18
נִפְלָאוֹת	הנפלאות	CXXXVI	4
הִסְבַּנְתָּהּ	הסבנת	CXXXIX	3
נִפְלֵיתִי	נפלאתי	„	14
יהוה אֲדֹנָי	יהוה אלהים	CXL	8
אֲבִיוֹנִים	לאביונים	„	13
פָּנֶיךָ	שמך	„	14
יהוה אֲדֹנָי	יהוה אלהים	CXLI	8
מִיַּד	ומיד	CXLIV	7
שְׁמוֹת	בשמות	CXLVII	4
לֹא בשוקי	ולא בשוקי	„	10

M. T.	Ed. 1477		
עַד־עולם	ועד עולם	XC	2
נִבְהֲלוּ	נבהלו	„	7
בְּמַעֲשֵׂי	במעשה	XCII	5
יהוה עָשָׂנוּ	יהוה אלהינו	XCV	6
הִיעַר	יָעַר	XCVI	12
מְכוֹן	מקום	XCVII	2
אֱלֹהִים	האלהים	C	3
נְמוּלוֹ	נמולו	CIII	2
עֲשֵׂי	עשה	„	20
קְרָאוּ	קרא	CV	1
וּמִשְׁפְּטֵי	משפטי	„	5
פִּיהוּ	פיו	„	5
לְיִשְׂחָק	ליצחק	„	9
מִמַּמְלָכָה	וממלכה	„	13
וַיְזַעֲקוּ	ויצעקו	CVII	19
מַעֲשֵׂי	מעשה	„	24
מִבְצָר	מצור	CVIII	11
מַעֲשֵׂי	מעשה	CXI	7
יָרֵא	יראה	CXII	1
הַגּוֹיִם	העמים	CXV	2
גּוֹיִם	הגוים	CXVII	1

Abbreviations. — Following the example of some MSS., especially those of the German School, the Editors of this Psalter also used abbreviations, viz.:

בִּידֶךָ	=	בידך	X	14	
שְׁחָקִים	=	שחקי'	XVIII	12	
יָרוּם	=	ירו'	XXVII	6	
אֶשְׁיְרָה	=	אשיר'	„	6	
וּבְהַנּוֹי	=	*ובהנוי	XLIV	12	
הַשָּׁמַיִם	=	השמי'	L	4	
אֱלֹהִים	=	אלהי'	LIV 6; LXII 9; LXV	2	
שׁוֹעֲלִים	=	*שועלי'	LXIII	11	
טוֹבָתְךָ	=	טובת'	LXV	12	
הָאֹמְרִים	=	האמרי'	LXX	4	
שָׁמַיִם	=	שמי'	LXXVIII	24	
יִשְׂרָאֵל	=	ישר'	LXXXI	14	

We have still to notice the peculiar position of the vowel-letters *Vav* (ו) and *Yod* (י) in certain passages inasmuch as they indicate the country to which the editors of this Psalter originally belonged. The *Vav* is used after *Kametz* in the following instances:

אורחות = אָרְחוֹת	VIII	9	וביראותך = וּבִירָאָתֶךָ	XC	11
צורות = צְרוֹת	LXXI	20	לעצותו = לְעִצָּתוֹ	CVI	13
הבוכה = הַבָּכָה	LXXXIV	7	ליראותיך = לִירָאָתֶךָ	CXIX	38

The *Yod* is used after ' = in the following passages:

אשוריי = אַשְׁרֵי	XVII	5	ודיין = וְדִין	LXVIII	6
צוריי = צוּרִי	XXXI	12	בייתה = בַּיְתָה	„	7
המייחלים = המְיַחֲלִים	„	25			

This is due to the fact that the German and Polish Jews pronounce the *Kametz* as if it were *Cholem,* and the *Pathach* followed by *Yod* as if it were *ei.* Accordingly the editors of the Psalter were German Jews. This is confirmed by the fact that those who originally founded printing establishments for Hebrew books in Italy were natives of Germany. The compositors too, as well as the correctors of the press were German Jews who took up their abode in Italy. Hence the use of MSS. from the German School of textual redactors which undoubtedly appears in some of the early editions of the Hebrew Bible printed in Italy.

The copy which I collated is in the British Museum press-mark C. 50, c. 2.[1]

No. 2.

Editio princeps of the Pentateuch, Bologna, 1482.

דפוס א = ד"א

Passing over the two 16mo. Psalters, which appeared between 1478—1480 and which exhibit the same orthographical and textual features as the Psalter of 1477, we come to the *editio princeps* of the Pentateuch.

Abraham b. Chayim, who successfully developed Hebrew typography at Ferrara, was invited to Bologna

[1] Comp. also Tychsen, *Beschreibung der ersten jüdischen Psalmen, Ausgabe vom J. 1477,* in the *Repertorium für Biblische und Morgenländische Litteratur,* Vol. V, pp. 134–158. Leipzig 1779.

about 1479—80 by the opulent Joseph b. Abraham Caravita to superintend the new printing establishment which he had founded in this ancient and populous city. The first work which Caravita designed was an edition of the Pentateuch. The history of the origin and successful issue of this remarkable volume is narrated by Joseph Chayim himself in the Epilogue and is as follows:

I Joseph Chayim son of R. Aaron whose name is recorded in the life of the world to come, Strasburg, a Frenchman, when I saw the splendid work which they had undertaken to produce, viz. the Pentateuch with the Targum and Rashi's Commentary in one volume, and perceived that this remarkable work was from the Lord, I forthwith gave my heart to correct Rashi's Commentary and thus to restore the crown to its original condition as far as possible and this was my task. I knew that students will find here rest for their soul, here the weary shall be at rest, because the words which were hitherto obscure in their meaning on account of the many mistakes will now be clear to them, and will be sweet to their palate as honey. I have also stirred up the heart of those who were engaged in the work to execute it, and when they were weary and hesitated whether they should go on with the undertaking or not, I girded their loins and said to them: Be ye strong and of good courage for it is God's work.

Thus the whole work was finished, the work of the sacred ministry, the Pentateuch with the Targum and the Commentary of Rashi in one volume very carefully corrected in all that was necessary. And the Lord stirred up the spirit of the noble, intelligent and wise, the great Master Joseph Caravita, God protect him, son of Abraham whose name is recorded in the life of the world to come, to arrange the whole work and to execute it at his own expense. He procured all the implements and hired the artizans and the workmen skilled in the art of printing. He sought out expert workers and learned men to revise the Pentateuch even in plenes and defectives in the official marginal readings which are not in the text, and the words in the text which are officially cancelled in reading, in the vowel-points and the accents and the Targum as it should be, as well as to restore to its original standard the Commentary of Rashi.

Moreover, he engaged the most skilled and experienced man in that art, who is recognised as most accomplished and as not having his equal in any country in the art of typography in the square Hebrew type and in the Hebrew language. His name is known in the gates, Master Abraham, the

Lord preserve him, son of R. Chayim di Tintori of Pesaro whose name is recorded in the life of the world to come. And this most excellent work was finished on the sixth day, the fifth of the month of Adar the First, in the year of the creation 5242 [= January 26 1482] here at Bologna. Whosoever, therefore, buys any of these copies will pronounce them most excellent. May he who purchases them and he who studies in them see his seed, prolong his days, and may the pleasure of the Lord prosper in his hand [Isa. LIII 10], and may life and peace be upon Israel. Amen.[1]

The volume, which is a folio, consists of 219 leaves without pagination, without catch-words and without signatures. The type of the text is large and of Spanish cut. Each folio has two unequal columns, the inner column, which is more than twice the width of the outer one, contains the Hebrew text which is furnished with the vowel-points and the accents; the outer and narrower column gives the Chaldee version of Onkelos[2] in the so-called

[1] אני יוסף חיים בהר׳ אהרן זלה״ה שטרשבורק צרפתי ראיתי המלאכה הנכבדת אשר החלו לעשות חומש ותרגום ופירוש | רשי בכרך אחד ובחנתי כי מאת ה׳ היתה זאת נפלאת היא ונתתי את לבי להגות הפירוש מרשי ולהחזיר | העטרה לישנה כפי האפשר וזאת היתה משמרתי ידעתי ימצאו התלמידים מרגוע לנפשותם שמה ינוחו יגיעי כח כי הדברים אשר היו | חשוכים בהבנתם מרוב הטעויות יהיו להם לאורה וימתקו להם בפיהם כדבש למתוק ומאד העירותי לב המשתדלים במלאכה לעשות אותה | ובהיותם תלוים ועומדים אם לעשות אם לאו שנסתי מתניהם אמרתי להם חזקו ואמצו כי מלאכת שמים היא.

ותשלם כל המלאכה מלאכת עבודת הקדש חומש ותרגום ופירוש רשי בכרך אחד מדוקדקים במאד בכל הצריך להם והעיר | ה׳ את רוח המפואר משכיל וגבון האלוף כמר׳ יוסף קרוויטה יצו בכמר׳ אברהם זלה״ה להכין את כל העבודה לעשות | אותה בכספו וזהבו הכין כל כליה והשכיר אומנים ופועלי הבקיאי וזריזים במלאכת הדפוס חכם חרש יבקש לו וגם יודעי ספר להגיה חחומש | גם במלא וחסר וקריין ולא כתיבן וכתיבן ולא קריין בנקודו וטעמיו והתרגו כהלכתו וגם פירו רשי להעמידו על מכונו ותלו.

ויבחר לו איש בקי במלאכת אומן יקרא אין כמוהו בכל הארצות במלאכת הדפוס בכתב אשורי וכלשו עבר שמו נודע בשערים | מישטרה אברם יצו בכמר׳ חיים זלה״ה מן הצבועים מארין פיסרו ונשלמה המלאכה התמימה ביום ששי בחמשה ימים לירח | אדר הראשון שנת חמשת אלפים ומאתים וארבעים ושתים לבריאת עולם פה בולונייא • • וכל הקונה מאלו הספרים טוב טוב יאמר הקונה | וההוגה בהם יראה זרע יאריך ימים וחפץ ה׳ בידו יצלה וחיים ושלום על ישראל אמן:
Comp. fol. 219*b*.

[2] In two instances, however, viz. fols. 78*b* and 159*b* containing Exod. XXII 2—12; Numb. XIX 2—14, the Targum occupies the inner margin.

Rabbinic or Rashi characters without the vowel-points and without the accents, whilst the upper and lower margins contain the Commentary of Rashi which is in the same type as the Chaldee Version, but of course without the vowel-points. The type, in which both Onkelos and Rashi are printed, greatly resembles that in which Kimchi's Commentary is printed in the *editio princeps* of the Psalms, and in which also the two small Psalters of 1478—1480 are printed.

As a rule each folio has 20 lines of the Hebrew text and from 19—21 lines of the Chaldee in the narrower column. Rashi's Commentary is so arranged that it nearly always occupies five lines of the upper margin[1] and the rest which belongs to the same folio is put into the lower margin. Hence it happens when the remaining comment takes up a very large space of the margin, the number of lines in the column which gives the Hebrew is proportionately diminished.[2]

At the end of each book is a Massoretic Summary which simply records the number of verses in the book without giving the middle verse, the number of Pericopes or the Sedarim which these Summaries usually register in good Massoretic MSS. These separate numbers fully coincide with the *textus receptus*.[3] The sum-total, therefore,

[1] The exceptions to this arrangement are as follows: (1) fols. 97*a*; 98*a*—*b*; 100*b*; 110*b*; 136*a*; 145*a*—*b*; 176*a*; 189*b* have no Comment at all in the upper margin; (2) fol. 97*b* has one line; (3) fols. 96*b*; 101*b*; 110*a*; 136*a*; 138*a*; 141*a*; 170*b*; 187*a*; 190*a*; 219*b* have two lines; (4) fols. 62*b*; 104*b*; 105*a*—*b*; 106*a*—*b*; 116*a*; 118*a*; 174*a*—*b* have three lines; (5) fols. 102*a*; 111*a*; 179*a*; 184*b*; 186*b*; 214*a* have four lines, whilst fol. 1*a* has six lines.

[2] Comp. fol. 1*a*—*b*; 2*a*—*b*; 6*a*; 7*b*; 13*b*; 15*b*; 16*a*; 24*b*; 25*a*; 52*a*—*b*; 53*a*; 55*a*, &c. &c.

[3] Comp. the end of Genesis סכום הפסוקים של ספרא אלף וחמש מאות ושלשים וארבעה fol. 54*b*; at the end of Exodus סכום הפסוקים של ספרא אלף

of the verses in the Pentateuch, which is given at the end of Deuteronomy after the usual Summary as 5835 must be due to an error of the Editor in the casting up.[1]

In indicating the fifty-four Pericopes into which the Pentateuch is divided, the Editors have adopted a plan of their own. They have generally left a vacant space of two lines after each Pericope whether the following one begins with an Open or Closed Section and have inserted into the vacant sectional space the word פרשה = *Parasha* in the same type as the text itself. In three instances only have they indicated the nature of the Section with which the Pericope coincides. Thus in Exod. XIII 17 the word Parasha is preceded by the letter *Samech* (ס) to show that it is a Closed Section, and in Levit. VI 1 and Numb. XXXIII 1 it is preceded by *Pe* (פ) to indicate that the Parasha begins with an Open Section.[2] The Editors, however, have given the names of the respective Parashas as running head-lines throughout the Pentateuch.

In the sectional divisions, too, the Editors have disregarded the prescribed rules which are followed in the best and oldest Sephardic MSS. and have vacant spaces in the middle of the line both for Open and Closed Sections.[3] This necessitated their inserting into the vacant spaces of the text itself the letters *Pe* (פ) and *Samech* (ס) since the precise nature of the Section would otherwise not

סכום הפסוקים של ספרא שמנה ומאתים וחשעה fol. 102*b*; at the end of Leviticus סכום הפסוקים של מאות וחמשים וחשעה fol. 135*b*; at the end of Numbers ספרא אלף ומאתים ושמנים ושמנה fol. 179*b*; and at the end of Deuteronomy סכום הפסוקים של ספרא נה fol. 219*b*, and *vide supra,* Part I, chap. VI, pp. 72–86.

[1] סכום הפסוקים של תורה חמשת אלפים שמנה מאות ושלשים וחמשה fol. 219*b*.

[2] Comp. Pericope בשלח fol. 68*b*, Pericope צו fol. 107*b* and Pericope מסעי fol. 175*b*.

[3] *Vide supra,* Part I, chap. II, p. 9, &c.

be known, a practice which, as we have seen, was adopted in the Codices of the German and Franco-German Schools. That the Editors did not originally intend to insert these letters and that they were ultimately forced to do it because of the confusion which their absence would produce, is evident from Gen. I 6—II 4. In this portion of the text, which according to the *textus receptus* has seven Open Sections, the Editors have not inserted the letters in question, but have simply left vacant spaces. But on finding that these vacant spaces by themselves are misleading since three only would be taken for Open Sections, viz. Gen. I 6, 24; II 1, and the other four, viz. I 9, 14, 20; II 4, would be regarded as Closed Sections, the Editors thought it best to insert the letters *Pe* (פ) and *Samech* (ס) from Gen. III 16 onwards to remove all uncertainty.

To the use of German and Franco-German MSS. by the German and Franco-German Editors are also due the following variations in the Sections:

Genesis. — In Genesis this *editio princeps* has (1) in five instances a *Samech* (ס) = Closed Section where the received text has an Open Section, viz. III 22; XI 1; XII 10; XVIII 1; XLVII 8, and (2) has two Sections, one (פ) Open, viz. XLIX 3, and one (ס) Closed, viz. X 13, which are not in the *textus receptus*.

Exodus. — In Exodus it has (1) three Open Sections with *Pe* (פ), viz. VI 29; XII 1; XXI 18, which are Closed in the received text and (2) *vice versa* one (ס) Closed Section which is Open in our text, viz. XL 1. It has also (3) a (ס) Closed Section which is not in our text at all, viz. XXII 18, and omits one, viz. XX 17*b*, which is in the received text, whilst (4) in two instances the letters *Pe* (פ) and *Samech* (ס) are absent, viz. XXXV 5; XXXVIII 24, though the text has a vacant space.

Leviticus. — In Leviticus it has (1) one Open Section with *Pe* (פ) in VI 7 which is Closed in the received text, (2) *vice versa* five Closed Sections with *Samech* (ס) which are Open in our text, viz. III 6; V 1; VII 1, 11; XIV 34; (3) four Sections, two Open with *Pe* (פ), viz. VII 22; XXIII 37, and two Closed with *Samech* (ס), viz. XI 21; XXIII 14, which

the received text has not; (4) a break for an Open Section in XXV 14 where our text has no break; and (5) it omits *Samech* (ס) in XI 2 and *Pe* (פ) in XIII 9 though it has the vacant sectional space.

Numbers. — In Numbers it has (1) in seven instances an Open Section with *Pe* (פ), viz. XVI 20; XXVIII 26; XXIX 26, 29, 32, 35; XXXI 5, which are Closed in our text; (2) *vice versa* two Closed Sections with *Samech* (ס), viz. XXXIV 1; XXXVI 1, which are Open in our text; (3) has a Closed Section with *Samech* (ס) in XXV 4 which our text has not; (4) has no Section at all in II 17 where the received text has a Closed Section and (5) marks an Open Section in XXVIII 1 with two *Pes* (פ פ).

Deuteronomy. — In Deut. it has (1) seven new Sections, six Closed with *Samech* (ס), viz. IX 12, 13; XIX 6; XXIV 6; XXVII 20; XXXIII 6, and one Open with *Pe* (פ) in X 18; (2) has a Closed Section with *Samech* (ס) in the following five instances: XIII 2; XIV 22; XXII 6; XXV 17; XXVII 1, which are Open in the received text and (3) the *Samech* (ס) of the Closed Section in XV 7 is so small that it almost resembles the type of the Targum and Rashi.

The difference between the final *Mem* (ם) and the *Samech* (ס) is hardly distinguishable. As is often the case in some MSS., especially of the German Schools, the final letters *Caph, Nun* and *Pē* (ך ן ף) hardly descend below the line of the medials, so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ךָ ךְ) as they are in most of the Sephardic MSS. and in later printed editions, but under it (ך ך) which gives this letter the appearance of *Daleth* (ד).

The graphic signs *Kametz* and *Pathach, Tzere* and *Segol* are often used interchangeably. Thus we have:

שָׂה	Exod. XXI 37	יָד	Exod. XXI 24	עָשָׂב	Gen. I 11
שֶׂה	„ XXII 3	יָד	Deut. XIX 21	עֶשֶׂב	„ „ 12
תְּאַחֵר	„ XXII 28	בַּעַל	Exod. XXI 22	זֹרֵע	„ „ 29
תְּאַחֵר	Deut. XXIII 22	בָּעַל	„ „ 34	זֶרַע	„ „ 11

The *Metheg* is hardly ever used before a composite *Sheva.* There is no break in the middle of Gen. IV 8 and it has בשָׂדֶה with *Pathach* under the *Gimel* in Gen. VI 3. Not only is *Hazer-Maveth* in two words (חֲצַר־מָוֶת Gen. X 26),

but *Chedor-laomer* is uniformly in two words in all the five instances in which its occurs.[1]

The twelve passages in which *Beth-el* occurs exhibit a mixed orthography. In five instances certainly, if not in six, it is in two words[2] and in six it is as certainly in one word.[3] In this respect, therefore, this edition follows the uncertainty of Codex No. 24 which, as we have seen, belongs to the German Schools.[4]

Apart from the orthography with respect to plene and defective in which the editors not unfrequently differ from the present Massoretic recension, this edition as a whole may be considered fairly to exhibit the *textus receptus*. The unessential variations in it I have given in the notes to my edition of the Hebrew Bible, where it is quoted as דפוס א' = ד"א *editio princeps*.

The editors' treatment of the official various readings, which the Massorah has transmitted to us under the technical name of *Keri* and *Kethiv*, has yet to be noticed. Though these official variants are duly noted in the margin of the best MSS. and Standard Codices, the editors of this edition never exhibit them against the word for which there is a various reading. They have as a rule furnished the textual reading or the *Kethiv* (כתיב) with the vowel-points which belong to the absent marginal reading or *Keri*. By so doing the editors exhibit impossible forms in the text which receive no solution in the margin.

Like the Model Codices, this first edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with

[1] Comp. Gen. XIV 1, 4, 5, 9, 17, fol. 12*a*–*b*.

[2] Comp. Gen. XII, 8, 8; XIII 3, 3; XXXI 13; XXXV 15.

[3] Comp Gen. XXVIII 19; XXXV 1, 3, 6, 8, 16.

[4] *Vide supra*, Part II, chap. XII, p. 600.

which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. In this edition the orthography is

(2)			(1)		
אם־מָחוּם	Gen.	XIV 23	נֶחְמָד	Gen.	II 9
עַל־לֵב	„	XXXIV 3	רַחְמָה	„	XXIX 31
בֶּן־נוֹן	Exod.	XXXIII 11	וַיֶּאְסֹר	„	XLVI 29

(3)

וַיְהַלְלוּ	Gen.	XII 15
קְלָלָתְךָ	„	XXVII 13
וְנָלְלוּ	„	XXIX 3, 8

Of this edition I collated two copies both printed on vellum, one in the British Museum, press-mark C. 49, d. 2, and one in my own possession.[1]

No. 2*.

De Rossi describes an edition of the Five Megilloth, consisting of 27 folios without date and without place of printing: Ruth, Ecclesiastes, the Song of Solomon and Lamentations have the Commentary of Rashi, and Esther has the Commentary of Ibn Ezra.[2] As it has the same types as the Pentateuch, De Rossi concludes that it was printed at Bologna in 1482 and is probably intended as a supplement to the Pentateuch. I have not been able to find a copy in any of the Libraries to which I have had access.

[1] Comp. Tychsen, *Kritische Beschreibung des Bononischen Pentateuchs* v. J. 1482, in the *Repertorium für Biblische und Morgenländische Litteratur*, Vol. VI, pp. 65—103. Leipzig 1780.

[2] *De ignotis nonnullis antiquissimis Hebr. textus editionibus.* Erlangen 1782; *Annales Hebraeo-Typographice Sec. XV*, p. 130. Rome 1799.

No. 3.

Editio princeps of the Prophets, Soncino, 1485–86.

ד"א

With the immigration of Israel Nathan b. Samuel into Soncino and with his family taking up their abode in this small town in upper Italy in the duchy of Milan, Hebrew typography and especially the printing of the Hebrew Bible entered upon a new era. Israel Nathan the head of the family was of German descent. He was very wealthy, learned and pious and was called by his contemporaries *the Man of God*. He determined to consecrate his gifts to the promotion and multiplication of Hebrew literature and more especially of the Hebrew Scriptures by means of the newly invented art of printing. Accordingly he induced his son Joshua Solomon to establish in the city of their adoption, whose name Soncino they assumed, a Hebrew printing-office, *circa* 1482. To make this new venture a success they engaged Abraham b. Chayim de Tintori who had become celebrated for his skilful development of Hebrew printing at Ferrara and Bologna and for his splendid edition of the Hebrew Pentateuch, to arrange and conduct the typographical establishment. The Soncino firm, from which so many remarkable works were issued, consisted of Joshua Solomon and his two nephews, Moses and Gershom.

The Pentateuch, which is the first of the three great divisions of the Hebrew Scriptures, having already been printed in 1482, the Soncino firm determined to continue the two other divisions and accordingly published in 1485—86 the second division, consisting of the Former and Latter Prophets in two volumes. All the information which we possess about the production of these two volumes is contained in the lengthy Epigraph in the first volume and is as follows:

Thus says he who prints correctly and elegantly and who dwells in Soncino. Inasmuch as these four Former Prophets, Joshua, Judges, Samuel and Kings are joined together and follow after the Law of Moses our teacher, Peace be upon him, and are as it were a repetition thereof, because there is in them a faithful narrative, continuing to record the history of our nation by the Prophets of the Lord, blessed be He, and inasmuch as from them is to be learnt the import of a great part of the precepts of the Law which is called the Oral Law, for it was indeed received from Moses our teacher, Peace be upon him, and from his synod, and was transmitted by them from Prophet to Prophet unto Ezra and the men of the Great Synagogue, and inasmuch as after the study of the Law of Moses our teacher, Peace be upon him, these Prophets are necessary, especially for the young that they and others besides them learn more from the Law, therefore, it seemed good to us to print them with the excellent commentary of R. David Kimchi of blessed memory, the chief of grammarians and the father of expositors. However, as the testimony of a witness is not required except in matters that are hidden and as the subject matter of this book is perfectly clear and easily grasped and understood, we do not certify by our words that he is correct. Still we cannot refrain these our words from informing in truth and sincerity those who may not have leisure enough to examine it of this thing which may be easily perceived. Although it has been carefully revised and corrected by men of knowledge and learning so as not to leave in it any errors or mistakes, especially in the sense or words, yet there may possibly be found in it some mistakes arising from the confusion of similar letters, viz. *He* for *Cheth*, *Beth* for *Caph* &c. For it sometimes happens that whilst the attention and the mind of the corrector are occupied in weighing the sense of the words, his eye may pass over it, so that he does not notice the exact difference between these letters which are so much alike, and others of the same kind. Thus also a letter is sometimes transposed in a word, although this will be found only rarely, for the edition of this book has been revised most carefully so that it might be finished with that perfection and completeness which can possibly be effected by this typographical art.

With regard to what we have done in the case of the Divine names, having put *Daleth* for the first *He* in the Tetragrammaton and *Koph* for *He* in the name *Elohim* our object was to guard the honour and sanctity of the Divine name, so that if it should sometimes happen that some part of it be lost, or out of place there should be no necessity for supplying it.

Now we are, however, perfectly certain that there is none among the Codices written with the pen as correct as these printed copies. Although we have certainly among us many excellent and accurate MSS. which have

been studied for years and which have been written by learned men, yet even these have not escaped errors and blunders, for it would indeed be a miracle to find a book without a mistake.

Verily it was finished in the year 5246 of the creation of the world on the sixth of the month of Marcheshban [= October 15 1485] here at Soncino in the Province of Lombardy which is under the government of the powerful Duke of Milan: May the Lord preserve him, bless him and strengthen him. Blessed be he who giveth strength to the weary and who multiplieth courage to him who hath no power. May his name be magnified above all blessing and praise.[1]

As these two volumes, though similar in execution and designed to be companions, are somewhat different in size it is best to describe them separately.

[1] אמר המחוקק כתב יושר ודברי חפץ אשר בשונצינו. בהיות ארבע נביאים ראשונים אלה. יהושע. | שפטים. שמואל. מלכים. דבקים ונמשכים אחר תורת משה רבינו ע"ה וכמשנה תורה לה למה | שכם בספור אמתי המשך ענין אומתנו מאז ע"י נביאי ה' יחבר' עם שגם בם לימוד ביאור חלק גדול ממצות התורה | הנקראת תורה שבעל פה כי הם הם שקבלוה ממשה רבינו ע"ה ובית דינו ועל ידם נמסרה מנביא לנביא עד עזרא | ועד אנשי כנסת הגדולה. ולזה אחר לימוד תורת משה רבינו ע"ה הם אלה הנביאים הכרחיים ובפרט לבעלי | ומהתורה שללמוד הם וזולתם אנו צריכים. ולזה נראה לנו לחקקם עם המפרש המופלג הזה רבינו דוד קמחי ז"ל ראש | המדקדקים אב המפרשים. ואולם בהיות לא יכון עדות המעיד כי אם על הנעלם בהיות ענין הספר הזה מוחש גם | מובן ומושכל בנקלה לא נעיד בדברינו אלה על היותו מדויק. עם שלא נעצור בדברינו אלה מלהשמיע באמת | ובתמים לאשר באולי לא יהיה להם פנאי לעניין בו השיעור המפסיק להבנת זה שאולם הוגה ודויק על ידי יודעי ספר | ומבינו מדע ולא נשאר שימצא בו שגיאה או טעות ובפרט הן בכוונה הן במלות אבן מה שאפשר שימצא בו מהשגיאה | הוא התחלפות אות באות כגון הי"א בחי"ת בי"ת בכף וביוצא בוה אשר לפעמים להיות כוונת המדייק ודעתו טרודה | בדיוק הכוונה והמלות העבירה עינו מלהשגיח בפרטי האותיות האלה הנזכרות הדומות בצורה וביוצא בהם. וכן | לפעמים דלוג אות אחת במלה ואף גם אלה לא ימצאו בו רק על המעט להיות נעשה ענין הספר הזה בהשגחה יתירה | למען ישלם ענינו בשלם שבפנים כפי האפשר במלאכת הזאת ואשר כוננו בשמות הקודש בשם יוד הא ויו הא ששמנו | תחת הא ראשונה דלת וקוף תחת הא לשם אלקות כוונתנו היתה לכבוד ולתפארת לשם ה' בעבור היות לפעמים קצת | מהם נדחים ואובדים אין בם צורך כלל ומזה שאין ספק אצלינו הוא שלא ימצא בביוצא | בהם מאשר נכתבו בקולמוס טובי הדיוק כאלה. כי אולם עם היות היו אצלינו העתקות רבות מדויקות וטובות ואשר | נלמד בם ימים ושנים וע"י מבינים עם כל זה לא נמלטו גם הם מהטעיות והשגיאות. כי אולם מציאות ספר בלי | שגיאה או טעות הוא בפלא. ואולם היתה השלמתו בשנת חמשת אלפים ומאתים ושישה וארבעים לבריאת עולם ביום | ששה לחדש מרחשון פה שונצינו במדינת לומברדי"אה אשר היא תחת ממשלת האדון האביר דוכוס מי"לאנו יהיהו ה' ית' | ויאמצהו: ברוך נותן ליעף כח ולאין אונים עצמה ירבה: יתרומם שמו על כל ברכה ותהילה:

Vol. I. The Former Prophets. — This volume, which contains Joshua, Judges, Kings and Samuel, consists of 168 unpaged folios, two of which are entirely blank. The first word of each book is in large, hollow and ornamental letters. In the case of Joshua, Judges and Samuel which begin with the same word (ויהי) it is enclosed in ornamental borders, all printed from separate wood blocks. In Kings, however, where the first word (והמלך) has one letter (ל) which rises above the line and another, viz. the final *Caph* (ך) which descends below the line, the projections precluded the use of the decorative border. Hence the word has simply the ornamental large letters. Samuel is the only book which has the Massoretic Summary at the end, registering the number of verses and Sedarim in this book. The number perfectly coincides with the present recension.[1]

With the exception of fols. 2*b*—3*b*; 6*a*; 96*a* and 100*a* each folio has two columns. One column gives the Hebrew text in beautifully cut square characters, the other contains the Commentary of David Kimchi in the so-called Rabbinic or Rashi character. The Commentary which, as a rule, exceeds the text not only occupies the entire second column, but is also printed in the lower margin across the two columns.

In the upper margins the names of the books are given in running head-lines throughout the volume. The Hebrew text is without the vowel-points and the accents, but has the verse-divider or *Soph-Pasuk* (:).

Vol. II. The Latter Prophets. — This Volume consists of 290 folios and contains the Latter Prophets in the order exhibited in Column IV of the Table on page 6. The types of both the text and the Commentary by Kimchi

[1] The Summary is as follows: סכום פסוקים של ספר שמואל אלף וחמש מאות וששה וסימן אוך. וסדרים שלשים וארבעה וסימנם ל״ד בריך רחמנא דסייע: *Vide supra,* Part I, chaps. V and VI, pp. 43, 89.

are identical with those of the first volume. The typographical arrangements too and the execution are exactly the same in both volumes. The only difference between them consists in the absence of the first ornamental word with the decorative border at the beginning of each book for which the vacant space is duly left. Their unsightly absence is probably due to the fact that the wood-cut letters and the ornamental blocks were used for another work which was then passing through the press and that they were not liberated in time for the volume of the Latter Prophets. The various readings which are contained in these two volumes I have duly given in the notes to my edition of the Bible under the designation of דפוס א = ד"א *editio princeps*.

Of this edition I collated four copies, one in the British Museum press-mark C. 50, d. 8, one belonging to W. Aldis Wright, Trinity College, Cambridge, and two in my own possession.

These two volumes are Nos. 257 and 25 in Kennicott's List.[1]

No. 4.

Editio princeps of the Hagiographa, Naples, 1486—87.

ד"א

Whilst the second division of the Bible was being printed at Soncino, the newly established printing firm in Naples were busily enaged in carrying through the press the third division, so as almost simultaneously to furnish the Jewish communities with the complete Hebrew Scriptures. As this third division or Hagiographa was published in three parts it will be more convenient to describe each part separately.

[1] Comp. also Tychsen, in the *Repertorium für Biblische und Morgenländische Litteratur*, Vol. VII, p. 165—182; Vol. VIII, p. 51—85. Leipzig 1780—81.

Part I. The Psalms. — This part, which is a small folio resembling in size and arrangement that of the second division printed at Soncino, consists of 118 leaves and contains the Psalter with Kimchi's Commentary, but unlike the two volumes which contain the Prophets, the text of the Psalms is furnished with the vowel-points, and the aspirated letters (בגדכפת) are mostly distinguished by the *Raphe* stroke. The square characters of the Hebrew text and the Rabbinic characters of the Commentary are not so finely cut as those in the Soncino volumes. The *Shin* (שׁ) and the *Sin* (שׂ) are not distinguished by the diacritic point and the vowel-signs are very clumsily and incorrectly affixed to the consonants. For the purposes of collation, the graphic signs are not only useless, but misleading. The consonantal text, too, cannot be relied upon, since the omission of Ps. XXXV 15 is manifestly due to carelessness. The Epigraph, however, at the end of this part which sets forth the difficulties of the printers and corrector disarms criticism. As it is the only source of information which we possess with regard to the production of this portion of the Hebrew Bible, I subjoin it.

Blessed is the Lord God, the God of Israel who has not withheld his mercy from us and has granted us to finish this sacred and wonderful book, the book of Psalms with the Commentary of R. David Kimchi of blessed memory, elaborate, precious and most elegant. It is of this Commentary that it is said where there is no Kimchi [= flour] there is no Law. I, the undersigned, come to excuse myself. Having been appointed to superintend this work, to correct the book every day according to the custom of those who are engaged in this art, I say if errors are found in the punctuation of the text, they are due to two causes. One is that we who are engaged in this art have only recently taken it up as beginners, and that our fathers had no idea of this art. It has always been recognised that every beginning is difficult and we have not yet had sufficient time to practice thoroughly as we ought in the matter of vowel-points. The second reason is that in spite of our exertions we have not succeeded in finding the requisite Correct

Codices. Hence if errors are found in it they are few when compared with the other books which have hitherto been printed, more especially will few mistakes be found in Kimchi's Commentary. The books, however, which follow the Psalter will be more correct by the help of him who ordains all work. Now we raise our eyes on high and lift up our hands to heaven and ask of the Exalted Rock to grant us to finish that which is in our hearts, and that the pleasure of the Lord may prosper in our hands, so that we may finish all the Hagiographa with excellent commentaries. May this be the will of our Father who is in heaven, speedily and in a short time and say ye Amen. Thus says the man who was appointed corrector of the work, the least of the disciples, Jacob Baruch son of the most excellent R. Judah Lands of blessed memory, a German who is now sojourning here at Naples.

The book of Psalms is completed and finished. Praise be to him who dwells on high. In the year 247, on the fourth day of the month of Nisan [= 1476], the month of the exodus from the bondage of Egypt. By the excellent printer R. Joseph son of R. Jacob of blessed memory, a German. May the Lord of his abundant mercies speedily deliver us from this captivity, that we may see the rebuilding of the Temple, and may he restore the Law and the Crown as of old, then will his great name be praised and wonderful in the mouth of every creature.[1]

[1] ברוך ה' אלדים אלדי ישראל אשר לא עזב חסדו עמנו וזכנו לסיים זה הספר הקדוש והנורא ספר תהל | תהלים עם הביאור מרבי דוד קמחי ז"ל הארוך והנכבד יפה נוף ועל זה הפי, אמרו אם אין קמח' אין תורה. | ואני הבא על החתום מתנצל באתי, בהיותי נמנה על המלאכה הזאת להגיה הספר דבר יום ביומו כפי המנהג | מבעלי המלאכה הזאת, ואומ' בהיות כי ימצאו טעיות בנקוד הפסוק, זהו משני טעמים האחד כי אנחנו | המתעסקים במלאכה הזאת חדשים מקרוב באנו לא שערו אבותינו באומנות הזאת, וכבר ידוע כי כל ההתח | ההתחלות קשות, ולא הספיק לנו הזמן להאריך לעיין כפי הצורך בעניי' הנקוד, והטעם השני כי יגענו ולא | הונח לנו למצוא ספרים מדוקים כפי הצורך אמנם אם ימצאו בו טעיות הם מעטים בערך שאר הספרים ש | שכבר נעשו בהתחקות, ובפרט בביאור הקמחי ימצאו בו מעט מזער, ויותר יהיו מדוייקים הספרי' הבאים אחרי | ספר תהלים בעזרת כונן מעללים, ואנחנו נשא מרום עינינו ונרים אל שמים ידינו ונבקש מהצור יתעלה | יזכנו לסיים את אשר בלבבינו ויחפץ ה' בידינו יצלח לגמור כל ספר כתובים עם הביאורים יותר מוכהרים וכן | יהא רעוא מן קדם אבוהון דבשמיא בעגלא ובזמן קריב ואמרו אמן. נאם הגבר הוקם על מלאכת | ההגהה קטן התלמידים יעקב ברוך בן מהר"ר יהודא לנדא ז"ל אשכנזי המתגורר עתה פה נאפולי.

תם ונשלם ספר תהלים תהלה לשוכן עליונים שנת ז"מ"ר ד' ימים לחדש ניסן יציאת גלות מצרים על ידי ה | המחוקק המופלג כמר' יוסף בר' יעקב ז"ל אשכנזי ה' למען רחמיו הרבים יוציאנו מזה הגלות במהרה | ונראה בבניין בית הבחירה ויחזיר התורה והעטרה ליושנה ואז יהיה שמו הגדול מהולל ונורא בפ' כל בריה.

The first word of the first Psalm is in large and hollow letters and is enclosed in a decorative wood-cut border. The Psalter is not divided into five books, nor are the Psalms numbered. Forty-eight of the Psalms respectively begin with the first word in large letters,[1] whilst in the case of the other one-hundred-and-two the first word which is in the ordinary type of the text is mostly without the usual vowel-points and thus indicates the commencement of the Psalm. The absence of the large letters in the initial words of these Psalms is probably due to the fact that the printers had not a sufficient fount of them and that they were only used as they were liberated from worked-off forms. On three folios only, viz. 3—5, has the editor given the name of the Psalter in the head-line.

Part II. Proverbs. — This part, which consists of 103 folios, contains the book of Proverbs with the Commentary of Immanuel the celebrated expositor and poet and the friend of Dante. Both the text and the Commentary are arranged in the same manner as in the former part. The first word of the book is in large, but not hollow letters and is enclosed in the same wood-cut border as the first word of the Psalter. The editor has attempted to indicate the commencement of the sections by leaving the first word without the vowel-points as in the case of the Psalms, but he exhibited it in three instances only, viz. II 1; III 1 and VI 1. The name of the book, however, he has uniformly given in running head-lines which is an

[1] The forty-eight Psalms which begin with the first word in large letters are: II, V, VI, VIII, IX, X, XI, XIII, XIV, XVIII, XIX, XXI, XXII, XXXI, XXXVI, XXXIX, XL, XLII, XLIV, XLV, XLVII, XLIX, LI, LII, LIII, LIV, LVII, LVIII, LIX, LX, LXI, LXII, LXIV, LXV, LXVII, LXVIII, LXIX, LXX, LXXV, LXXVI, LXXVII, LXXX, LXXXI, LXXXIV, LXXXV, CIX, CXXXIX, CXL.

advance on the previous part. In this part too the graphic signs are very clumsily affixed to the letters, the *matres lectionis* which are not required with the vowel-points are unnecessarily profuse and the consonantal text is carelessly printed as is evident from the omission of Prov. XIV 12; XV 26, 27 &c. At the end of the book is the following Epigraph:

The book of Proverbs with the elaborate and elegant Commentary by R. Immanuel, the memory of the righteous is blessed, is finished. Praise becometh Him who rideth and moveth without being weary. Amen. I Chayim b. Isaac, the Levite, a German.[1]

Part III. — This part consists of 150 folios and concludes the Hagiographa in the following order: (1) Job, (2) Song of Songs; (3) Ecclesiastes; (4) Lamentations; (5) Ruth; (6) Esther; (7) Daniel; (8) Ezra-Nehemiah, and (9) Chronicles. This is the order of the copy in the British Museum. In my own copy, however, Ecclesiastes heads the Five Megilloth and the Song of Songs follows as second. But as the Song of Songs has the decorative wood-cut border, enclosing the first verse of the book in large letters, it is more likely to represent the beginning of the Megilloth. It will be seen that neither of the sequences in the Hagiographa exactly coincides with any of the orders exhibited in the Table on page 7.

At the end of this part which concludes the Hagiographa is the following important Epigraph in four lines:

Praised be He to whom praise is due, who is one, but not as our units, the perfect among all perfections, without descent outside him, for there is nothing apart from him. Now unto him will I give glory who has enabled us to finish the work, the sacred work on the ninth of the month, the month of the flowing brook [= Tishri], in the year 247 of the sixth thousand [= Sept. 8 1486], at the city of Naples, by Samuel, may he see seed and prolong his days, son of my honoured father Samuel of Rome, may the

1 נשלם ספר משלי עם הביאור הארוך והיפה מרבינו עמנואל זצ"ל השבח יאות לרוכב ומניע בלי לאות אמן | אני חיים בר יצחק הלוי אשכנזי: Comp. fol. 103*a*.

memory of the righteous be blessed. May it please Him that the Son of the downcast may come to redeem his people who are left of those that are massacred, speedily and in a short time. Amen and Amen.[1]

From the three Epigraphs respectively appended to the three parts of the Hagiographa it will be seen (1) that the editor of the first part was Jacob Baruch, a German, and that the printer was Joseph b. Jacob, also a German; (2) that the editor of the second part was Chayim b. Isaac, also a German, and (3) that the head of the firm where the third part was published was Samuel of Rome.

The first word of Job is in large letters enclosed in the same ornamental wood-cut border as the first word of the preceding two parts. The only other book which is similarly distinguished is the Song of Solomon. There is no Massoretic Summary at the end of any of the books in this part and with the exception of twenty-one folios[2] the names of the books are given in running head-lines throughout, sometimes on the recto, sometimes on the verso and sometimes on both.

The reverence for the Divine names which induced the Soncino editors of the unpointed text of the Prophets to print the Tetragrammaton *Jedovah* (ידוה) instead of *Jehovah* (יהוה) and *Elodim* (אלדים) instead of *Elohim* (אלהים) substituting *Daleth* (ד) for *He* (ה) is also followed by the Naples editors of the Hagiographa.

The arrangement and execution of this part are identical with those of the other two parts and though

[1] ישתבח אשר לו דומיה תהילה אהוד ולא כאחדותינו השלם בכל שלימות בלי יחם לזולתו כי אין בלתו ולו אתן | מהלל אשר היה עזרתה לנו להשלים המלאכה מלאכת הקוד' בתשעה לחדש בירח האיתנים שנת זמר' לאלף ה | הששי במתא נאפולי על ידי שמואל י"זויא בן כמ"ר אבי שמואל מרומא ז"צל | יהי רעוא דיתי בר נפתלי לפרוק לעמיה דבתרי קטלימת קטלי בעגלא ובזמן קריב אמן ואמן: Comp. fol. 150*b*.

[2] Comp. fol. 12, 13, 18, 58, 105, 128, 130, 131, 133, 136, 138, 139, 141, 143—150 in my Copy. The British Museum Copy is imperfect.

the editor who pleaded inexperience in the art of typography as an excuse for the clumsiness and the inaccuracies of the vowel-points in the first part, promised improvements in what was to follow, it cannot be said that the third part is better than the first. The vowel-points are most untrustworthy, the use of the *matres lectionis* is excessive and the consonantal text is very carelessly printed, as may be seen from the following omissions: (1) In Job XXXV the whole of verse 5 is omitted; (2) in Eccl. V 17*b*—18*a* ten words are omitted which are due to homoeoteleuton;[1] (3) in Eccl. VIII 15 וְלִשְׂמוֹחַ *and to be merry,* is omitted; (4) in Ruth II 5*b*—6*a* no fewer than twelve words are omitted;[2] (5) in Dan. VII 21 the words חָזֵה הֲוֵית *I beheld,* are omitted; (6) in Dan. XI 2 ten words are omitted;[3] (7) in Ezra VI 7 the words וּלְשָׁבֵי יְהוּדָיֵא *and the elders of the Jews,* are omitted because of the preceding homoeoteleuton יְהוּדָיֵא *the Jews,* and (8) for the same reason eight words in 1 Chron. XIII 6 are omitted.[4] The carelessness, however, is not confined to omissions. In Nehemiah V four-and-a-half verses, viz. 13—17*a,* are printed twice.[5]

But though the critical value of this *editio princeps* is seriously impaired and it is unsafe to adduce its readings when unsupported by MSS. or other editions, its testimony is important when it harmonizes with the independent evidence derived from other sources.

[1] The words omitted are כִּי־הוּא חֶלְקוֹ׃ גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים the immediately preceding word being הָאֱלֹהִים Comp. fol. 52*b*.

[2] The omitted words are לְמִי הַנַּעֲרָה הַזֹּאת׃ וַיִּעַן הַנַּעַר הַנִּצָּב עַל־הַקּוֹצְרִים וַיֹּאמַר נַעֲרָה מוֹאֲבִיָּה הִיא׃ Comp. fol. 72*a*.

[3] The words omitted are עִשְׂרִנָּדוֹל מִכֹּל וּכְחָזְקָתוֹ בְּעָשְׁרוֹ יָעִיר הַכֹּל אֶת מַלְכוּת יָוָן׃ Comp. fol. 89*b*.

[4] They are וַיַּעַל דָּוִד וְכָל־יִשְׂרָאֵל בַּעֲלָתָה אֶל־קִרְיַת יְעָרִים being preceded by the homoeoteleuton מִקִּרְיַת יְעָרִים Comp. fol. 120*a*.

[5] Comp. fols. 103*b*—104*a*.

As to its orthography of *Beth-el* which occurs five times in the Hagiographa, this edition has it in two words (בֵּית אֵל) in two instances, viz. Ezra II 28; Neh. VII 32; and in one word (בֵּיתְאֵל) in three instances, viz. Neh. XI 31; 1 Chron. VII 28; 2 Chron. XIII 19. It, therefore, faithfully exhibits the mixed orthography of this name which we have found in some MSS. of the German Schools. In its omission of Neh. VII 68 this edition follows the best MSS. and thus affords additional evidence for cancelling this verse. With the best and most numerous Codices this edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

This edition is No. 259 in Kennicott's List. Dr. Pellet who presented a copy of this edition to the Library of Eton College in 1735 describes it as *unique* and states that the whole edition has been burnt by the Jews. Kennicott who endorses this fable assigns the following reasons for its total destruction (1) because it is not strictly Massoretical, (2) because there are some considerable mistakes in it, and (3) because it has commentaries which might give offence and which were not admitted into other editions.[1] All this is contradicted by the fact that I have two copies before me and there are several other copies in different Libraries. The press-mark of the British Museum copy is C. 50, d. 9—11.

[1] Comp. *Dissert. General.* Cod. 259, p. 439 &c. ed. Bruns 1783; *Dissertation* I, p. 519 &c. Oxford 1753; *Dissertation* II, p. 471 &c. Oxford 1759.

No. 5.

The second edition of the Pentateuch, Faro, 1487.

חומש דפוס ב' = חד"ב

In the same year in which the Hagiographa appeared a second edition of the Pentateuch was printed at Faro. Like the *editio princeps* of the Hagiographa it has only the vowel-points, but not the accents, but unlike any of the parts which have hitherto been published it has simply the Hebrew text without any commentary. The Epigraph is the only source of information which we possess concerning this remarkable Pentateuch and is as follows:

It was finished here at Faro on the ninth of the month of Tamuz in the year ***Say ye*** *to the righteous that it shall be well* [Isa. III 10, i. e. 247 = June 30 1487], at the command of the noble and exalted Don Samuel Gacon. May his Creator and Redeemer protect him.[1]

Accordingly Don Samuel Gacon ordered and defrayed the expenses of the printing, thus following the noble custom which obtained from time immemorial for wealthy laymen to have the Holy Scriptures multiplied at their own expense in order to enable poor students to prosecute their sacred studies. Faro, where this Pentateuch was printed, is a Cathedral town on the south-coast of Portugal in the Province of Algave about thirty miles west of the Spanish frontier.

This unique Pentateuch, which is printed on vellum, is a small folio and is similar in size to the Prophets and the Hagiographa published in Soncino and Naples. It consists of 110 folios without pagination, catchwords or signatures. With the usual exception of the poetical

[1] נשלם בכאן בפארא בתשעה ימים לחדש תמוז בשנת | אמרו צדיק כי טוב במאמר הנשא ומעולה דון שמואל נאקון יצו: Comp. fol 110*a* In computing the date the dotted word אמרו only in the chronogram is counted, viz. 1 + 40 + 200 + 6 = 247 which is equal to A. D. 1487.

portions, viz. Exod. XV 1—19; Deut. XXXII 1—43, each folio has two columns and each full column has, as a rule, 32 lines. From the first five folios where the upper and lower margins are cut off and where the top lines of some letters are still visible, it is evident that the editor began printing this Pentateuch with glosses of Massoretic or exegetical import and that for some reason he found it necessary to discontinue them. Hence these five folios have only 30 lines of the text, as the editor had to make room for the notes.

The first letter (ב *Beth*) of the first word with which Genesis begins, is large and hollow and is enclosed in an ornamental wood-cut border. The other four books are not so distinguished. The first word of each of these books is altogether in the same types as the rest of the text and the books are separated from each other by a vacant space of about four lines. In the vacant space at the end of Genesis is the Massoretic Summary, giving the number of verses, the middle verse, the number of Parashas and Sedarim and the years over which this book extends. This Summary, however, does not quite coincide with the Rubric in the received Massorah and is evidently incorrectly printed.[1] There is no Summary at the end of Exodus, but in the vacant space of the three lines which separates it from Leviticus are the words from Deuteronomy XXXI 6, *Be ye strong and of good courage.*[2] At the end of Leviticus, which is also separated from Numbers by three vacant lines, the space is entirely blank.[3] Numbers is separated from Deuteronomy by seven

[1] סכום פסוקי בראשית אלף וחמש מאות שלשים | ושבעה וסי אך לו וחציו ועל חרבך תחיה ופרש | יא וסדריו מג וכולל משנות העולם אלף ושש שני: Comp. fol. 28*b* with the Summary at the end of Genesis in my editon of the Hebrew Bible.

[2] חזקו ואמצו Comp. fol. 51*a*.

[3] Comp. fol. 67*b*.

vacant lines. Here the Editor has inserted the words from 2 Sam. X 12, *Be strong and let us be courageous.*[1] At the end of Deuteronomy there is not even this encouraging formula, but simply the Epigraph.

The same irregularity is evinced in the treatment of the division of the text into Pericopes. In Genesis and Exodus, which contain twenty-three of the fifty-four Pericopes into which the Pentateuch is divided, the beginning of the Parashas is not at all indicated either by the expression פרש in the text or in the margin. In this respect, therefore, the editor follows the primitive example exhibited in the Synagogue Scrolls. In two instances only has the editor deviated from this practice. He inserted into the vacant space at the end of the first Pericope the Massoretic Summary which records the number of verses with the mnemonic sign, words and letters in the Parasha.[2] At the end of the second Parasha where he also gives the register, it has dwindled down to the bare number of verses in the Pericope with the mnemonic sign.[3] In Leviticus, Numbers and Deuteronomy, however, which contain thirty-one Pericopes they are indicated. With the exception of two instances,[4] the word פרש *Parasha,* occupies the vacant space of the Open or Closed Section with which the respective Parashas coincide.

The Open and Closed Sections are alike indicated by unfinished lines, indented lines and breaks in the

[1] חזק ונתחזק Comp. fol. 90*b*.

[2] At the end of בראשית [= Gen. I 1—VI 8] the Summary is as follows: קמו סי אמציה ומילין אלף תתקלא ואותיות אלף רלד which coincides with *The Massorah,* comp. fol. 3*b*.

[3] At the end of נח [= Gen. VI 9—XI 32] it is simply קנג בצלאל Comp. fol. 6*a*.

[4] The two Parashas not indicated are צו = Levit. VI 1—VIII 36 and האזינו = Deut. XXXII 1—52. Comp. fols. 53*b*; 109*a*.

middle of the lines. As there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant sectional space[1] it is difficult to say whether the editor intended to indicate by the vacant space an Open or Closed Section. But though the precise nature of the Section cannot be defined the editor has left no doubt about the section itself. A comparison of the sectional divisions in this edition with those in the *textus receptus* reveals the following variations:

Genesis. — In Genesis, which has 91 Sections, this edition differs in only two instances from the Massoretic recension. It has no section in XLIX 27, but has one a verse later, viz. verse 28.

Exodus. — In Exodus, which has 164 sections, it has three new sections, viz. XXIII 26; XXV 17; XXVI 7 and omits three, viz. XXX 22; XXXVI 8; XXXVIII 24.

Leviticus. — In Leviticus, which has 98 sections, it has two which are not in the received text, viz. V 4, 7 and omits two, viz. XI 39; XIII 29.

Numbers. — In Numbers, which has 158 Sections, it omits four, viz. XVIII 8, 21; XX 14, XXIX 7 and adds none.

Deuteronomy. — In Deuteronomy, which has 158 Sections, it has three new ones, viz. XXV 14; XXXIII 10, 23 and omits two, viz. IV 25; XXVI 12.

It will thus be seen that in the 669 sections which the *textus receptus* has, this edition deviates in only twenty instances. This shows that the MSS. which the editor used for his text were of the Sephardic School which exhibit the sectional division followed in the *textus receptus.*

The typography of this edition exhibits some remarkable features. The letters are of a very fine and distinct Sephardic cut. The *Shin* (ש) is in many instances of a peculiar and elongated form.[2] The letters *Aleph* (א) and

[1] In only three instances has the editor inserted the letter *Pe* (פ) into the text: (1) Gen. III 22, fol. 2*b*, where it stands in the middle of an entirely vacant line; (2) Gen. VIII 15, fol. 4*b*, where it also occupies the middle of a vacant line though in the *textus receptus* it is here a Closed Section, and (3) Numb. XXXV 1, fol. 89*b*.

[2] Comp. מְחֹרִישׁ Gen. XXIV 21; הָאִישׁ XXIV 30, fol. 12*a*

Lamed (ל) when occurring together are frequently combined into one.[1] The *Dagesh* is entirely absent in every form throughout the volume, thus showing the insurmountable difficulty which the type-founder had in casting letters with the dot in the middle. The *Makeph* too is never used, which is more difficult to explain since it is no part of the letters.

As far as the consonants are concerned the text in this edition faithfully exhibits, as a whole, the Massoretic recension, especially in its orthography with regard to plene and defective. The vowel-points, however, frequently depart from the present text. The graphic signs *Pathach* and *Kametz,* as well as the *Tzere* and *Segol* are promiscuously used, which the following few examples will illustrate:

אֶל- =	אֶל	Exod. XXX 34		אֱלֹה =	אֱלֹה	Gen. VI 9
מוֹעֵד =	מֹעֵד*	Levit. I 1		חֵת =	חֵת	„ XXIII 20
יִשְׁשכָר =	יִשָּׂשכָר	Numb. XXVI 23		עֶשְׂרֵה =	עֶשְׂרֵה	Exod. XXVI 7

This edition has no break in the middle of the verse in Gen. IV 8 and has בשנם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is printed in one word (כְּדָרְלָעֹמֶר) in accordance with the Eastern School. *Beth-el,* however, which is also one word according to the Easterns, is uniformly printed in two words in accordance with the Westerns.

Apart from the printing mistakes such as הֻבַם for חֻכַם Exod. XXXVI 8 &c. and the omission of four words in Exod. XXXVII 21 which are due to homoeoteleuton,[2] the following variations are to be mentioned:

M. T.	Ed. 1487.		
כל איש חכם	כל חכם	Exod. XXXVI	2
ואכלתם אתה	ואכלתם	Levit. X	13
ויהיו בני ראובן	ויהיו תולדתם בני ראובן	Numb. I	20
בכר ישראל תולדתם למשפחתם	בכר ישראל למשפחתם		

[1] Comp. אֶל, לְאֵל, מִשְׁמְאל Gen. XIV 15, 20, 21, 22, fol. 7*a*.

[2] The four words are לְשִׁשֶּׁת הַקָּנִים הַיְּצִאִים מִמְּנָה being preceded by מִמְּנָה Comp. fol. 49*a*.

The *Kethiv* has, as a rule, the vowel-points of the official *Keri*, the consonants of which, however, are not exhibited in the margin. This is generally the case in the early editions which have no Massoretic marginal glosses. With the exception of וְלִבְכֹּתָהּ *and to weep for her* Gen. XXIII 2, which has a small *Caph* (כ), the minuscular and majuscular letters are not noticed nor are those letters furnished with dots which are given in the official Massoretic List. The inverted *Nuns*, however, are duly exhibited in Numb. X 35, 36.

An interesting feature connected with this edition is the fact that the editor has continued the ancient practice of using abbreviations in the text. The following are a few examples:

וְאִשְׁתְּ = וְאִשְׁתָּהּ	Gen. XXIV 14	הַבְּיִתְ = הַבַּיְתָה	Gen. XIX 10
אַחֲרִי = אַחֲרֵי	„ „ 61	וְהַמְּעָרְ = וְהַמְּעָרָה	„ XXIII 11
וּלְאֻמִי = וּלְאֻמִּים	„ XXV 3	תֹּאבְ = תֹּאבֶה	„ XXIV 8

The edition which I have collated and which, as far as we know at present, is unique, is in the British Museum, press-mark C. 49, c. 1.

No. 6.

The editio princeps of the entire Bible, Soncino, 1488.

דפוס ב' = ד"ב

Hitherto, as we have seen, the text of the Bible had been issued in its several divisions, by different printers and editors, not uniformly: parts both with the vowel-points, and the accents, parts with the vowel-points alone and parts entirely devoid of both the vowel-points and the accents, but with the exception of the Faro Pentateuch, all with commentaries. Before, however, R. Joshua had finally finished the Latter Prophets he commenced printing a more stupendous work. This was the *editio princeps* of

the complete Hebrew Bible with the vowel-points and the accents, but without any comment. To this remarkable edition the famous typographer Abraham b. Chayim de Tintori, the editor of the splendid *editio princeps* of the Pentateuch, Bologna 1482, affixed his name in conjunction with that of the proprietor of the printing office. This magnificent monument of the Soncino press appeared February 13 1488, as is stated in the following Epigraph at the end of the Pentateuch:

Now the work of the holy ministry, the four-and-twenty books are finished with that perfection which the famous and excellent R. Joshua — may he see seed and prolong his days Amen — son of the excellent, wise and accomplished Israel Nathan — may he see many prosperous years — strove to propagate the Law in Israel. This day, the third day, on the eleventh of the month Yiar in the year 248 according to the minor computation [= February 13 1488], by the hand of the least of his family the printer and typographer Abraham — may he see seed and prolong his days — son of R. Chayim (of blessed memory) de Tintori from the land of Pesaro, living at Bologna. Printed at Soncino.[1]

It will be seen from this Epigraph that at the end of the Pentateuch the precise day when the printing of the whole Bible was finished is recorded. This apparent anomaly is due to the fact that the printing of the several parts of the text was carried on simultaneously and that the famous editor who had already published the splendid edition of the Pentateuch was more anxious to expedite the later parts of the text first. Hence the text was printed in four separate parts each with a distinct signature.[2]

[1] ותשלם מלאכת עבודת הקדש העשרים ארבע בשלמות אשר החכים להרביץ תורה בישראל | המפואר כמר יהושע שלמה יזיו״א בכמר החכם הכולל ישראל נתן יזי״ו היום יום שלישי באחד | עשר לחדש איר שנת רמה לפרט קטן על יד הצעיר ממשפחתו האומן המחוקק אברהם יזיו״א | בכמר חיים זל מן הצובעים מארץ פיסירו הדר בבולונייה נחקק בסונצינו: Comp. fol. 99*b*.

[2] (1) The Pentateuch consists of thirteen quires, eleven have each 4 sheets. one has $1\frac{1}{2}$ sheets and one has 3 sheets making in all 99 folios; (2) The Five Megilloth consist of two quires, one has 4 sheets and the other $2\frac{1}{2}$ making

The Bible which is a small folio consists of 381 unpaged leaves. With the usual exception of the poetical sections in Exod. XV and 2 Sam. XXII (fols. 33, 167*b*) as well as folios 99*a*—*b*; 199*a*—*b*; 306*a*; and 348*a* each folio has two columns and each full column has as a rule 30 lines. Apart from Deuteronomy, Judges, Samuel and Kings where the space for the first word is left blank, each book begins with the first word in large ornamental wood-cut letters. In the case of Genesis, the first ornamental word is enclosed in identically the same decorative border in which the first word of Joshua is enclosed in the *editio princeps* of the Prophets issued by the same firm three years before. Joshua which has not this ornamental border in this Bible, is distinguished by having the text of the entire page enclosed in a decorative wood-cut border. Samuel, Kings, Ezra-Nehemiah and Chronicles are not divided into two books each. The Twelve Minor Prophets, too, are treated as one book and hence only Hosea has the first word in large ornamental wood-cut letters. The order of the Prophets is that exhibited in Column IV in the Table on page 6, of the Hagiographa is shown in Column VIII of the Table on page 7, whilst that of the Five Megilloth is shown in Column V of the Table on page 4. The latter is the order exhibited in MSS. of the German School. There is no Massoretic Summary at the end of the books registering the number of verses in the book.

The fifty-four Pericopes into which the Pentateuch is divided begin respectively with the first word in large

13 folios; (3) The Prophets consists of 23 quires, 21 have 4 sheets each, 1 has 3 sheets and 1 has 1 sheet making in all 176 folios, and (4) The Hagiographa have 11 quires, 7 of which have respectively 4 sheets each, 3 have 5 sheets each and 1 has $3^1/_2$ sheets making 93 folios. Accordingly the volume has $99 + 13 + 176 + 93 = 381$ folios.

ordinary letters as is mostly the case in MSS. of the German and Franco-German Schools. The vacant spaces of three lines which separate the Pericopes are uniformly occupied by three *Pes* (פ פ פ) whether the section with which the Parasha coincides is Open or Closed. This, too, is often the case in MSS. of the German and Franco-German Schools. The names of the respective Pericopes are given in running head-lines in the upper margin.

Like some of the German and Franco-German MSS. this edition does not follow the prescribed rules for indicating the Open and Closed Sections. The editors have adopted unfinished and indented lines for both kinds of Sections without even inserting the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional space to denote the nature of the Section. The breaks, however, are most carefully exhibited and there can be no doubt about the existence of the Sections. A collation of this edition with the Standard Codices reveals to us the fact that it departs in no fewer than eighty-eight instances from the present Massoretic recension. They are as follows:

Genesis. — In Genesis this edition has the following twelve new Sections, II 11; VII 1; VIII 1; X 6, 13, 24; XXV 7; XXVIII 10; XXX 14; XXXVI 9; XXXIX 7; XLIX 3 and omits none.

Exodus. — In Exodus it has fifteen new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXII 18; XXIII 3; XXV 19; XXVI 7, 18; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6 and omits five which are in the *textus receptus*, viz. XII 21, 51; XXI 18; XXII 13; XXVIII 15.

Leviticus. — In Leviticus it has fifteen new Sections, viz. VII 22; XI 21, 24; XIII 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXV 14; XXVI 18, 23; XXVII 26 and omits none.

Numbers. — In Numbers it has twelve new Sections, viz. IV 42; VII 4; X 14, 18, 22, 25; XIV 1; XX 10; XXV 4; XXVI 5; XXVII 18; XXXIII 10 and omits one, viz. XXXII 5.

Deuteronomy. — In Deuteronomy this edition has the following twenty-two new Sections, II 29; III 18; VII 7; IX 13; XVI 22; XVIII 14; XIX 16; XXII 9, 11; XXIII 7, 14, 19; XXIV 6, 9, 21; XXV 14;

XXXI 9, 16, 22, 25; XXXII 6; XXXIII 23 and omits six, viz. II 8*b*; XVII 1; XIX 15; XXXII 48; XXXIII 7, 22.

A comparison of these variations with those exhibited in Codices Nos. 24, 25, 27, 49, 52, 54, 56, 57 and 59, all of which are German and Franco-German or Franco-Italian, discloses two facts: (1) that these departures are not due to carelessness on the part of the editor, but exhibit traditions which were preserved in different Schools with regard to the sectional division of the text, and (2) that these variations obtained almost entirely among the German, Franco-German and Franco-Italian Schools of textual redactors. We have thus additional confirmation of the fact that the German editors and printers of this Bible compiled the text from German and Franco-German Codices.

The letters are very distinct. *Beth* (ב) and *Caph* (כ), *Gimel* (ג) and *Nun* (נ), *Daleth* (ד) and *Resh* (ר), *He* (ה) and *Cheth* (ח), *Vav* (ו), *Zain* (ז) and final *Nun* (ן), final *Mem* (ם) and *Samech* (ס) the student can hardly fail to distinguish. The vowel-points stand more regularly under the consonants than is the case in the Hagiographa published by the same firm in 1486. No attempt, however, has been made by the editor to furnish the aspirated letters (ב ג ד כ פ ת) with the horizontal *Raphe* stroke. This departure from the general practice in the Standard Codices is manifestly due to the typographical difficulties which the compositors had to encounter at this early stage of Hebrew printing.

As is the case in the best MSS. the *Metheg* is not used before *Chateph-Pathach, Chateph-Kametz* or *Chateph-Segol.* The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* are often used indiscriminately, as will be seen from the following examples:

כְּנָעַן	Gen.	IX 26	בְּחָרָן	Gen.	XII 5	עֵשָׂב	Gen.	I 11
וְתִרְעַל	„	XIV 9	לְגָה	„	XIV 19	רֹעֶה	„	IV 2
פִּינֹן	„	XXXVI 41	תַּעֲשֶׂה	„	XXVI 29	תּוֹסֶף	„	„ 12

Though the vowel-points obviate the necessity of using the *Vav* (ו) and *Yod* (י) to aid the reader in the pronunciation of the consonants, the editors have retained in numerous instances the *maires lectionis* in accordance with the Rabbinic orthography, thus following the example of the Codices which emanate from the German Schools of textual redactors.

The editors seem almost entirely to have ignored the Massorah. They have not exhibited in the text the majuscular and the minuscular letters,[1] the suspended letters,[2] or the inverted letters.[3] The fifteen passages in which the dotted words occur are treated very perfunctorily. The five in the Prophets and in the Hagiographa are entirely omitted, whilst of the ten instances in the Pentateuch four are not represented[4] though the marking of these letters is one of the most ancient orders of the Scribes[5] which is strictly followed in all the Model Codices

Even the official variants which have come down to us under the technical names of *Kethiv* (כתיב = *textual reading*) and *Keri* (קרי = *the marginal reading*) are most carelessly manipulated. Not only is the alternative reading never exhibited in the margin, but the consonantal text exhibits sometimes the vowel-points of the absent marginal variants, sometimes ignores the *Keri* altogether and sometimes has the *Keri* as the substantive reading. The following analysis

[1] Comp. *The Massorah*, letter ס, §§ 225—227, Vol. I, pp. 35, 36.

[2] Comp. Judg. XVIII 10; Ps. LXXX 14; Job XXXVIII 13, 15; *vide supra*, Part II, chap. XI, pp. 334—341, and *The Massorah*, letter ס, § 230, Vol. I, p. 37.

[3] *Vide supra*, Part II, chap. XI, pp. 341—345, and comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259.

[4] Comp. Gen. XVI 5; XXXVII 12; Numb. XXI 30; XXIX 15.

[5] *Vide supra*, Part II, chap. XI, pp. 318—334, and *The Massorah*, letter נ, § 521, Vol. II, p. 296.

of the treatment to which the editors have subjected the official *Keri* in Genesis will suffice as a specimen of the arbitrariness of their proceedings.

(1) In seven instances no notice is taken of the *Keri:*

מֶחֱטוּ	Gen. XX 6	וּמְחִיָיאֵל	Gen. IV 18
עִירֹד	„ XLIX 11	אֲהָלָה	„ IX 21, XII 8
סוּתָה	„ „ 11	אָהֳלָה	„ XIII 3

(2) In six instances the *Keri* is in the text:

יְעוּשׁ	Gen. XXXVI 5	גּוֹיִם	Gen. XXV 23
יְעוּשׁ	„ „ 14	וְיִשְׁתַּחֲוּוּ	„ XXVII 29
אֶמְרִי	„ XXXIX 20	אָהֳלוֹ	„ XXXV 21

(3) In sixteen instances the *Kethiv* has the vowel-points of the *Keri:*

וַיִּישַׂם	Gen. XXIV 33	הַוְצֵא	Gen. VIII 17
לַנַּעֲרָ	„ „ 57	צְבִיִים	„ XIV 2, 8
צְיִדָה	„ XXVII 3	הַנַּעֲרָ	„ XXIV 14, 28,
בָּנָךְ	„ XXX 11		55; XXXIV 3,
צַוָּארָו	„ XXXIII 4		3, 12
וַיִּשְׁתַּחֲוֶן	„ XLIII 28	וְהַנַּעֲרָ	„ XXIV 16

A collation of the text of the *editio princeps* with the *textus receptus* discloses the following errors and omissions:

Massoretic Text.	*Editio princeps.*		
אֲשֶׁר־אתה שם	אתה שם	Gen.	XIII 14
וימלך תחתיו יוֹבָב בֶּן־זֶרַח מִבָּצְרָה: וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חשם	וימלך תחתיו חשם	„	XXXVI 33, 34
יתן לו אשה	יתן לא אשה	Exod.	XXI 4
פְּקֻדֵיהֶם לְמַטֵּה יְהוּדָה אַרְבָּעָה וְשִׁבְעִים אֶלֶף וְשֵׁשׁ מֵאוֹת: לִבְנֵי יִשָּׂשכָר תּוֹלַדוֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא:	.....	Numb.	I 27, 28
כִּי יְהוָה אֱלֹהֶיךָ	.....	Deut.	IV 24
.....	ויאספו הֵם־וְכָל־מַחֲנֵיהֶם וַיַּחֲנוּ	Josh.	X 5

		Editio princeps.	*Massoretic Text.*
Josh. X 5		עַל־גִּבְעוֹן וַיִּלָּחֲמוּ עָלֶיהָ: וַיֶּאֱסְפוּ	. . . . ויאספו
„ XIX 33		ויהי גבולם מֵאֶלֶף	ויהי גבולם מֵחֶלֶף
„ XX 8		ממטה דָּן	ממטה נָד
1 Kings II 36		בית בירושלם	בית בירושלם וְיָשַׁבְתָּ שָׁם
„ X 20		ושנים עשר אֲרָיוֹת	ושנים עשר אֲרָיִם
„ XI 20		נגובת בְּתוֹ	נגבת בְּנוֹ
Jerem. XLIX 3		שדרה־עַז	שדרה־עַי
„ „ 3		מַלְכָּיו ושריו	כֹּהֲנָיו ושריו
Ezek. XXIII 18		וַתַּקַע נפשי מעליה	וַתֵּקַע נפשי מעליה
„ XXVII 5		אֶל־כל לחתים	אֵת כל לחתים
„ XXXII 1		בשתי עֶשְׂרֵי	בשתי עֶשְׂרֵה
„ „ 10		ביום פַּלְתֵּךְ	ביום מַפַּלְתֵּךְ
„ „ 11		מלך בכל בְּבוֹאֵךְ:	מלך בכל תְּבוֹאֵךְ
„ „ 32		כי נתתי את־חִפְּיתו	כי נתתי את־חִתִּיתִו
Hos. IX 2		לא יכחש	יִכְחַשׁ
Micah IV 12		ולא הֲכִינוּ	ולא הֵבִינוּ
Zeph. II 2*a*		בטרם יבוא	בטרם לֹא־יִבוֹא
Zech. II 7		מַלְאַךְ אחר	וּמַלְאָךְ אחר
Ps. XXI 7		תְּחַיֵּהוּ בשמחה	תְּחַדֵּהוּ בשמחה
„ XXVI 1		וּמֵיהוָה בטחתי	וּבַיהוָה בטחתי
„ XXXV 19		יִקְבְּצוּ־עין	יִקָּרְצוּ־עַיִן
„ - 24		ואל ישמחו בִּי	ואל ישמחו לִי
„ XLIII 5		מה־תִּשְׁתּוֹחֲוִי	מה־תִּשְׁתּוֹחֲחִי
„ XLIV 4		בִּי רציתם	כִּי רציתם
„ LXIX 4		מיחל לֵאלֹהָיו	מיחל לֵאלֹהָי
„ LXXXIX 12		לְךָ־יוֹם אַף־לְךָ לַיְלָה	. . . . .
		אַתָּה הֲכִינוֹתָה מָאוֹר	. . . . .
		וָשָׁמֶשׁ: לך שמים	. . . לך שמים
„ CXIV 5		מה לך הַיּוֹם	מה לך הַיָּם
Prov. IV 15		פְּרָעֵהוּ	פְּרָעֵהוּ
„ XXIX 10		ישנאו אֹתָם	ישנאו תָּם
Job. XXXVII 5		ולא נדע	עֹשֶׂה גְּדֹלוֹת ולא נדע
Eccl. IX 11		המלחמה וגם לא לנבונים	המלחמה וְגַם לֹא לַחֲכָמִים לֶחֶם וגם לא לנבנים
Dan. II 28		יְהוֹדַע למלכא	וְהוֹדַע למלכא
„ XI 11		מלך הצפון	עִם־מלך הצפון
„ „ 20		וּבְיָמִים אחדים	וּבְיָמִים אחרים
Ezra II 65		שבעת אלפים	אֵלֶּה שבעת אלפים

Massoretic Text.	*Editio princeps.*			
ויאמר לי	ויאמר לו	Neh.	II	2
ואין מקום לַבְּהֵמָה	ואין מקום	„	„	14
שמעיה וַעֲזַרְאֵל	שמעיה וְעָזְרָא	„	XII	36
כִּי ברעה היתה	ברעה היתה	1 Chron.	VII	23
וַיַּגְלֵום עַל־מנחת	וַיַּגְלֵה אֶל־מנחת	„	VIII	6
ויכן מקום	ויכן לו מקום	„	XV	1
אכינה נא לו	אכינה נא לי	„	XXII	5
בשמחה נְרוֹלָה	בשמחה	„	XXIX	22
ויבא שלמה לַבָּמָה	ויבא שלמה הַבָּמָה	2 Chron.	I	13
העליון וְאֶת־בֵּית חוֹרון הַתַּחְתּון עָרֵי מצור	העליון ערי מצור	„	VIII	5
על יהודה וַיִּבֶן אֶת־הָרָמָה לבלתי תת	על יהודה לבלתי תת	„	XVI	1
הִרְבֵּה מְאֹד	הרבה מאד	„	XXV	9

These fifty-three instances are unquestionably mistakes. No fewer than twenty-three or nearly half are due to the exchange of a single letter;[1] three consist in the omission of a single letter;[2] three in the addition of a single letter;[3] whilst four omissions of more or less lengthy passages are due to homoeoteleuton, the fertile source of lacunae which is to be traced through the most ancient Codices.[4] The remaining twenty passages exhibit careless blunders which the editors ought not to have overlooked.

To these is to be added the gross error at the end of Ezekiel where the editors have placed the mnemonic sign *Ithkak*,[5] thereby indicating that it belongs to the four

[1] Comp. Exod. XXI 4; Josh, XIX 33; 1 Kings X 20; Jerem. XLIX 3; Ezek. XXIII 18; XXVII 5; XXXII 1, 11, 32; Micah IV 12; Ps. XXI 7; XXVI 1; XXXV 19, 24; XLIII 5; XLIV 4; LXIX 4; Prov. IV 15; Dan. II 28; XI 20; Neh. II 2; 1 Chron. XXII 5; 2 Chron. I 13.

[2] Comp. Ezek. XXXII 10, 11; Zech. II 7.

[3] Comp. Ps. LXIX 4; CXIV 5; Prov. XXIX 10.

[4] Comp. Gen. XXXVI 33, 34; Numb. I 27, 28; Deut. IV 24; Eccl. IX 11, and *vide supra*, Part II, chap. VI. p. 171 &c.

[5] וסימ׳ני יתקק Comp. fol. 270*b*.

books in the Hebrew Bible in which the penultimate verse is repeated to obviate the harshness with which these books terminate. The four letters of which this mnemonic sign is composed are the initials of (י = ישעיה) *Isaiah,* (ת = תרי עשר) *the Twelve Minor Prophets,* (ק = קינות) *Lamentations* and (ק = קהלה) *Ecclesiastes.* The expression occurs at the end of each of these four books both in the MSS. of the Hebrew Bible and in the printed editions. It is given in this very edition both at the end of Isaiah and the Minor Prophets, whilst at the end of Lamentations and Ecclesiastes the penultimate verse is repeated, thus making the requisite four books.

The orthography which this edition exhibits is very remarkable. Apart from the copious use of the plene mode of writing to which I have already adverted the editors represent three varieties of the name *Isachar* (1) יִשָּׂשכָר which is the ordinary spelling in the Pentateuch; (2) יִשָּׂשׂכָר Josh. XIX 17, 23; XXI 6, 28, and (3) יִשָּׂכָר Josh. XVII 10, 11. In many instances where the *textus receptus* has הוּא with *Vav* (ו) this edition has הִיא with *Yod* (י).[1]

Chedor-laomer is uniformly printed in two words (כְּדָר־לָעֹמֶר) in all the five passages in which it occurs, in accordance with the Western orthography, whilst *Beth-el,* which is also in two words according to the Westerns, is in this edition as uniformly in one word (בֵּיתְאֵל). This orthography is mostly followed in MSS. which emanate from the German and Franco-German Schools of textual redactors and thus affords another proof that the editors of the *editio princeps* were chiefly guided in the formation of their text by German and Franco-German Codices.

[1] Comp. Gen. VII 2; X 12; XIV 7; XIX 20, 38; XXII 20, 24; XXIII 15, 19; XXIV 44; XXVI 7 9, 12, XXVII 38; XXXII 19; XXXV 19, 20, 22 &c.

This edition has no break in the middle of the verse in Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. It has the two verses in Joshua XXI, viz. 36 and 37, but has also Neh. VII 68 which is omitted in the best Codices.

Apart from the above named mistakes and omissions due to the carelessness of the compositors and editors, this edition has preserved a number of valuable variations from the present Massoretic recension in the consonants, the vowel-points and in the accents. These I have duly recorded in the notes to my edition of the Hebrew text under the designation of ד"ב and I need not, therefore, reproduce them here.

The only variations from the present Massoretic recension which are still to be mentioned are the registers of the middle-verse in certain books. In ten books there is a break in the text with the expression *middle verse of the book* (חצי הספר) or simply *the middle* (חצי) occupying the vacant space. With few exceptions these registers are at variance with the Massorah as will be seen from the following Table:

Massoretic Text.				*Editio princeps* 1488.			
חצי הספר	Judg.	X	8	חצי הספר	Judg.	X	5
חצי הספר	1 Kings	XXII	6	חצי הספר	1 Kings	XXI	1
חצי הספר	Isa.	XXXIII	21	חצי	Isa.	XXXVI	1
חצי הספר	Jerem.	XXVIII	10 or 11	חצי	Jerem.	XXVI	1
חצי הספר	Ezek.	XXVI	1	חצי	Ezek.	XXV	15
חצי הספר	Micah	III	12	חצי	Neh.	I	1
חצי הספר	Prov.	XVI	18	חצי	Prov.	XVI	18
חצי הספר	Job	XXII	16	חצי	Job	XXII	16
חצי הספר	Dan.	VI	1	חצי	Dan.	VI	1
חצי הספר	1 Chron.	XXV	23	חצי	1 Chron.	XXVII	25

It will thus be seen that in the ten registers this edition coincides in two instances only, viz. Proverbs and Job with the present Massoretic recension.[1]

[1] Neh. I 1 in the *editio princeps* and Micah III 12 in the Massoretic recension respectively represent the middle verse of the Twelve Minor

This edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The only exception which this edition makes is in the case of בן־נון where the initial *Nun* in this proper name has *Dagesh.* Similar exceptions are to be found in Codices Nos. 52 and 57 which belong to the Franco-Italian Schools.

Of this edition I collated two copies, one in the British Museum, press-mark C. 50, c. 3—4, and the other in Exeter College, Oxford. In Kennicott's List it is Cod. 260. The announcement which Kennicott made "to the Surprise of the Learned universally" that the variations in this edition from the received text "amount to above ***Twelve Thousand***"[1] is misleading. Apart from those which I have enumerated, the departures principally consist in the orthography and refer to the minor points of plene and defective spelling, as the vowel-points and the accents were absolutely excluded from Kennicott's collation.

No. 7.

The Pentateuch, Ixar, 1490.

חומש דפוס ג' = חד"ג

This is the third edition of the Pentateuch. It is a small folio, being the same size as the *editio princeps* of the Prophets, the Hagiographa, and the entire Hebrew Bible, and consists of 264 leaves without pagination

Prophets which are treated as one book. For a fuller discussion on the verse-division in these ten books see above Part I, chap. VI, p. 88 &c.

[1] Comp. The Ten Annual Accounts of the collation of the Hebrew MSS. &c., pp. 130, 147. Oxford 1770.

Table of Manuscripts Described.

No.	Description Page	Identification	Date A. D.	School	Contents								Other Identifications
					Bible	Pent.	Prophets		Hagiographa on page 7	Megilloth after Pentateuch on page 4	Haphtaroth after Pentateuch	Massorah	
							Former	Latter on page 6					
1	469	BM. Or. 4445	820 30			Pent.		Col. III				M. & P.	
2	475	St. Petersbourg	916	Babylonian				Col III				M. & P.	
3	477	BM. Harley 1528	1300	Sephardic	Whole	Pent.	Former	Col. III	Col. I			M. & P.	Kennicott 100
4	478	BM. Harley 5710—11	1230	Italian	Whole	Pent.	Former	Col. III	Col. IV			M. & P.	Kennicott 102
5	485	BM. Harley 5720	1100—20	Sephardic			Former	Col. III				M. & P.	Kennicott 114
6	494	BM. Harley 5774—5	1396	Sephardic			Former		Col. I			M. & P.	Kennicott 113, 119
7	496	BM. Ar. Or. 2	1216	Italian		Pent.					Haph.	M. & P.	Kennicott 129
8	500	BM. Ar. Or. 16	1120	German or Franco-Germ.			Former	Col. III	Col. V			M. & P.	Kennicott 130
9	512	BM. Kings I	1385	Sephardic	Whole		Former	Col. III				M. & P.	Kennicott 99
10	518	BM. Add. 4708	Cent. XII, XIII	Sephardic				Col. III				M. & P.	Kennicott 126
11	526	BM. Add. 9398	Cent. XIV	German			Former	Col. I	Col VIII			M. & P.	Hagen-Clarke 1
12	533	BM. Add. 9399	1250	German				Is. Ez. & M. P.				M. & P.	Hagen-Clarke 2
13	540	BM. Add. 9400	1250	German		Pent.				Col. I	Haph.	M. & P.	Hagen-Clarke 3
14	543	BM. Add. 9401—2	1286	German		Pent.			Col VII	Col. I	Haph.	M. & P.	4 & 5, Ken. 99
15	549	BM. Add. 9403	1160—1200	German		Pent.			Imperfect	Col. I	Haph.	M. & P.	Hagen-Clarke 6
16	557	BM. Add. 9404	1350	German		Pent.				Col. II			Hagen-Clarke 7
17	563	BM. Add. 9405—6	1309	German		Pent.			Imperfect	Four	Haph		Hagen-Clarke 8 & 9
18	565	BM. Add. 9407	1330	Sephardic		Pent.						P.	Hagen-Clarke 10
19	569	BM. Add. 10455	1311	German		Pent.				Col. I	Haph.	M. & P.	
20	573	BM. Add. 14760	1293	Italian			Former	Col. III				P.	
21	582	BM. Add. 15250	Cent. XIII	Sephardic	Whole	Pent.	Former	Col. III	Col. I			M. & P.	
22	586	BM. Add. 15251	1448	Sephardic	Whole	Pent.	Former	Col. III	Col. IV			M. & P.	Kennicott 572
23	590	BM. Add. 15252	1350	Sephardic	Whole	Pent.	Former	Col. III	Col. III			M. & P.	
24	598	BM. Add. 15282	1450	German		Pent.				Col. I	Haph.	M. & P.	
25	605	BM. Add. 15451	1200	Franco-Germ.		Pent.	Former	Col. I	Col. VII			M & P.	
26	615	BM. Add. 19776	1395	German		Pent.				Col. I	Haph.		
27	625	BM. Add. 21160	1300	German		Pent					Haph.	M. & P.	
28	632	BM. Add. 21161	1150	Franco-Germ.			Former	Col. I				M. & P.	
29	633	BM. Or. 1379		Yemen		Pent.						M. & P.	
30	645	BM. Or. 1467	1150	Pers. or Bab.		Lev. De.						M. & P.	
31	648	BM. Or. 1468	1500	Yemen		Pent.						M. & P.	
32	652	BM. Or. 1472	1512—3	Yemen			Sam & Kgs.					M. & P.	
33	655	BM. Or. 1473	1450	Yemen				Jer. & Ezek.				M. & P.	
34	656	BM. Or. 1474	1650	Yemen				Col. I				M. & P.	
35	660	BM. Or. 1478	1300	Sephardic				Col. III	Col. VII			M. & P.	
36	663	BM. Or. 2091	1300	German				Col. II	Col. II			M. & P.	
37	667	BM. Or. 2201	1246	Sephardic				Col. III	Col. VII			M. & P.	
38	668	BM. Or. 2210	1468	Yemen			Former					M. & P.	
39	679	BM. Or. 2211	1475	Yemen				Col. I				M. & P.	
40	682	BM. Or. 2348	1469	Yemen		Pent.						M. & P.	
41	685	BM. Or. 2349	1490	Yemen		Pent.						M. & P.	
42	687	BM. Or. 2350	1408—9	Yemen		Pent.						M. & P.	
43	691	BM. Or. 2363	1150—1200	Pers. or Bab.		Pent.						M. & P.	
44	697	BM. Or. 2364	1480	Yemen		Pent.						M. & P.	
45	699	BM. Or. 2369	1500	Yemen			Former					M. & P.	
46	702	BM. Or. 2370	1460—1	Yemen			Former					M. & P.	
47	704	BM. Or. 2375	1460—80	Yemen					Col. I			M. & P.	
48	707	BM. Or. 2626—8	1483	Sephardic	Whole	Pent.	Former	Col. III	Col. VI			M. & P.	
49	714	BM. Or. 2696	1300—50	German		Pent.				Col. II		M. & P.	
50	721	BM. Or. 4227	1300	German	Whole	Pent.	Former	Col. I	Col. II	Col. II		M. & P.	
51	728	Earl of Leicester	1250—1300	Sephardic		Pent.			Col IV			M. & P.	
52	734	Ginsburg 1	1419	Franco-Italian	Whole	Pent.	Former	Col. III	Col VI			M. & P.	
53	743	Ginsburg 2	1380—1400	Sephardic		Pent.	Former	Col III				M. & P.	
54	747	Ginsburg 3	1474	Franco-Italian		Pent.	Former	Col. III				M. & P.	
55	753	Ginsburg 4	1400—10	German		Pent.				Col. III	Haph.	M. & P.	
56	759	Ginsburg 5	1450	Franco-Italian		Pent.						M. & P.	
57	762	Ginsburg 6				Pent.					Haph		
58	765	Paris, Nat. Lib. 1—3	1286	German	Whole	Pent.	Former	Col. II	Col. II			M. & P.	
59	771	Madrid, Univ. Lib. 1	1280	Sephardic	Whole	Pent.	Former	Col. I	Col. I			M. & P.	
60	776	Vienna, Imp. & Roy. Lib. 4	1299	German				Col. II	Hagiographa			M. & P.	

Table of Editions of the Printed Text of Hebrew Bible.

Date A. D.	Designation	No. in Text	Page of Description	How Quoted	Contents						
					Whole Bible	Pentateuch	Prophets	Hagiographa	Psalter	Megilloth	Parts
1477	Bologna?	1	780	ת"א					Psalter		
1478	?		794						Psalter		
1480	?		794						Psalter		
1482	Bologna	2	794	ד"א		Pentateuch					
1482	Bologna	2*	802							Megilloth	
1485—86	Soncino	3	803	ד"א			Prophets				
1486—87	Naples	4	807					Hagiographa			
1487	Faro	5	815	חד"ב		Pentateuch					
1488	Soncino	6	820	ד"ב	Ed. Princeps Fol.						
1490	Ixar	7	831	חד"ג		Pentateuch					
1491	Lisbon	8	836	חד"ד		Pentateuch					
1491—93	Naples	9	847	ד"ג	Second Ed. Fol.						
1492	Lisbon	10	855	ד"ד							Is. Jer.
1492	Leiria	11	859	ד"ה							Prov.
1492	Brescia	12	865	חד"ה		Pentateuch				Megilloth	Haph.
1494	Brescia	13	871	ד"ו	Third Ed. Octavo						
1510—11	Pesaro	14	880	ד"ז			Former				
1511	Pesaro	15	884	ד"ח			Former				
1515	Pesaro	16	886	ד"ח			Latter				
1515	Salonica	17	889	ד"י					Psalms		Pr. Job. Dan.
1511—17	Pesaro	18	895	ד"ט	Fourth Ed. Fol.						
1514—17	Alcalá	19	906	ד"א	Comp. Polyglot						
1516—17	Venice	20	925	ד"ב	Pratensis Rab. Bib.						
1516—17	Venice	21	948	ד"ג	Bomberg 1st 4to						
1521	Venice	22	952	ד"ד	Bomberg 2nd 4to						
1524—25	Venice	23	956	רמ"ו	Jacob b. Chayim						
1525—28	Venice	24	974	רמ"ו	Bomberg 3rd 4to						

Other Printed Editions mentioned but not described.

1509. Stephens' Quincuplex Psalter, 107.
1563. Froben's Psalter, Basle, 107.
1571. Arias Montanus, 20, 107.
1659—61. Athias, 27.
1699. Jablonski, 28.
1705. Van der Hooght, 28.
1706. Opitius, 28.
1716. Maius, 28.
1732—44. Norzi (Mantua), 28, 105.
In progress Baer & Delitzsch, see Index.
1893. Hahn, 195.
Current Letteris, 195.

catchwords and head-lines Each folio has three columns. The middle column exhibits the Hebrew text without the vowel-points and without the accents, the left column with the exception of fols. 145–150 gives the Chaldee Version of the so-called Onkelos, up to Levit. XXII 8, also in square, but much smaller characters, whilst the right column with the same exceptions contains the Commentary of Rashi in the Rabbinic character. From fol. 152 to the end, i. e. from Levit. XXII 8 to the end of Deuteronomy the Chaldee and Rashi change columns.

The initial letter of the first word of each book and the letter *Aleph* in the word אנכי *I,* with which the Decalogue in Exod. XX 2 commences are large and decorated and are enclosed in ornamental borders. At the end of each book is the Massoretic Summary registering the number of verses, the middle verse, the Sedarim and the annual Pericopes in the book in question.[1] These entirely coincide with the number given at the end of the respective books in my edition of the Hebrew Bible.

The fifty-four Pericopes, into which the Pentateuch is divided, are not indicated by any special mark either in the text itself or in the margin. In this respect, therefore, the text of this edition is like that exhibited in the Scrolls of the Pentateuch. Pericope *Va-yetze* [ויצא = Gen. XXVIII 10 &c.] is separated from the preceding Parasha by the space of a Closed Section, whilst Pericope *Va-yechi* [ויחי = Gen. XLVII 28 &c.] is not separated at all.[2]

The division of the text into Open and Closed Sections is strictly in accordance with the prescribed rules. An Open Section begins with a full line when the

[1] Comp. fol. 65*b*; 126*b*; 166*a*; 217*b*; 263*b*, and *vide supra,* Part I, chap. VI, pp. 72—87.

[2] Comp. *The Massorah,* letter ב, §§ 377, 378, Vol. II, p. 468.

previous line is unfinished or has an entirely blank line; whilst a Closed Section begins with an indented line or has a blank space in the middle of the line, but there is no letters *Pe* (פ) or *Samech* (ס) in the vacant sectional spaces of the text. The only exceptions are fols. 167*b*; 168*a*; 215*a* and 231*a* where the Open Section begins on the top of the column and where the blank line might suggest a hiatus. To obviate this suggestion two *Pes* (פ פ) occupy the vacant line, one at each end. For the same reason two *Pes* also occupy the vacant space of a line in the middle of fol. 194*b*. In this edition, however, there is no vacant space in the middle of the line in Gen. IV 8. With the exception of Numb. XI 16, where this edition exhibits a Closed Section and where our text has an Open Section, the sectional divisions absolutely coincide with the *textus receptus*.

Though the text is without the graphic signs, the editor has not inserted the *matres lectionis* into the text to aid the reader in the pronunciation of the consonants, as is the case in some of the previous editions. The text, therefore, exhibits accurately the best orthography of the Model Codices. Neither has the editor followed the example of his German colleagues who out of reverence changed the letter *He* (ה) into *Daleth* (ד) in the Divine names. He uniformly printed *Jehovah* (יהוה) and *Elohim* (אלהים) and not *Jedovah* (ידוה) and *Elodim* (אלדים).

Beth-el is not only printed uniformly in two words (בית אל), but is in several instances in two lines, *Beth* (בית) at the end of one line and *El* (אל) at the beginning of the next line.[1]

Unlike some of the MSS. and the preceding editions, which inconsistently exhibit in the text sometimes the

[1] Comp. Gen. XXVIII 19, fol. 35*a*; Gen. XXXV 7, fol. 43*b*.

official *Kethiv* and sometimes the official *Keri,* the editor has uniformly retained the consonants of the *Kethiv* in the text; and as the alternative official variant is absent from the margin, the *Kethiv* remains the substantive reading. Even the celebrated dots over the ten words in the Pentateuch are absent, though these *Extraordinary Points* constitute the oldest element of the Massorah.[1] The *Inverted Nuns,* however, are duly exhibited in Numb. X 35, 36.[2]

The only record which we possess of this extremely rare and remarkable edition is contained in the three poetical Epigraphs.[3] From the acrostic of the first Epigraph

[1] *Vide supra,* Part II, chap. XI, p. 318 &c.

[2] Comp. fol. 181*a* and *vide supra,* Part II, chap. XI, p. 341 &c.

[3] The Epigraphs are as follows:

תם ונשלם, תהלה לאל בורא עולם,
בריך רחמנא דסייען, מריש ועד כען,
שמחו תמימי לב אשר, פעולת אל בלבם דבקה,
למצוא רצון האל בסדר, מערכה מול מערכה אדוקה,
מתן אלהים היא הכתב, חיים לאשר נפשם אבוקה,
האל יזכנו לראות באור, פני משנה חכמה העמוקה,

וגם כן תקן אלו הבתים לחתומת שמו וכנויו

שלמה עבודת אל ודתו, זכות לנו לעד יהי בריתו,
לכו חזו עם נחלתו, לבור פירוש לשׁ בחיק תורתו,
מחזיק גם מתרגם דברתו, מי נעמי אלהים מנוחתו,
הלא זה אוד מציל אש גחלתו, טהורי לב ההולכים לעומתו,
חזק והתקלם ביראתו, ישעשעו נפשו וסיעתו,
נשלמה ונגמר' זאת הכתוב, שנת קומי אורי כי בא,
נאום השמח בפזור ממונו, ונע ונד ממקומו בעבודת קונו,

שלמה בר מימון זל זלמאטי

אדון הכל אשר לו כל ברומו, לעיני כל מבשר קול בעצמו,
בהר סיני בקדמוני בפני, וצוה כל פעולותיו לעמו,
רצון הדאה ורוב חבה לבניו, באמר להם לכו לחמו בלחמו,
הלא לנו נתונה היא יקרה, כבוד תורה אשר ברא בצלמו,
מרום שבתו ומלכתו מבקש, סגולתו ועם קדש לטעמו,
בני אל הי וכל אחי ומוחי תנו כל איש יקר ועז לאמו

we learn that the name of the pious Jew who generously printed this Pentateuch was Solomon. In the acrostic of the first column of the second Epigraph, his name is repeated and in the acrostic of the second column of the same Epigraph we have the additional information that his surname was *Salmati*. We are, moreover, told that the printing of the Pentateuch was completed in the year 250 [= 1490]. Between the second and third Epigraphs is the following pathetic statement by the pious Solomon who defrayed the expenses of printing:

Thus says he who rejoices in spending his money [in this sacred work] and who is a fugitive and a wanderer from his own place for serving his God, Solomon son of Maimon of blessed memory, Salmati.

The third poetical Epigraph which consists of sixteen lines gives in the acrostic the name of the editor, which is Abraham b. Isaac b. David. Here too we are told that the printing was finished in the month of Ab in the year 250 [= 1490].

To the important various readings from this edition which I have given in the notes to my edition of the Hebrew Bible under the designation חד"ג are to be added:

Massoretic Text.	Ed. 1490.		
ותקרא שמו	ותקרא אֶת־שמו	Gen.	XXIX 32
רֹעֶה צאן	רֹעֵי צאן	„	XLVII 3

ראו ספר ואין כופר למופתיו, איה סופר אשר יכתב כתומו,
יסודותיו וחלקיו שלשה, כתרים הם אשר בהם מרומו,
צרור תורה ואנקלוס מתרגם, והחכם אשר משרה בשכמו,
חנו בו המישרים ביושר, חמש תרגום ורבינו שלמה,
קחו חותם אשר נכתב ונחתם, שנתו נֵר בחדש אב וכשמו,
בעת רצון שלמותו באישאר, יהי ברוך לאל עליון מקומו,
נדיבי עם וכל אדם קנו לה, תרופה היא להסיר את אשמו,
דבר חכמה ותושיה בחבה, לקדש בה זמן מועד ביומו,
ויתן עוז ורום מעוז ועזרה, ביום צרה ישגב את פגמו,
דלחיך פתח לנו להיטיב, אדון הכל אשר לו כל ברומו,

From the notes in my edition of the text it will be seen that these readings are supported both by the Samaritan and the ancient Versions. The copy which I have collated is in the British Museum, press-mark C. 50, c. 14.

No. 8.

The Pentateuch, Lisbon, 1491.

חומש דפוס ד' = חד"ד

This elegant and fourth edition of the Pentateuch consists of two volumes small folio, being the same size as several of the other portions of the Hebrew Bible which had hitherto issued from the press. Besides the Hebrew text it contains the Chaldee Version of the so-called Onkelos and the Commentary of Rashi. The text itself occupies the inner column, the Chaldee is given in the outer column, whilst the Commentary of Rashi, as a rule, takes up four lines of the upper margin and the remainder, which is sometimes very extensive, is given in the lower margin.

The Hebrew text, which has the vowel-signs and the accents, is printed in large and elegant letters of Sephardic cut. The Chaldee, which is printed in small square characters, is not only furnished with the vowel-points, but with the same accents. The Commentary of Rashi is printed in the so-called Rabbinic character also of Sephardic cut.

Volume I. — This volume, which is without pagination and without catchwords, contains Genesis and Exodus and has 216 folios. It consists of 27 quires of 8 leaves having signatures throughout. The only two exceptions are quires 14 and 27, the former having 10 leaves and the latter 6. But as these two quires equalize one another we obtain the 216 folios.

Volume II. — This volume, which is also without pagination and without catchwords, contains Leviticus, Numbers and Deuteronomy and consists of 240 folios. It

has 30 quires of 8 leaves with signature throughout. In this volume also two quires form an exception, viz. quire 9 which has 6 leaves and quire 30 which has 10 leaves. But as these, too, equalize one another we obtain the 240 folios.

The first letter, with which Genesis begins, is large and hollow and is enclosed in an ornamental border. In the other books the whole of the first word is in exactly the same size type as the text itself. At the end of Genesis, Exodus and Leviticus there is the Massoretic Summary which registers the number of verses in the book in question. The omission in Numbers and Deuteronomy, however, is supplied by the Summary at the end of Deuteronomy which not only registers the number of verses assigned to each book, but gives the sum-total of verses in the whole Pentateuch. It is remarkable that whilst the number allotted to each book separately perfectly coincides with the number given in the Massorah, viz. Genesis 1534, Exod. 1209, Leviticus 859, Numbers 1288, Deuteronomy 955, the sum-total which this Massoretic Summary gives is 5945 making it 100 verses more than the *textus receptus*.[1] This is manifestly due to a mistake in the casting-up.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated by the word פּרשׁ which occupies the vacant sectional space between the Parashas. The two Parashas, viz. *Va-Yetze* [ויצא = Gen. XXVIII 10 &c.] and *Va-Yechi* [ויחי = Gen. XLVII 28], which according to the Massorah have no break,[2] form no exception. The names of the respective Pericopes are given in running head-lines on the folios throughout the two volumes. These names are in the same type as the text with the

[1] סכום פסוקי כל התורה חמשת אלפים ותשע מאות וארבעים וחמשה: ברוך נותן ליעף כח: Comp. Vol. II, fol. 240*a*.

[2] Comp. *The Massorah*, letter ס, §§ 377, 378, Vol. II, p. 468.

exception of folios 1—9; 11—14; 16—40 of volume II where they are in the Rabbinic type of Rashi.

It is remarkable that though the sectional divisions of the text in this edition fully coincide in the number with the present Massoretic recension, it departs from the received text in the prescribed vacant spaces and in the treatment of the lines which indicate Open and Closed Sections. Both the Open and the Closed Sections are frequently shown alike by unfinished lines, indented lines and breaks in the middle of the lines. From the first four folios, however, it is evident that the editor intended to follow the ancient rule with regard to the Open Sections, and that he was obliged to abandon it through his anxiety to economise space. He, therefore, disregarded the prescribed form and resorted to the expedient of inserting into the sectional vacant spaces of the text the letters *Pe* (פ) and *Samech* (ס) to indicate the nature of the respective sections. But even in this the editor was most irregular, as will be seen from the following analysis:

Genesis. — In Genesis which has ninety-one Sections, forty-three Open and forty-eight Closed, the editor omitted the letter *Pe* (פ) in five Open Sections, viz. XXII 20; XXV 1, 12; XLIX 8, 27, and the letter *Samech* (ס) in twenty-five Closed Sections, viz. V 1, 6, 12, 21, 25; X 15, 21; XI 12, 16, 20, 22, 24; XV 1; XVII 1; XX 1; XXI 1; XXVI 34; XXVII 1; XXVIII 18; XLVI 8, 28; XLIX 16, 19, 20, 21.

Exodus. — In Exodus which has one-hundred-and-sixty-four Sections, sixty-nine Open and ninety-five Closed, the editor omitted the letter *Pe* (פ) in the following eighteen Open Sections II 1; XV 1; XX 15; XXIII 20; XXV 23, 31; XXVIII 6; XXX 17; XXXI 12; XXXII 15; XXXIII 12, 17; XXXIV 1; XXXV 30; XXXVII 1, 10, 25; XL 34, and the letter *Samech* (ס) in the following sixty-one Closed Sections VI 14; VII 14, 19; VIII 12, 16; IX 13; XII 51; XV 22, 27; XVI 4; XX 2, 7, 12, 13, 14, 19; XXI 7, 14, 15, 16, 17, 18, 20, 22, 26, 35; XXII 15, 27; XXIII 1, 4, 5, 6, 26; XXIV 12; XXV 10; XXVI 31; XXVII 1; XXVIII 1, 13, 31; XXIX 38; XXX 34; XXXI 1, 18; XXXIII 1; XXXVI 8, 20; XXXVIII 1, 8, 9, 24, XXXIX 6, 30, 32; XL 17, 24, 24, 26, 28, 30, 33.

But even when he uses the letters to indicate the nature of the Section, the editor is most arbitrary. In some Open Sections he inserts two *Pes,*[1] in some he inserts three *Pes,*[2] in some four *Pes,*[3] in some five *Pes*[4] and in one instance he has as many as eight *Pes.*[5] The same is the case with the Closed Sections. In some he inserted two *Samechs,*[6] in some he inserted three *Samechs,*[7] and in one instance he inserted five *Samechs.*[8]

The typographical difficulties which the editors of the *editio princeps* of the Pentateuch (Bologna 1482) experienced with regard to the *Raphe* stroke over the aspirated letters (ב ג ד כ פ ת) and which made them abandon the attempt after a few pages are completely overcome in this Lisbon edition. In this edition the horizontal line over the aspirated letters is, as a rule, expressed.

As is the case in the oldest and in the best MSS., the *Metheg* is rarely if ever used in this edition even before *Chateph-Pathach, Chateph-Kametz* and *Chateph-Segol.* The following few illustrations will suffice to establish this fact:

וַחֲמֵשׁ	Gen.	V 30	מַהֲלַלְאֵל	Gen.	V 12	הָאֲדָמָה	Gen.	IV 3
וַיֶּאֱהַב	„	XXV 28	הָאֱלֹהִים	„	„ 22	וְאַחוֹת	„	„ 22
לֶאֱכֹל	„	XXVIII 20	יְנַחֲמֵנוּ	„	„ 29	אַחֲרֵי	„	V 7

[1] Comp. Vol. I, fols. 1*b*; 2*a*; 3*a*; 43*a*; 76*a*; 108*a*; 118*a*; 135*a*; 142*a* &c.

[2] Comp. Vol. I, fols. 122*b*; 140*b*; Vol. II, fols. 6*b*; 10*a*; 13*a*; 15*b*; 33*a* &c. &c.

[3] Comp. Vol. I, fols. 125*b*; 126*b*; 148*b*; Vol. II, fols. 194*b*; 228*b*; 234*b*; 235*b*.

[4] Comp. Vol. I, fols. 105*b*; 108*a*.

[5] Comp. Vol. I, fol. 132*a*,

[6] Comp. Vol. I, fols. 29*a*; 110*a*; 134*a*; 213*a*; Vol. II, fols. 11*b*; 23*b*; 29*a*—*b*; 66*a*; 68*b*; 143*b*; 195*b*; 206*a*; 236*a*.

[7] Comp. Vol. II, fols. 3*a*; 9*b*; 207*b*; 215*a*; 236*b*.

[8] Comp. Vol. II, fol. 237*a*.

There is no break in the middle of the verse in Gen. IV 8 and בשגם in Gen. VI 3 has *Pathach* under the *Gimel*. The editor follows the Babylonian orthography in *Chedor-laomer* which he uniformly prints in one word (כְּדָרְלָעֹמֶר), whilst in the case of *Beth-el* he as uniformly follows the Palestinian spelling and not only has it in two words, but occasionally in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[1]

As to the relation of this text to the Massoretic recension, it is to be noticed that this is the first printed edition in which some of the phenomena described in the Massorah are reproduced. According to the Massorah there are twenty-six Majuscular Letters in the Pentateuch and nineteen Minuscular Letters.[2] The editor exhibits three of the former[3] and four of the latter.[4]

In the cases of the ten dotted words in the Pentateuch, the editor is more consistent, inasmuch as he exhibits them all with perhaps the exception of the one instance in Numb. XXXI 30. He, moreover, duly indicates the inverted *Nuns* in Numb. X 35, 36.

The official variations which the Massorah has transmitted under the name of *Kethiv* and *Keri* are carefully indicated in the text, with the incongruity which is to be found in some MSS. and which is followed in previous editions. The text uniformly contains the consonants of the *Kethiv* with the vowel-points which belong to the consonants of the official variant or the *Keri*. As the consonants of the *Keri* are not given in the margin, this process gives rise to hybrid and impossible grammatical forms. The words of the text which have a *Keri* are usually

[1] Comp. Gen. XXXV 1, Vol. I, p. 76*a*.

[2] Comp. *The Massorah*, letter ס, §§ 225—229, Vol. I, p. 35 &c.

[3] Comp. Exod. XXXIV 7. 14; Levit. XIII 33.

[4] Comp. Gen. II 4; XXIII 2; XXVII 46; Deut. XXXII 18.

marked with a horse-shoe with the ends uppermost (ט). This horse-shoe, however, also distinguishes other words to which the editor is desirous to call attention. This edition exhibits almost more faithfully than even the *editio princeps* (Bologna 1482) the Massoretic recension which now forms the *textus receptus*. The comparatively few variations especially in the vowel-signs and in the accents I have duly given in the notes to my edition of the Hebrew Bible where it is described as חומש דפוס ד' = חד"ד.

This edition, too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following:

(1)

נֶחְמָד	Gen.	II	9
רַעְמָה	„	X	7
יַעְלָם	„	XXXVI	5
לַחְמוֹ	„	XLIX	20

(2)

אם־מָחוּט	Gen.	XIV	23
לאכל־לָחֶם	„	XXXI	54
על־לֵב	„	XXXIV	3
בן־נוֹן	Exod.	XXXIII	11

(3)

וַיְהַלְלוּ	Gen.	XII	15
קְלָלָתְךָ	„	XXVII	13
וְנָלְלוּ	„	XXIX	3
בְּהִתְחַנְנוֹ	„	XLII	21

All that we know about the history of the printing of this magnificent edition is contained in the acrostic and in the body of the poetical Epigraph which is as follows:

The Law of God calls in the street, and in the high-ways her voice is heard like that of a woman in labour upon the stool. And upon the throne on the height of the city she made her place, evening and morning

as well as mid-day preaching at the entrance of the gate to all who go out and return: Ho every one who is thirsty come to the water! They come to the prepared Paradise and to the garden not in thousands and tens of thousands. Many forsook her, not because they despised her flying with wings high in the air. Her books are costly and how could they purchase them when they had no means to do so? And for the sake of studying the Law of God they bear burdens upon their backs and shoulders. He [i. e. God] caused the merit [of studying the Law] to be brought about by means of a righteous and pure man, R. Eliezer who between the balances [= the printing-press], worked and printed the Law with the Targum and the commentary of R. Solomon who is the light of the eyes. It was finished at Lisbon in the year 251 [= 1491] in the month of Ab, adding [to the 251] three thousand and two thousand [3000 + 2000 + 251 = 5251]. May God who assisted him be exalted with harps and organs and cymbals. May God command a blessing to his treasury and also cause him to be borne upon the hands; because for the salvation of the people of our God he in excellent type published it for the glory of heaven. As for its elegance and preciousness, white marble, alabaster and pearls cannot be compared therewith, nor the gold of Parvim. For a truth in revising and correcting it so carefully the wise and learned man has distinguished himself. On the day it reaches you examine it, and let also every man put forth his hands to purchase it. Walk ye sons of the Most High in its paths, for in it will ye find both hands full of pleasure; ye who thirst for the fountain of salvation in order that ye may join the angels of the camp! And may you be counted worthy to behold the Sanctuary of the Shechina of God therein. Then shall we sing aloud in the street and in the high-way. Joseph Calphon.[1]

1 דת אל בחוץ תרון ובעינים	קולה כמבכירה עלי אבנים	:
וּבכם מרום קרת מכונה עשתה	ערב ובקר גם בעת צהרים	:
דורשה בפי שער לכל עובר ושב	הוי כל אנוש צמא לכו למים	:
באו אלי פרדס תעודתה וגן	לא לאלפים ולרבותים	:
רבים עזבוה ולא ממאסם	עוף בכנפיה עלי שמים	:
יקרו ספריה ואיך הם לקנו	תם יוכלו כי אין לאל ידים	:
ולבעבור תורת אלהים ילמדו	ישאו עלי שכמם ובכתפים	:
סובב זכות על יד אנוש זכאי וברר	הרב אליעזר לבין מאזנים	:
פעל וחקק דת בתרגום גם בפי	רוש רב שלמה הוא מאור עינים	:
נשלם באשבונה שנת הנא באב	שלש אלפים עוד עלי אלפים	:
יתעל אלהים המסייעו בכ	נורות ועוגבים ובמצלתים	:
חסד באוצרו יצוה אל ואף	גם יעלנו על עדי כפים	:
יען לישע עם אלהינו בהוד	חמדת כתב יצא לשום שמים	:

This Epigraph discloses the following facts: (1) That the generous printer of this Pentateuch which was finished July 1491 was R. Eleazar; (2) that this R. Eleazar was not a printer in our sense of the word, but a pious layman who bestowed his wealth upon multiplying the Sacred Scriptures both for the glory of God and for the benefit of his poorer, but learned co-religionists, just as prior to the invention of the art of printing opulent Jews were in the habit of having MSS. copied in order to lend them to students who could not afford to purchase them; (3) that according to the acrostic "David bar Joseph Ibn Yachia whom may God preserve" was manifestly the accomplished editor, and (4) that Joseph Calphon who compiled this poetical Epigraph and appended his name to it was the actual printer and corrector of the press.

There are two circumstances connected with this edition which render it of supreme importance to the Biblical student. In the first place the copy which I have collated is the identical one which belonged to George III and which Kennicott has described for this monarch. Kennicott's autograph account of it is appended to the first volume. As this description is exceedingly instructive inasmuch as it discloses to us both the state of Old Testament Palaeography at that period and the manner in which Kennicott's collations were conducted, I subjoin it:

An Account of The Hebrew Pentateuch, preserved in His Majesty's Library.

This Pentateuch, making 2 volumes, in small folio on vellum, is very curious & valuable, on several accounts; particularly, for its Variations from

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יופיה ויקרתה בהטים שש ודר — לא יערכו לה וזהב פרוים :
אמנם בהגהה ודיוק רב מאד — הפליג אנוש שכל ואיש בינים :
יום בוא אליכם דרשו אותה וגם — כל איש לקחתה יפרשו כפים :
שורו בני עליון נתיבתה חכי — בה חמצאו נחת מלא חפנים :
צמתו במעיני ישועתה למו — ען תדבקו עם מלאכי מחנים :
וזכו ראות מקדש שכינת יה בתו — כו אז בחוץ נרון ובעינים :

יוסף כלפון

the modern & common Hebrew copies, and its Agreement in some places with the Samaritan: all which variations have been (by a Collation lately made of every letter in it) carefully extracted, in order to their publication. It contains, in the inner column, the Hebrew Text; in the outer, the Chaldee Paraphrase; & at the top and bottom, the Comment of Rabbi Solomon Jarchi. In volume the 1st are the books of *Genesis* & *Exodus*; & in the 2d are *Leviticus, Numbers* and *Deuteronomy*; all the 5 books being perfect.

At the end of the 2d volume are 19 long verses in Hebrew, ending in Rhyme; in the 10th of which, this Pentateuch is described as *being finished at Ashbona* (i. e. Lisbon) in the year 5251: which Date, after a deduction of 3760, answers to the year of Christ 1491.

At the end of the 1st volume, after the conclusion of *Exodus,* are 5 pages containing several sentences; each of which has the title תוספתא *(addition)* placed at the beginning of it. And as this word is at the bottom of this 5th & last page, denoting some *Addition,* which ought to follow, as in the 8 instances going before it; it seems evident from hence, as well as from the inspection of the volume in this place, that this volume is very unfortunately incompleat, having lost the conclusion of it. These *Additions* are of various matters, probably invented by the Rabbies; parts of which are Speaches, relating to Persons & Transactions mentioned in different parts of the Pentateuch. Some of these *Additions* are interspersed in the Jerusalem Targum, yet very differently expressed there from what they are here; but these Additions, given by themselve as here, are perhaps to be met with in no other edition in the world. How many, & of what importance, the parts may be, which are here wanting, can only be known by examining some other copy of this same edition; & perhaps the only place, where any other copy is preserved is the Royal Libary at *Paris.* And as Dr. Kennicott proposes in this year, for the greater perfection of his Work, to visit the Royal & other Libraries in that City; he will think it his duty to transcribe from the Paris copy, whatever may be wanting to compleat this copy belonging to His Majesty.

One circumstance, which adds greatly to the curious nature of this Pentateuch, is the Doubt it has raised in many learned men, whether it be really a *printed* book, or *written.* The chief argument, and indeed a very plausible one, for its being a MS., is — that 10 or more, out of the 22 letters, are frequently expressed here in forms never perhaps seen in any other Hebrew Bible as *printed,* tho' frequently in MSS. For, whereas in other printed copies the Hebrew letters are frequently *extended* beyond their usual square forms, in order to fill the lines; as א for א, and ם for ם &c.:

here, on the contrary, the letters (tho' sometimes extended likewise) are sometimes *brought closer* than the usual square forms; as ﬠ for ע, and ﬡ for ף &c.: which contracted forms never perhaps occur in any other printed Hebrew Bible.

Yet, that this Pentateuch (notwithstanding this singular variety of its characters, and also the wonderful glossiness of the Ink) is *not written,* but printed, seems to be very certain, for the following reasons.

One argument is — that in several parts of the vellum, which has letters but on one side, not only the forms of the letters may be seen, but also the *roughness* of them may be *felt*, on the other side: which roughness might be made by Metal Types, but not by the Pen. The 2d argument is — that if any long word, expressed in the common square Letters, be measured by Compasses, in one page; and the same long word, with the same letters, be found & measured in another page; both words will prove exactly the same *in length*: and indeed must be equally long, when formed by the same Metal Types; but cannot be exactly so, in several places, if written. The third argument is — that, as *the Points* were placed here at the same time with the letters, wherever, a letter has a stroke going below the line, such letter is removed out of its place, to make way for the Point; which appears, therefore, not exactly under such letter, but a little on one side. Whereas such point might have been put exactly under such letter, *if made by a pen*; tho' it would not, if made by Metal Types: it being impossible to put the Type of such point in that very place, wch was necessarily occupied by the down stroke of the Letter itself. The 4th argument is — that all the Sheets of this book have the *Signatures* used by *Printers,* but not used by Transcribers: and these Signatures are here expressed by the Letters of the Hebrew Alphabet, at the bottom of the left page, marking each leaf; or at least marking the first four leaves of each gathering, which consists of 4 sheets. These Signatures prove also, that this Pentateuch was originally intended to make *2 volumes;* because, tho' the first volume does not end with the last letter of the Alphabet as the Signature of the last sheet, the 2d volume begins (like the 1st) with the first letter of the Alphabet, as the first Signature. In confirmation of the preceding arguments, it may be observed farther — that there is another Copy of this very edition, preserved (as was before noted) in the Royal Library at Paris. And lastly — from the year 1486, when Hebrew Bibles began to be *printed,* perhaps no such whole Bibles, or any large parts of them, have been *written*; except in the form of Rolls, & without points, for the use of the Synagogue: but this Pentateuch being dated in 1491, having the Points, not being a Roll, and being therefore not for a

Synagogue, may (for this and the several preceding reasons) be safely pronounced A *Printed* Pentateuch.

There is yet one circumstance, relative to this very curious edition, which must be taken notice of. And it is, that the words יהוה *Jehovah* & אלהים *Deus* are here expressed properly, with their genuine letters; and not with the superstitious alterations observable in other very old editions (such as יהוה, יהוד, or ידוד, and אלדים) which alterations were made by those editors, who thought it a crime fully to express these sacred Names. And indeed one of these Names *(Jehovah)* has not been *pronounced* by the Jews, for near 2000 years.

The several important questions which this description raises I shall briefly notice in the order in which they occur. (1) Kennicott's statement that "its variations from the modern and common Hebrew Copies and its agreement in some places with the Samaritan" is unaccountable. This edition preeminently exhibits the present Massoretic recension and the only agreement with the Samaritan which I have found is אחד *one,* or *a* in Gen. XXII 13 (comp. Dan. VIII 3) instead of אַחַר *behind him.* But even here it has the vowel-points of אֶחָד. It only shows how carelessly and unreliably this collation has been done for him by some unnamed friend. (2) The Chaldee Additions at the end of Exodus are loose paraphrases of sundry passages in Genesis and Exodus partly found in the so-called Jerusalem Targum and (3) the lengthy and elaborate discussion as to whether the Pentateuch before us is written or printed reveals the deplorable state in which Hebrew Palaeography was towards the end of the last century when Kennicott and his colleagues were engaged in collating the Hebrew MSS. of the Bible. The most cursory inspection of the volumes at once shows that they are printed.

The second circumstance connected with this edition which renders it of peculiar importance to textual criticism is the fact that the editors of the Complutensian Polyglot

undoubtedly used it for the compilation of their Hebrew text. The particulars of this discovery I shall give in the description of the Complutensian.

Of this edition which is Cod. 261 in Kennicott's List, I collated three copies, two in the British Museum one on vellum, press-mark C. 9, c. 8, and one paper, imperfect. The third copy is in the Escorial.

No. 9.

Second Edition of the Bible, Naples, 1491—93.

דפוס נ' = ד"נ

Almost simultaneously with the publication of the Lisbon Pentateuch appeared the second edition of the entire Hebrew Bible. Though without a Colophon to inform us where and when it was printed, there can hardly be any doubt from its type and execution that this beautiful Bible is the product of the Soncinos and that it was printed at Naples circa 1491—93. Like its predecessors, this volume is a small folio and consists of 433 paged leaves.[1] The text is provided with the vowel-points and the accents.

(1) The Pentateuch occupies fols. 1*a*—111*a*. Fol. 111*b* is blank. (2) The Five Megilloth which follow the Pentateuch as in the *editio princeps,* occupy fols. 112*a*—125*b* and are in the order exhibited in Column V of the Table on page 4. (3) The Prophets which are given in fols. 126*a*—325*b*, follow the order shown in Column IV of the Table on

[1] With a few variations the Hebrew pagination which is given in the head-lines of the verso, coincides with the actual number of folios up to fol. 331. Henceforward, however, there is a discrepancy of one between the Hebrew pagination and the actual number of folios which is due to the figures 330 (ש"ל) and 331 (ש"לא) being repeated in the head-lines. The last folio of the text, viz. 432, and the folio which contains the Haphtaroth (433) are not paged.

page 6, and (4) the Hagiographa which occupy fols. 326*a*—432*a* are in the order exhibited in Column VIII of the Table on page 7. Folio 433, which is not paged, gives the Lists of the Haphtaroth for the Feasts and Fasts throughout the year.

With the usual exception of the poetical portions, viz. Exod. XV 1—19, fol. 36*b*; Judg. V 1—31, fol. 143, and 2 Sam. XXII 1—51, fol. 186, as well as fols. 1*a*; 126*a*; 154*a*; 182*a*—183*a*; 375*a*; 424*a*—426*b*, each folio has two columns and each full column has 30 lines. The three poetical books, viz. Psalms, Proverbs and Job are distinguished by an hemistichal division, as is the case in the best MSS.

The first word of Genesis is in large and hollow letters enclosed in a decorative parallelogram and the text of the whole of this page is in an ornamental wood-cut border. Each of the other books also begins with the first word in large and hollow letters in an ornamental wood-cut, but is without the decorative parallelogram. Joshua has not only the first word in large and hollow letters, but the letters are in a parallelogram and the whole page is enclosed in the same decorative border as the first page of Genesis. In the Minor Prophets the first word of Hosea alone has these ornamental letters. The word, moreover, occupies a separate line whilst the other books simply begin with the first word in larger type standing in the same line with the text. This is due to the fact that the Minor Prophets are treated as one book in the Massorah. In Chronicles the first word is entirely omitted, which is manifestly due to an oversight on the part of the printer since the requisite space for it is left blank.

With the exception of Numbers each book of the Pentateuch has a Massoretic Summary at the end which,

however, is not of uniform import. The Summary at the end of Genesis not only registers the number of verses and the middle verse, but of the Parashas and Sedarim.[1] The one at the end of Exodus simply gives the number of verses with the mnemonic sign[2] and the same is the case at the end of Leviticus.[3] The absence of the Summary at the end of Numbers is manifestly due to the want of space, since the last line of the text makes up the full number of lines in the column and the next column begins with a new book. At the end of Deuteronomy the sum-total of the number of verses in the Pentateuch is given as well as the number of letters,[4] whilst the Summary which registers the number of verses in this book is omitted. Both the separate numbers assigned to each book and the sum-total of verses in the entire Pentateuch fully coincide with the present Massorah.[5]

Apart from the Pentateuch no other book has the Massoretic Summary at the end registering the number of verses. The middle verse of each book, however, is indicated by the expression חצי *the middle,* or חצי הספר *the middle of the book,* which is inserted into the vacant space of the text itself of the respective books throughout the Bible with the exception of Ezekiel, Lamentations and Ezra-Nehemiah. As these statements are at variance with the present Massoretic recension I subjoin the following Table of comparison:

[1] סכום פסוקיא בראשית אלף וחמש מאות ושלשים וארבעה וסימן אך לך וחציו ועל הרבך תחיה פרשיות יב וסדריו מג: Comp. fol. 28*b*.

[2] פסוקים של ואי"ה שמות אלף ומאתים ושבעה וסימן אזר נא כנבר חלציך Comp. fol. 51*b*.

[3] סכום פסוקי דספר ויקרא שמנה מאות וחמשים ותשעה סימן נטף סמים Comp. fol. 68.

[4] סכום הפסוקים של תורה חמשת אלפים ושמנה מאות וארבעים וחמשה ואותיותיה ששים רבוא: Comp. fol. 111*a*.

[5] *Vide supra,* Part I, chap. VI, p. 72 &c.

M. T.				Ed. 1491—93.			
חצי הספר	Josh.	XIII	26	חצי	Josh.	XIII	17
חצי הספר	Judg.	X	8	חצי הספר	Judg.	XI	1
חצי הספר	1 Sam.	XXVIII	23	חצי	1 Sam.	XXVIII	24
חצי הספר	1 Kings	XXII	6	חצי הספר	1 Kings	XXI	1
חצי הספר	Isa.	XXXIII	21	חצי	Isa.	XXVI	1
חצי הספר	Jerem.	XXVIII	10	חצי	Jerem.	XXVI	1
חצי הספר	Micah	III	12	חצי	Nah.	I	1
חצי הספר	Ps.	LXXVIII	36	חצי	Ps.	LXXVIII	36
חצי הספר	Prov.	XVI	18	חצי	Prov.	XVI	18
חצי הספר	Job	XXII	16	חצי	Job	XXII	16
חצי הספר	Cant.	IV	14	חצי	Cant.	V	2
חצי הספר	Ruth	II	21	חצי	Ruth	II	8
חצי הספר	Eccl.	VI	9	חצי	Eccl.	VII	1
חצי הספר	Esther	V	7	חצי	Esther	VI	1
חצי הספר	Dan.	VI	11	חצי	Dan.	VI	1
חצי הספר	1 Chron.	XXVII	25	חצי	1 Chron.	XXVII	25

It will be seen from the above analysis that out of the sixteen books in which the middle verse is indicated in this edition there are only four instances, viz. Psalms, Proverbs, Job and Chronicles in which the statement agrees with the present Massoretic recension. Moreover, on a comparison of this Table with the Table exhibited in the description of the *editio princeps* of the Hebrew Bible, it will also be seen that in five instances the two editions exactly coincide in their deviation from the present *textus receptus*.

At the end of Isaiah, Lamentations and Ecclesiastes the penultimate verse is repeated in accordance with the Massoretic direction, to obviate the harsh expressions with which these books would otherwise terminate. To show, however, that the verse in each instance forms no part of the original text it is left unpointed. In Isaiah and Ecclesiastes the mnemonic sign ***Ithkak*** (= יתקק), which is composed of the initials י = ישעיה *Isaiah*, ת = תרי עשר *Minor Prophets*, ק = קינות *Lamentations*, ק = קהלת *Ecclesiastes*,

follows the repeated verse. At the end of the Minor Prophets, however, only the mnemonic sign is given which directs the verse in question to be repeated.

The fifty-four annual Pericopes into which the text of the Pentateuch is divided are indicated in a two-fold manner. Each Parasha is in the first place completely separated from the other by the vacant space of one line which is occupied by three *Pes* (פ פ פ), whether the Parasha coincides with an Open or Closed Section.[1] This separation together with the three *Pes* is even extended to the two Parashas which according to the received Massorah have no break at all.[2] Three Parashas indeed exhibit two vacant lines,[3] whilst one Parasha has actually a vacant space of three lines.[4] Each Parasha is, moreover, indicated by beginning with the first word in larger letters. The only exception to this rule is Pericope *Nitzavim* = Deut. XXIX 9, which has not the vacant line with the three *Pes,* but which simply begins with the first word in larger letters.[5] The names of the respective Parashas are also given in running head-lines thoughout the Pentateuch, whilst in the other two divisions of the Hebrew Bible the names of the respective books occupy the head-lines.

The division of the text into Sections is most carefully marked in accordance with the ancient rules. An Open Section begins with a full line when the previous

[1] Comp. וינש fol. 25*a*; תצוה fol. 43*a*; ויקהל fol. 48*a*; פקודי fol. 50*a*; שמיני fol. 56*a*; בלק fol. 82*a*; ואתחנן fol. 93*a*; ראה fol. 98*a*; שפטים fol. 100*b*; כי תצא fol. 102*b*. The only exception is בשלח fol. 35*b* which has three *Samechs* (ם ם ם).

[2] Comp. ויצא Gen. XVIII 10, fol. 15*a*; and ויחי Gen. XLVII 28, fol. 27*a*, and see *The Massorah,* letter פ, §§ 377, 378, Vol. II, p. 468.

[3] Comp. לך לך Gen. XII 1, fol. 6*a*; שמיני Levit. IX 1, fol. 56*a*, and בהר Levit. XXV 1, fol. 65*b*.

[4] Comp. נח Gen. VI 9, fol. 3*b*.

[5] Comp. נצבים Deut. XXIX 9, fol. 107*b*.

line is unfinished or has an entirely vacant line. A Closed Section begins with an indented line or is indicated by a break in the middle of the line.[1] In addition, however, to this prescribed rule, the editor has also inserted the letter *Pe* (פ) into the vacant space of the Open Section and the letter *Samech* (ס) into the vacant space of the Closed Section. Out of the 290 instances in which an Open Section occurs in the Pentateuch and of 379 in which a Closed Section occurs, the editor has only omitted to insert the *Pe* in nine breaks[2] and the *Samech* in six.[3] The departures from the present Massoretic recension are comparatively few, as will be seen from the following analysis:

Genesis. — In Genesis this edition has (1) three Open Sections which are not in our text, viz. XXXVI 9; XXXIX 7; XLIX 3 and (2) has one Open Section which is Closed in the received text, viz. XVII 15.

Exodus. — In Exodus it has (1) three Open Sections which are not in the *textus receptus*, viz. II 11; VIII 1; XXV 17; (2) one Closed Section, viz. XXVI 7; (3) omits one Open Section, viz. XXII 13; (4) two Closed Sections, viz. XII 5; XXI 16; (5) has three Open Sections which are Closed in our text, viz. III 1; VIII 12; XVI 28 and (6) has three Closed Sections which are Open in our recension, viz. XIV 1, 26; XVI 11.

Leviticus. — In Leviticus it has (1) two Closed Sections which are not in our text, viz. XVII 10, 13 and (2) has one Open Section which is Closed in the received text, viz. II 14.

Numbers. — In Numbers it has (1) one Open Section which is not in our text, viz. XXVI 5; (2) and one Closed Section, viz. IV 42; (3) it omits one Closed Section which is in our text, viz. XXXII 5 and (4) has one Open Section which is Closed in our recension, viz. VIII 23.

Deuteronomy. — In Deuteronomy it has (1) five Closed Sections which are not in our recension, viz. XXII 9, 11; XXIII 7; XXV 5, 14 and (2) omits two which are in the *textus receptus*, viz. XVI 21; XIX 15.

[1] *Vide supra*, Part I, chap. II, p. 9 &c.

[2] Comp. Gen. XXI 22, fol. 10*b*; XXV 12, fol. 13*a*; XXVI 1, fol. 13*b*; XXXV 1, fol. 19*a*; XXXVI 1, fol. 19*b*; XXXVI 31, fol. 20*a*; Exod. I 8, fol. 28*b*; II 23, fol. 29*a*; III 1, fol. 29*b*.

[3] Comp. Gen. XVII 1, fol. 8*a*; XX 1, fol. 10*a*; XXVII 1, fol. 14*a*; XXXVI 20, fol. 20*a*; Levit. XIX 33, fol. 62*b*; Deut. XXV 1, fol. 104*b*.

In three instances only has the editor departed from his uniform practice and inserted the letter *Pe* (פ) in a break in the middle of the line, viz. Levit. IV 13, fol. 53*a*; Numb. XXVI 57, fol. 85*a*, and Deut. XXII 6, fol. 103*a*.

The Psalter is divided into five books and into 149 Psalms. CXVI and CXVII are here one Psalm. Each Psalm is duly, though sometimes incorrectly marked with Hebrew letters expressive of numerals.

The letters are of a distinct and beautiful Sephardic cut. Both the vowel-points and the accents occupy their proper position and show a great advance in Hebrew typography. But even with this improvement in the art, the editor had to abandon the difficult task of reproducing the *Raphe* stroke over the aspirated letters (ב ג ד כ פ ת) which the Lisbon printers had successfully overcome. Unlike the best MSS. the editor frequently uses the *Metheg* before a composite *Sheva*.

In its consonants, vowel-points and accents the text of this beautiful edition on the whole faithfully represents the present Massoretic recension. The unimportant departures from it I have duly recorded in the notes to my edition of the Hebrew Bible under the designation ד"נ. Though the editor has corrected the careless mistakes which have crept into the *editio princeps* it was not given to him any more than to other human beings to produce an immaculate text. The following are the mistakes which I have been able to detect:

In Gen. XVI 3 six words, constituting a whole line, are repeated on the top of fol. 8*a* from the bottom of fol. 7*b*. The duplicate words are

עֶשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם בְּאֶרֶץ כְּנָעַן

In Exodus XVI 10 the word עֵדַת is omitted, the edition has כל־בני instead of כל עֵדַת בני comp. fol. 37*a*.

In Numb. XXV 2 the *Yod* is omitted in לְזִבְחֵי the edition has לְזִבְחַ comp. fol. 83*b*.

In Isaiah L 5 the word אָזְנַי is omitted comp. fol. 242*a*.

In Ps. CXXII the whole of verse 7 is omitted, viz.

יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ

This edition has no hiatus in Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3. Its orthography of *Beth-el* is most inconsistent. Though it is generally printed in two words בֵּית אֵל,[1] it has also בֵּיתְ אֵל in two words with *Sheva* under the *Tav* (Gen. XIII 3) and בֵּיתְאֵל in one word (Gen. XXVIII 19 &c.). It has the two verses in Joshua XXI (36, 37) with the proper vowel-points and the accents, but it has also Neh. VII 68. Like the *editio princeps* it exhibits the *Kethiv* with the vowel-points of the official *Keri* which is absent from the margin.

The treatment of the ten classical passages in which according to the authority of the Sopherim, a word has dropped out of the text is especially to be noticed, inasmuch as it shows the dependence or otherwise of succeeding editors upon this edition. In two instances out of the ten no notice whatever is taken of the lacuna.[2] In other two instances the editor has simply left a vacant space in the text corresponding in size to the missing word.[3] In five instances the vacant space is occupied by the vowel-signs and the accents of the missing consonants,[4] whilst in one instance the missing word is inserted into the text.[5]

[1] Comp. Gen. XII 8, 8; XXXI 13; XXXV 3, 6, 8, 15 &c.

[2] Comp. Judg. XX 13, fol. 153*a*; 2 Kings XIX 37, fol. 219*b*.

[3] Comp. 2 Sam. XVI 23, fol. 182*b*; Ruth III 17, fol. 115*a*.

[4] Comp. 2 Sam. VIII 3, fol. 177*a*; 2 Kings XIX 31, fol. 219*b*; Jerem. XXXI 38, fol. 265*a*; Jerem. L 29, fol. 276*b*; Ruth III 5, fol. 114*b*.

[5] Comp. 2 Sam. XVIII 20, fol. 183*b*, and *vide supra*. Part II, chap. XI. pp. 309—315.

It does not exhibit the majuscular and minuscular letters, nor the inverted *Nuns,* but indicates the words with the extraordinary points. This beautifully printed edition is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. On this point, however, the editor is not always consistent.

Of this edition I collated four copies, one in the British Museum, press-mark c. 49, d. 1, one which belongs to W. Aldis Wright, Trinity College Cambridge, both printed on vellum; and two in my own possession, one printed on vellum and one on paper, the latter is imperfect.

No. 10.

Isaiah and Jeremiah, Lisbon, 1492.

דפוס ד' = ד"ד

The printing press at Lisbon which the opulent and pious R. Eleazar had established at his expense and in his own house for the production and circulation of Holy Writ, and which issued the magnificent Pentateuch in 1491 published twelve months later a companion volume containing the Prophets Isaiah and Jeremiah. The volume which is of extreme rarity is a small folio and is exactly the same size as its predecessor. It consists of 248 leaves. The text which is provided with the vowel-points and the accents and which is in identically the same type and execution as the Pentateuch, faithfully exhibits the present *textus receptus.*

Isaiah occupies fols. 2*a*—133*a*. The first letter of the first word is in large and hollow type enclosed in a

decorative wood-cut. The outer, upper and lower margins contain the commentary of Kimchi, and the number of lines of the Hebrew text varies from 8 to 15, according to the extent of the commentary. At the end of Isaiah the first three words of the penultimate verse are repeated without the usual vowel-points and accents, indicating thereby that the whole verse is to be repeated for the reason already stated.[1] The Massoretic Summary registering the number of verses with the mnemonic sign and the middle verse in Isaiah is given at the end of the commentary and coincides with the *textus receptus*.[2]

Jeremiah occupies fols. 135*b*—248*a*. It also has the first letter of the first word in large and hollow type enclosed in the same decorative wood-cut as Isaiah. As Kimchi's Commentary on this book is not so copious, some of the folios exhibit full columns of the text whence we see that a column has 23 lines.[3] To this paucity of Comment is also due the fact that some folios have the text in double columns with the exposition in the upper and lower margins.[4] At the end of Jeremiah is the Massoretic Summary giving the number of verses in this book with the mnemonic sign which fully agrees with the received text.[5] The signatures of both Isaiah and Jeremiah are continuous through the whole volume and the names of the two Prophets are given in running head-lines. Appended to Jeremiah is the following Epigraph:

[1] *Vide supra*, p. 829.

[2] סכום פסוקי דספרא אלף ומאתים ותשעים ואחד וסימן ארצ"א וחציו כי אם שם אדיר יי לנו: Comp. fol. 134*a* and *vide supra*, Part I, chap. VI, p. 91 &c.

[3] Comp. fols. 170*b*; 171*a*; 177*b*; 178*a*; 181*b*; 182*a*; 183*b*; 184*a*; 195*b*; 196*a—b*; 197*a—b*; 198*a*.

[4] Comp. fols. 198*b*—202*a*; 208*b*—229*a*; 237*b*; 238*a*; 246*b*—248*a*.

[5] סכום הפסוקים של ספר ירמיהו אלף ושלש מאות ושלש וחמשה וסימן אשסה: Comp. fol. 248*a* and *vide supra*, Part I, chap. VI, pp. 92, 93.

Printed at Lisbon in the house of the learned R. Eleazar in the year 'he shall doubtless come *with rejoicing*' [Ps. CXXVI 6] according to the creation.[1]

The date is exhibited in the expression ברנה ***with rejoicing,*** in this chronogram which is numerically A. M. 5252 = A. D. 1492. It is to be noted that the expression נכתב which literally means *written* is here used for *printed* as the early Jewish typographers had not as yet definitely fixed upon a general term to express this new art.

As is the case in the Pentateuch which proceeded from the same printing establishment, not only are the aspirated letters (ב ג ד כ פ ת) marked with the *Raphe,* but the silent *Aleph* (א) has in some instances this horizontal line.[2] The *Metheg* is not used before the composite *Sheva,* as will be seen from the following instances:

בְּעָנָתוֹת	Jerem.	I 1	וְלַהֲרוֹם	Jerem.	I 10	לְמַעֲשֵׂי	Jerem.	I 16
אֶשְׁלָחֵךְ	„	„ 7	לַעֲשׂת	„	„ 12	אַהֲבַת	„	II 2
וּלְהַאֲבִיד	„	„ 10	וַיִּשְׂתַּחֲווּ	„	„ 16	אַחֲרַי	„	„ 2

This, as we have seen, is in accordance with the oldest and best MSS.

Beth-el, which occurs only once in Jeremiah and not at all in Isaiah, is not only written in two words, but with two separate accents.[3]

The same method which the editors adopted in the Pentateuch with regard to the official variants technically called *Kethiv* (כתיב) and *Keri* (קרי) they follow in this companion volume. They exhibit the *Kethiv* or textual reading with a horse-shoe mark and with the vowel-points which belong to the *Keri* or the alternative reading which ought to be in the margin, but which is not given.

[1] נכתב באשבונה בבית הרב ר׳ אליעזר בשנת בא יבא ברנה לפרט היצירה: Comp. fol. 248*a*.

[2] Comp. לֵאמֹר and נֹאכַל Isa. IV 1, fol. 9*b*.

[3] That is מִבֵּית אֵל Jerem. XLVIII 13, comp. fol. 233*a*.

The majuscular letters of which the Massorah gives two instances in Isaiah[1] and the minuscular letters of which there are three instances in Isaiah and one instance in Jeremiah[2] are not given at all, though the dotted letters of which there is one instance in Isaiah are duly indicated.[3]

There are two remarkable features which are peculiar to this edition. (1) The names of the *Haphtara* and of the *Parasha,* to which the Lesson from the Prophets belongs, are inserted into the vacant sectional space of the text itself instead of being indicated in the margin as is the case in some MSS.[4] And (2) as the editors used promiscuously unfinished lines, indented lines and breaks in the middle of the lines for both Open and Closed Sections, they were anxious to indicate to the student when the Section was an Open one. For this purpose they not only inserted into the vacant space of the text one *Pe,* but sometimes two *Pes,* sometimes three, sometimes four, and sometimes as many as five, six, seven, nine, or even as many as ten *Pes.*[5]

[1] Comp. Isa. IX 6, fol. 21*b*; XL 1, fol. 79*b*.

[2] Comp. Isa. XXX 11, fol. 61*b*; XLIV 14, fol. 92*a*; LIV 8, fol. 110*a*; Jerem. XXXIX 13, fol. 221*b*; and see *The Massorah,* letter א, §§ 226, 227, Vol. I, p. 36.

[3] Comp. Isa. XLIV 9, fol. 91*b*, and see *The Massorah,* letter כ, § 521, Vol. II, p. 296.

[4] Comp. Isa. I 27, fol. 4*b*; VI 1, fol. 14*a*; VII 1, fol. 15*b*; XL 1, fol. 79*b*; XL 27, fol. 82*b*; XLI 26, fol. 84*b*; XLII 5, fol 86*a*; XLIII 21, fol. 90*a*; LI 12 fol. 105*a*; LIV 1, fol. 109*a*; LIV 11, fol. 110*a*; LV 7, fol. 111*b*; LIX 1, fol. 117*b*; LX 1, fol. 120*b*; LXI 10, fol. 123*b*; LXVI 1, fol. 131*a*; Jerem. II 4, fol. 138*a*; VII 2, fol. 156*b*; VIII 13, fol. 159*b*; XVI 19, fol. 178*b*; XXXI 2, fol. 204*a*; XXXII 6, fol. 208*a*; XXXIV 8, fol. 213*a*; XLVI 13, fol. 230*b*. One *Haphtara* (שמיני של פסח) Isa. IX 32 is omitted comp. fol. 25*b*.

[5] For ***two*** *Pes* see fols. 46*b*; 59*b*; 61*a*; 71*a*; 76*a*; 97*b*; 98*b*; 102*b*; 110*b*; 112*b*; 137*a*; 141*a*; 172*a*; 173*a*; 189*b*; 196*b*; 197*a*; 198*a*; 232*a*; 235*a*; 236*a*; 242*a*; 245*a*; 245*b*. ***Three*** *Pes* fols. 47*a*; 51*a—b*; 59*a*; 60*b*;

This beautifully and carefully printed edition is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva* or, (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The copy, which I collated, is in the British Museum, press-mark C. 50*, 6, 8.

No. 11.

The Book of Proverbs, Leiria, 1492.

דפוס ה = ד"ה

This remarkable volume is another of the very few portions of the Hebrew Scriptures printed in Portugal. All we know about the printer and the date of printing is, as usual, contained in the rhythmical Epigraph of eleven lines which is as follows:

Behold the book and its letters set forth, they are engraved like the stones of Aaron in a row. It is called the Proverbs of Solomon which are sweeter to the palate than distilled honey; in their accents they sweetly chirrup and are beautiful like a beautiful necklace on the neck. Executed in the printing office of the honourable Don Samuel Dortas from a far off country. The corrector of them [i. e. the Proverbs] thinks that in blackness

84*a*; 85*a*; 89*a*; 94*b*; 104*b*; 105*a*; 109*b*; 111*a*—*b*; 124*b*; 150*a*; 166*b*; 173*b*; 210*a*; 220*b*; 226*a*; 231*b*; 239*a*. ***Four*** *Pes* fols. 55*a*; 68*a*; 86*b*; 104*b*; 143*a*; 158*a*—*b*; 178*a*; 179*b*; 190*a*; 193*a*; 205*b*; 207*a*: 225*a*; 238*a*; 240*b*. ***Five*** *Pes* fols. 76*a*; 84*a*; 94*b*; 96*b*; 111*b*; 228*a*. ***Six*** *Pes* fols. 82*a*—*b*; 106*a*; 129*a*—*b*; 216*a*. ***Seven*** *Pes* fol. 148*b*. ***Eight*** *Pes* fols. 64*b*; 65*a*; 77*a* - *b*; 95*a*; 112*a*. ***Nine*** *Pes* fol. 113*b*. ***Ten*** *Pes* fol. 103*a* - *b*. In one instance the vacant space has two *Pes* and two *Samechs* (ס ס ס) fol. 161*a*, and in one instance a *Pe* and a *Samech* (ס פ) fol. 170*a*, whilst in another *Pethucha* is twice written out, viz. פתוחה פתוחה fol 96*b*. In one instance the vacant space has four *Samechs* (ס ס ס ס) fol. 161*a*, and in another three fol. 170*a*.

they compare with the colour of a beautiful head-gear. The hands of his wise son Abraham designed them. They arranged them and put them in order like a molten mirror. May the Lord be his help and preserve him and answer his prayer out of the depths. Now the exalted sage at whose command he printed them who greatly delights in the precepts thereof and keeps them, his name is R. Samuel Kolodro. Finished on the first day of the month of Ab [= July 25], may it be for the children afar off in the year "and they shall come to Zion *with singing*" [ברנה = 1492], even the sighing people of Israel.[1]

It will thus be seen that Don Samuel Dortas was the owner of the printing establishment, that his son Abraham was the skilful typographer and that R. Samuel Kolodro defrayed the expenses for printing.

The volume, which is a small folio, consists in its present form of 216 leaves with pagination and signatures. Each folio which exhibits the Hebrew text has four columns, the two central columns give respectively the Hebrew text and the Chaldee version, whilst the column to the right gives the Commentary of Menachem Meiri (*circa* A. D. 1300) and the one to the left the Commentary of R. Levi b. Gershon = Ralbag (*circa* 1340). As the text is complete and yet as the pagination commences with folio יא = 11 it is evident that the missing pages must have contained the introductary matter to the Commentaries.

[1] ראו ספר ואותיותיו יצוקים,
נקרא שמו משלי שלמה,
בטעמיהם יצפצפו ויפו,
נעשה בדפוס בבית הנכבד,
ומשגיחם ידמה כי בשחרות,
ידי המשכיל אברהם בנו רקמום הם,
יהי יי בעזרתו ויהיה,
והחכם המעולה אשר במצותו,
נקרא שמו עם כינויו,
נשלם בראש חדש אב,
שנת ובאו ציון ברנה,
כאבני אהרן על טור הקוקים,
על חך מנופת דבש מתוקים,
כמו יפו לגרגרת ענקים,
דון שמואל דורטאש מארץ מרחקים,
צבעים צובעים עם ארקים,
רשומם ושמום כראי מוצק הזקים,
וקולו יענה ממעמקים,
כתבם במצותיו מאד חפץ ומקים
ר׳ שמואל קולודרו,
יהא לבנים רחוקים,
עם ישראל הנאנקים,

Comp. fol. 216*b*.

The type is similar in cut to that used in the Lisbon prints, but not so fine, that of the Chaldee is a little smaller whilst the characters of the Commentaries are the so-called Rabbinic of a pronounced Sephardic mould. Both the Hebrew text and the Chaldee version are not only furnished with the vowel-points, but with the accents. In the case of the Chaldee this is of rare occurrence apart from the Pentateuch. Though the letters as a whole are very distinct, yet there is hardly any perceptible difference between the final *Mem* (ם) and the *Samech* (ס).

The vowel-points are not always properly ranged under the consonants to which they belong. The graphic signs *Pathach* and *Kametz, Tzere* and *Segol* are not unfrequently used indiscriminately, as will be seen from the following examples:

3	V	וְחָלַק = וְחָלָק	13	IX	פְּתָיוֹת = פִּתָיוֹת	12	XI	בֵּו־ = בָּו־
4	VII	אָחֹתִי = אֲחֹתִי	2	X	תָּצִיל = תַּצִיל	24	„	וְנוֹסַף = וְנוֹסָף
5	IX	לָחֲמוּ = לַחֲמוּ	7	„	זֶכֶר = זֵכֶר	31	XIV	עֵשֶׂק = עֹשֶׁק
9	„	וְיוֹסֵף = וְיוֹסָף	20	„	נִבְחַר = נִבְחָר	22	XV	הָפֵּר = הָפַּר

As in the case of the other Portuguese productions which follow the best MSS., the aspirated letters (ב ג ד כ פ ת) are furnished with the horizontal stroke, and the *Metheg* is not used before a composite *Sheva*.

A noticeable feature in this carefully-printed text is the frequent variation from the *textus receptus* in its orthography. This is especially the case with regard to the plene and defective mode of writing. The following collation of the first fifteen chapters will show the extent of these divergences:

M. T.	Ed. 1492.			M. T.	Ed. 1492.		
תְּבוּנָה	תְּבֻנָה	II	11	בְּבֹא	בְּבוֹא	I	27
וּתְמִימִם	וּתְמִימֻם	„	21	וְכַמְטֻמוֹנִים	וְכַמַּטְמוֹנִים	II	4
וּבוֹנְדִים	וּבוֹגְדִים	„	22	לִנְצֹר	לִנְצוֹר	„	8

M. T.	Ed. 1492.		
גַּרְגְּרֹתָיִךְ	גַּרְגְּרוֹתָיִךְ	III	3
הֹרֵתִיךְ	הֹרְיתִיךְ	IV	11
לְמוֹצְאֵיהֶם	לְמֹצְאֵיהֶם	„	22
יְכוֹנוּ	יְכֹנוּ	„	26
וּשְׁמֹאל	וּשְׁמֹאיל	„	27
וְנוֹזָלִים	וְנֹזְלִים	V	15
אֵיפוֹא	אֵפוֹא	VI	3
יָבֹא	יָבוֹא	„	15
גַּרְגְּרוֹתָיִךְ	גַּרְגְּרֹתָיִךְ	„	21
וְנִצֹּרֶת	וּנְצֹרֶת	VII	10
מוֹר	מֹר	„	17
דּוֹדִים	דֹּדִים	„	18
מְרוֹמִים	מְרֹמִים	VIII	2
לְמוֹצְאַי	לְמֹצְאַי	„	9
יְחֹקְקוּ	יְחוֹקְקוּ	„	15
וּנְדִיבִים	וּנְדִיבִם	„	16
עֵינוֹת	עֵינֹת	„	28
בְּחֻקוֹ	בְּחוּקוֹ	„	29
מֹסְדֵי	מוֹסְדֵי	„	29
שַׁעֲשֻׁעִים	שַׁעֲשֻׁעִים	„	30
נַעֲרוֹתֶיהָ	נַעֲרֹתֶיהָ	IX	3
מְרוֹמֵי	מְרֹמֵי	„	3
יָסוֹר	יָסָר	„	4
אַרְחוֹתָם	אָרְחוֹתָם	„	15
אֹצְרוֹת	אוֹצְרֹת	X	2

M. T.	Ed. 1492.		
הוֹלֵךְ	הֹלֵךְ	X	9
שׁוֹמֵר	שֹׁמֵר	„	17
בְּרוֹב	בְּרֹוב	„	19
תְּבוּנוֹת	תְּבוּנֹת	XI	12
תֹּקְעִים	תֹּקְעֵם	„	15
תִּתְמוֹךְ	תִּתְמֹוךְ	„	16
צַדִּיקִם	צַדִּיקֵם	„	21
לְמַחְסוֹר	לְמַחְסֹר	„	24
לְאוֹם	לְאֹם	„	26
שׁוֹחֵר	שֹׁוחֵר	„	27
יִפֹּל	יִפֵּל	„	28
עוֹכֵר	עֹכֵר	„	29
בְּעַצְמוֹתָיו	בְּעַצְמֹתָיו	XII	4
יוֹדֵעַ	יֹדֵעַ	„	10
רֵיקִים	רֵקִים	„	11
בּוֹטֶה	בֹּטֶה	„	18
צֵידוֹ	צֵדוֹ	„	27
מְמוֹקְשֵׁי	מְמֹקְשֵׁי	XIII	14
יִפּוֹל	יִפֹּל	„	17
הוֹלֵךְ	הֹלֵךְ	XIV	2
וְיָפִיחַ	וְיָפֵיחַ	„	25
וְטוֹבִים	וְטֹבִים	XV	3
יֵיטִיב	יֵיטֵב	„	13
וְשׁוֹנֵא	וְשֹׂנֵא	„	27
וְשׁוֹמֵעַ	וְשֹׁמֵעַ	„	32

It cannot be said that these are the remains of the orthography which obtained when the Scribes used the plene mode of writing, to aid in the pronunciation of the consonants, since in many of these instances this edition exhibits defectives where the *textus receptus* has plenes. Orthographically interesting as these instances are, the various readings in this edition are exegetically more important.

(1) In Prov. VIII 16 it reads צֶדֶק *righteousness,* instead of אֶרֶץ *earth.* Accordingly the passage ought to be rendered:

all the judges of righteousness.

This is also the reading of the *editio princeps* of the Hagiographa, Naples, 1486—87; the first edition of the entire Hebrew Bible, Soncino, 1488; the Chaldee, the Syriac and the Vulgate and is adopted in the margin of the Revised Version.

(2) In X 17 it has וְשֹׂנֵא *and hateth,* instead of וְעֹזֵב *and forsaketh.* Accordingly the clause ought to be rendered:

And he that hateth reproof causeth to err.

This is in harmony with the phraseology used in Proverbs. Comp. XII 1; XV 10.

(3) In XI 9 it reads יְחַלֵּצוּ the Piel, instead of יֶחֱלָצוּ.

(4) In XI 16 וַעֲרִיצִים instead of וְעָרִיצִים and (5) in XIV 32 it has בְּרָעָתוֹ instead of בְּרָעָתוֹ. These three variants make no difference in the sense. But

(6) in XII 22 this edition reads וְעֹשֵׂה *and he that dealeth,* instead of וְעֹשֵׂי *and they that deal.* Accordingly the clause ought to be rendered:

But he that dealeth truly is his delight.

From the notes on this passage in my edition of the Hebrew Bible, it will be seen that this reading is supported by the Septuagint.

(7) In XIII 19 this edition reads רְשָׁעִים *the wicked,* instead of כְּסִילִים *fools.* Hence the clause is to be translated:

But it is an abomination of the wicked to depart from evil.

This is the reading exhibited in the Septuagint and in the Syriac.

Very instructive is the position which this edition holds with regard to the official variants, Massoretically called *Kethiv* (כתיב) and *Keri* (קרי). Out of the seventy-two in Proverbs which the Massorah has transmitted and which are more or less noted in the margins of the best MSS.,

this edition exhibits only thirty-six.[1] In all these passages the consonants of the text or *Kethiv* are marked with a horse-shoe and have the vowel-points which belong to the *Keri* or the marginal reading. The *Keri* or the various reading, is never given in the margin. In thirty-four instances, however, the *Keri* or the alternative marginal variant is the substantive textual reading with the proper vowel-points belonging to these variants.[2] By referring to the notes on these passages in my edition of the Hebrew Bible, it will be seen that not only have some of the MSS. and early printed editions also the *Keri* in the text in many instances, but that the *Keri* is frequently supported by the ancient Versions.

The other phenomenal forms of words and letters which are enjoined by the Massorah are entirely ignored in this edition. Thus for instance, the four instances with majuscular letters,[3] the three words with minuscular letters[4] and the four passages in which the letter *Resh* has *Dagesh* (רּ)[5] are passed over without any notice.

This edition, too, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which

[1] Comp. I 27; II 7; III 15, 34; IV 16; VI 13, 14; VIII 17; XI 3; XIV 21; XVI 19; XVII 27; XVIII 17, 19; XIX 7, 16; XX 4, 16, 20, 30; XXI 9, 19, 22, 29; XXII 3, 20, 25; XXIII 24. 24, 29; XXVI 24; XXVII 10, 15; XXX 18; XXXI 16, 27.

[2] Comp. II 8; III 27, 28, 30; VI 13, 16; VIII 35; XII 14; XIII 20, 20; XV 2; XVI 27; XVII 13; XIX 19; XX 20; XXII 8, 11, 14; XXIII 5, 9, 24, 24, 26, 31; XXIV 17; XXV 24; XXVI 21; XXVII 20, 24; XXVIII 16, 18; XXX 10; XXXI 4, 18.

Comp. I 1; VIII 22; XI 26; XIV 4, and see *The Massorah*, letter א, §§ 226, 227, Vol. I, p. 36.

[4] Comp. XVI 28; XXVIII 17; XXX 15 with *The Massorah*, letter א, § 229, Vol. I, p. 37.

[5] Comp. III 8; XI 21; XIV 10; XV 1 with *The Massorah*, letter ר, § 7, Vol. II, p. 546. In my edition of the Hebrew Bible I have by an oversight omitted to put a *Dagesh* in the *Resh* in בְּרָךְ Prov. XV 1.

follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)			(2)			(1)		
וּתְרוֹמְמֶךָ	IV	8	עַל־לוּחַ	III	3	לַחֲמָהּ	VI	8
יְחֻקְקוּ*	VIII	15	בְּכָל־לִבְּךָ	„	5	וּמַחְסֹרֶךָ	„	11
בְּזוֹלְלֵי	XXIII	20	עַל־לִבְּךָ	VI	21	תַּחְמֹד	„	25
קְלָלַת	XXVI	2	עַל־לְשׁוֹן	XVII	4	יַחְמוֹל	„	34

The copy, which I collated, is in the British Museum, press-mark C. 50*, b. 1.

No. 12.

The Pentateuch with the Five Megilloth and the Haphtaroth, Brescia, 1492.

חומש דפוס ה' = חד"ה

This important small octavo volume, which consists of 217 leaves with 26 lines to a page, is the fifth edition of the Pentateuch. It contains also the Five Megilloth and the Haphtaroth and is without pagination, without catch-words and without signatures. The following Epigraph gives the date when and the place where it was printed as well as the name of the printer:

Now the whole work is finished, the work of the Lord and his Law, the perfect Law of the Lord with the Five Megilloth and the Haphtaroth according to the usage of the children of our faith both German and French, on Monday, the twenty-fourth of the month of Shebat 252 of the shorter era [= Jan. 23 1492 A. D.] in Brescia which is under the sovereign ruler of the Republic of Venice, may his majesty be exalted, by the least of the printers, Gershom son of the learned R. Moses, the memory of the righteous

is blessed, of the seed of Israel, a Soncinian whose surname in German is Menzelen, may his God and Redeemer protect him.[1]

Accordingly this is the first instalment of the celebrated Brescia Bible which, as we shall see, played such an important part in the History of the Reformation and which was printed by Gershom who had transferred his printing office to Brescia.

The Pentateuch. — The Pentateuch consists of fols. 1*a*—151*b* and is furnished with the vowel-points and the accents. Each book begins with a new page. Genesis has the first word in large and hollow letters enclosed in a decorative wood-cut border which takes up half the page. In Exodus fol. 38*a*; Leviticus fol. 70*a*: Numbers fol. 92*b* and Deuteronomy fol. 124*a* half the page has in each case been left vacant for the decorative initial word with the ornamental border which, however, has not been inserted so that these books are minus the first word. This is often the case in the early editions and is probably due to the fact that the wood-cuts were not liberated from other forms.

The remark with which each book concludes varies. At the end of Genesis the editor added "be courageous" followed by three *Pes;* at the end of Exodus and Leviticus he simply put the word "be courageous", at the end of Numbers he appended the Massoretic Summary which registers the number of verses in the book as well as the expression "be courageous", whilst at the end of Deuteronomy he added the more lengthy form "be courageous and let us take courage".[2]

[1] ותשלם כל המלאכה מלאכת ה׳ ותורתו תורת ה׳ תמימה עם חמש | מגילות והפטרות כפי מנהג בני אמונתינו אשכנזים וצרפתים | היום יום ב׳ בד לחדש שבט רכב לפק פה ברישה אשר החת | ממשלת השרה מווינייה ירה על יד ציר המהוקקים גרשם | בן הה׳ משה זצ״ל זרע ישראל איש שונצינו ושם כינוי בלשון | אשכנז נקרא מענצלאן שונצין יצו׳: Comp. fol. 217*a*.

[2] Comp. חזק בפ פ fol. 37*b*; חזק fols. 68*b*, 91*a*; סך הכל דספרא אלפה חזק fol. 123*b*: חזק ונתחזק fol. 151*b*.

Each of the fifty-four Pericopes into which the Pentateuch is divided is not only separated from the other by a vacant space of two lines, but begins with the first word in larger type and has at the end three *Pes* (פ פ פ) which occupy the vacant space, whether the following Parasha commences with an Open or Closed Section.[1] Even the two Pericopes *Va-yetze* (Gen. XXVIII 10) and *Va-Yechi* (Gen. XLVII 28) which according to the more prevalent School of Massoretic redactors have no break at all,[2] are not excepted. The former not only begins with the first word in larger type, but has the two vacant lines with the three *Pes*, whilst the latter is preceded by the letter *Samech* (ס) and begins with the first word in larger type though it has not the two vacant lines.[3]

As to the sectional division of the text, the editors do not follow the prescribed rules which are usually observed in the best Sephardic MSS., but like the German and Franco-German Codices they exhibit unfinished lines, indented lines and breaks in the middle of the lines for both Open and Closed Sections, without even inserting the letters *Pe* (פ) and *Samech* (ס) into the vacant spaces to indicate the nature of the Sections. A comparison of the Sections in this edition with those in the *textus receptus* discloses no fewer than eighty-eight variations. They are as follows:

Genesis. — In Genesis this edition has fourteen new Sections, viz. II 13; VII 1; X 6, 13, 24; XXV 7, 13; XXX 14; XXXV 24; XXXVI 9;

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[1] Comp. וינש Gen. XLIV 18, fol. 33*a*; בשלח Exod. XIII 17, fol. 47*b*; תצוה Exod. XXVII 20, fol. 58*a*; ויקהל Exod. XXXV 1, fol. 64*a*; פקודי Exod. XXXVIII 21, fol. 67*a*; שמיני Levit. IX 1, fol. 75*b*; בלק Numb. XXII 2, fol. 111*b*; ואתחנן Deut. III 23, fol. 127*a*; ראה Deut. XI 26, fol. 134*a*; שפטים Deut. XVI 18, fol. 137*b*; כי תצא Deut. XXI 10, fol. 140*b*.

[2] Comp. *The Massorah*, letter פ, §§ 377, 378, Vol. II, p. 468.

[3] Comp. ויצא Gen. XXVIII 10, fol. 19*b*; ויחי Gen. XLVII 28, fol. 35*b*.

XXXIX 7; XLII 37; XLIX 3, 17, and omits two which are in the received text, viz. XV 1; XXV 12.

Exodus. — In Exodus it has the following sixteen new Sections: II 11; VIII 1; XII 24; XIII 5; XVI 6; XXII 18; XXIII 3; XXV 7, 17; XXVI 7; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6, and omits two which are in our text, viz. XII 51; XXVIII 15.

Leviticus. — In Leviticus it has fourteen new Sections, viz. XI 24; XIII 23, 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXIV 14; XXVI 18, 23; XXVII 26, and omits none.

Numbers. — In Numbers it has twelve new Sections, viz. IV 42; VI 13; VII 4; X 1 4, 18 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18; XXXIII 10, and omits three which are in our recension, viz. VII 18; XI 14; XXXII 5.

Deuteronomy. — In Deut. it has no fewer than twenty-three new Sections, viz. II 9; VII 7, 9; X 8; XVI 22; XVIII 14; XIX 8; XXII 9, 11; XXIII 7, 19; XXIV 6, 9, 21; XXV 4, 14; XXXI 9, 16, 22, 25, 30; XXXIII 6, 23, and omits two which are in the *textus receptus*, viz. XVII 1; XXXII 48.

On comparing the treatment of the Pericopal and the sectional divisions in this edition with the manner in which these textual divisions are treated in the *editio princeps* of the Bible, Soncino 1488, it is evident that the German editors of both these editions used German and Franco-German MSS. and that the Soncino edition is the basis of the Brescia edition. The editors of the latter, however, were far more careful, and not only avoided the mistakes which are to be found in the former, but greatly improved this edition in many other respects.

The Five Megilloth. — The Five Megilloth, which occupy fols. 152*a*—171*a* the text of which is also provided with the vowel-points and the accents, follow the order exhibited in Column V of the Table on page 4. Each book begins with the first word in larger type. At the end of Lamentations and Ecclesiastes the penultimate verse is repeated without the vowel-signs and the accent. In the latter instance the mnemonic sign is added.[1] The

[1] Comp. fol. 159*b* and סימן יחקק fol. 165*a*.

name of each Megilla is given in running head-lines in the several books. The editors appended to the Megilloth the same customary formula "Courage and let us be courageous" with which they close the Pentateuch.[1]

The Haphtaroth. — The Haphtaroth or the Lessons from the Prophets for the Sabbaths, the Feasts and the Fasts occupy fols. 171*b*—217*a*. The text of this part, too, is provided with the vowel-points and the accents. Every Haphtara begins with the first word in larger type and has a head-line stating to which Parasha, Feast or Fast it belongs. At the end of the Haphtaroth (fol. 217*a*) is the important Epigraph which I have already given.

The letters are similar in cut to those used in the Soncino portions of the Bible, but somewhat smaller. Though the vowel-points and the accents are better ranged under and above the consonants they are not always distinct. The compositors could not overcome the difficulty of marking the aspirated letters (ב ג ד כ פ ת) with the *Raphe* stroke which the Lisbon printers mastered so successfully. Hence the horizontal stroke does not appear in this edition, any more than in the editions which appeared in Soncino and Naples.

In accordance with most of the German Codices, the editors have almost uniformly inserted *Metheg* before a composite *Sheva*. The principle of safeguarding the Divine names laid down by the Soncino editors and followed in the Naples editions is most strictly carried out. Hence the Tetragrammaton is uniformly printed *Jehodah* (יהוד) with *Daleth* instead of *Jehovah* (יהוה) with *He* and *Elohim* (אלהים) is always *Elodim* (אלדים).[2]

This edition has no break in the middle of Gen. IV 8 and has בשגם with *Pathach* under the *Gimel* in Gen. VI 3.

[1] חזק ונתחזק fol. 171*a* with fol. 151*b*.

[2] *Vide supra*, pp. 804, 812.

Though *Hazer-Maveth* (Gen. X 26) is in one word (חֲצַרְמָוֶת), *Chedor-laomer* is uniformly in two words and in some instances even in two lines, *Chedor* (כְּדָר) at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line.[1] *Beth-el,* too, is invariably in two words (בֵּית־אֵל) in all the twelve passages in which it occurs in the Pentateuch.

The consonantal text on the whole faithfully exhibits the present recension. The absence of the ten words in Gen. XXVI 21, 22 is due to homoeoteleuton, viz.

שִׂטְנָה שִׂטְנָה: וַיִּעְתֵּק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שִׂטְנָה

whilst the reading שִׂטְנָה instead of מִשָּׁה Deut. XXXI 1 simply exhibits a transposition of the first two letters, a mistake which not unfrequently occurs in the most carefully printed books.

Far more important is the fact that the editors of this edition utterly disregarded the phenomenal letters and words, the observance of which is so strictly enjoined in the Massorah and which are so scrupulously exhibited in the best MSS.

(1) None of the twenty-four majuscular letters which severally occur in the following passages are to be found in this edition:

Gen. I 1; XXX 42; XXXIV 31; XLIX 12; L 23; Exod. II 2; XI 8; XXVIII 36; XXXIV 7, 14; Levit. XI 42; XIII 33; Numb. XIII 30; XIV 17; XXIV 5; Deut. III 11; VI 4, 4; XVIII 13; XXII 6, XXIX 27; XXXII 5, 6; XXXIII 29. Comp. *The Massorah,* letter א, § 226, Vol. I, p. 36.

(2) The same is the case with the minuscular letters of which the Massorah gives the following eight instances in the Pentateuch:

Gen. II 4; IX 20; XXIII 2; XXVII 46; Levit. I 1; XIV 10; Numb. XXV 12; Deut. XXXII 18. Comp. *The Massorah,* letter א, § 229, Vol. I, p. 37.

[1] Comp. Gen. XIV 4, 5, fols. 8*b*—9*a*.

(3) The two inverted *Nuns* which the Massorah enjoins for the beginning and end of Numb. X 35, 36[1] are not to be found in this edition.

(4) The editors paid more attention to the dotted letters. Of the ten instances in which these occur in the Pentateuch they marked the following seven:

Gen. XVI 5; XIX 33; XXXIII 4; XXXVII 12; Numb. III 39; IX 10; Deut. XXIX 28, and omitted three, viz. Gen. XVIII 1; Numb. XXI 30; XXIX 15.[2]

(5) As to their treatment of the official variants called *Kethiv* (כתיב *textual reading*) and *Keri* (קרי *marginal reading*) the editors with very few exceptions exhibit the *Kethiv* with the vowel-points which belong to the consonants of the *Keri* or the marginal variant which, however, is never given in the margin.

The copy, which I have collated, is printed on vellum: it is in the British Museum, press-mark C. 49, b. 6. The variations in it I quote in the notes to my edition of the Hebrew Bible under the designation חומש דפום ה' = חד"ה *the fifth edition of the Pentateuch.*

No. 13.

The third edition of the entire Bible, Brescia, 1494.

דפום ו' = ד"ו

Two years after the appearance of the Pentateuch with the Five Megilloth and the Haphtaroth, the same firm published the companion volume, containing the Prophets and the Hagiographa which completed the entire Hebrew Scriptures. Like its predecessor it is a small octavo without pagination, without catchwords and without signatures, and with 26 lines to a full folio.

[1] *Vide supra,* Part II, chap. XI, pp. 341—345, and comp. *The Massorah,* letter נ, § 15, Vol. II, p. 259.

[2] *Vide supra,* Part II, chap. XI, p. 318 &c.

The order of the Prophets is that given in Column IV of the Table on page 6, whilst that of the Hagiographa follows the sequence exhibited in Column VIII of the Table on page 7. As the Five Megilloth had already been published with the Pentateuch they are not repeated in this volume.

Each book begins with the first word in larger type. The remarks which the editor appended to the several books which he thus distinguished are most arbitrary. Thus for instance at the end of Samuel and Job he simply appended "be courageous";[1] at the end of Ezra-Nehemiah and Chronicles he added the more lengthy form "be courageous and let us take courage";[2] at the end of Isaiah he repeated the first part of the penultimate verse with the mnemonic sign;[3] at the end of the Minor Prophets, which is also one of the four instances where the penultimate verse is to be repeated, he simply put the formula "be courageous and let us take courage" with the mnemonic sign;[4] whilst at the end of Daniel he added without rhyme or reason the Massoretic Summary which registers the number of verses and of the Sedarim as well as the middle verse of this book.[5] To the seven other books the editor did not append anything.[6]

With the exception of the Psalms (fols. 269*a*—308*a*), the names of the respective books are given in running

[1] חזק Comp. fols. 84*a*; 335*b*.

[2] חזק ונתחזק Comp. fols. 366*a*; 413*b*.

[3] והיה מדי חדש בחדשו סימן יתקק Comp. fol. 163*a*.

[4] חזק ונתחזק סימן יתקק Comp. fol. 268*a*.

[5] סכום פסוקים של ספר דניאל שלש מאות וחמשים ושבעה וסדרים שבעה וחציו הרגשו ושבחו חזק Comp. fol. 348*a*. ושבחו is manifestly a mistake for והשכחו Dan. VI 12. *Vide supra,* Part I, chap. VI, p. 103, and *The Massorah,* letter ם, § 212, Vol. II, p. 453.

[6] Comp. (1) Joshua fol. 20*a*; (2) Judges fol. 38*b*; (3) Kings fol. 131*a*; (4) Jeremiah fol 204*b*; (5) Ezekiel fol. 240*b*; (6) Psalms fol. 308*a*, and (7) Proverbs fol. 320*b*.

head-lines throughout the volume where, however, Kings stands for Isaiah fol. 131*b*; Isaiah for Jeremiah fol. 165*a*; Jeremiah for Ezekiel fols. 205*b*, 208*b*, and Ezra for Chronicles fol. 368*b*.

The Psalter is the only book which is in double columns. It is not divided into five books; it consists of 149 numbered Psalms. There is some confusion in the figures, since the number XC is by mistake given twice, once before its proper place and again before XCI so that Psalms XCII—CXV are XCI—CXIV. As Psalm CXV is in this edition divided into two, Psalm CXV 1—12 becomes CXIV, and CXV 12—18 is CXV. But as Psalms CXVI and CXVII are here one Psalm, this makes the Psalter to consist of 149 Psalms.

In the orthography of *Beth-el* the editor is most inconsistent in this volume. In the Pentateuch, as we have seen, where it occurs twelve times, he invariably printed it in two words, whereas in the Prophets and in the Hagiographa, where it occurs fifty-eight times, it is in two words in forty-six instances and in one word in twelve passages.[1] Some of these inconsistencies occur not only in the same book, but in the same chapter.[2] This inconsistency, as already stated, is a characteristic feature of the MSS. which emanate from the German and Franco-German Schools and of editions which are printed from Codices belonging to these Schools.

This edition has the two verses in Joshua XXI, viz. 36, 37, but it also has Neh. VII 68, and though the text as a whole exhibits the present recension, the editors have in this volume, too, omitted to notice the phenomenal letters and words which are prescribed in the Massorah.

[1] Comp. Josh. VIII 9, 12, 17; 1 Sam. XXX 27; 1 Kings XIII 11, 11; Amos III 14; IV 4; Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

[2] Comp. 1 Kings XIII 1, 4. 10, 32 with XIII 11, 11.

Neither the majuscular[1] nor the minuscular letters[2] are here represented. The Suspended letters are not exhibited.[3] The same is the case with the Inverted *Nuns*.[4] Of the five instances in which the letters are dotted only one passage is noted.[5]

As to the official variations called *Kethiv* and *Keri*, their treatment in this edition shows how entirely the editors were guided by the previous editions which manifestly constituted their prototype. The most conclusive proof of this dependence is furnished in the passages which form the Rubric setting forth the ten instances where, according to the Sopherim, words have dropped out of the text and which are duly exhibited in the margins of the oldest and best MSS. Now the first of these ten instances, which occurs in Judges XX 13, is not noticed at all in the previous editions. The editors, therefore, of this edition indicate no lacuna. In all the other nine instances, however, the former editors have uniformly inserted into the text the missing word and the editors of this edition have invariably followed suit, though this is contrary to the Massoretic text.[6]

[1] Comp. Isa. IX 16; XL 1; LVI 10; Mal. III 22; Ps. XVIII 50; LXXVII 8; LXXX 16; LXXXIV 4; Prov. I 1; VIII 22; XI 26; Dan. VI 20; 1 Chron. I 1.

[2] Comp. Isa. XXX 11; LIV 8; Jerem. XXXIX 13; Ezek. XXX 21; Ps. XXVII 5; CXIX 160; Prov. VII 6; XVI 28; XXVIII 17; XXX 15; Job VII 5; XVI 9, 14; XXXIII 9; Dan. VI 20; Neh. XXX 30.

[3] Comp. Judg. XVIII 30; Ps. LXXX 14; Job XXXVIII 13, 15, and *vide supra*, Part II, chap. XI, p. 334 &c.

[4] Comp. Ps. CVII 23—28, 40 and *The Massorah*, letter ב, § 15, Vol. II, p. 259.

[5] Ezek. XLVI 22; the four instances omitted are 2 Sam. XIX 20; Isa. XLIV 9; Ezek. XLI 20; Ps. XVII 13, *vide supra*, Part II, chap. XI, p. 331 &c.

[6] Comp. Judg. XX 13; 2 Sam. VIII 3; XVI 23; XVIII 20; 2 Kings XIX 31, 37; Jerem. XXXI 38; L 29; Ruth III 5, 17 with the notes on

As far as the Pentateuch is concerned, this edition is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The following examples will prove this beyond the shadow of a doubt:

(2)			(1)		
אם־מָחוּט	Gen.	XIV 23	נָחְמָר	Gen.	II 9
לאבל־לָחֶם	„	XXXI 54	רַחְמָה	„	XXX 22
עַל־לֵב	„	XXXIV 3	רַעְמֶסֵס	„	XLVII 11
בֶּן־נֵי	Exod.	XXXIII 11	לַחְמוּ	„	XLIX 20

(3)

וַיְהַלְלוּ	Gen.	XII 15
קַלְלָתְךָ	„	XXVII 13
וְנָלְלוּ	„	XXIX 3
בְּהִתְחַנְנוֹ	„	XLII 21

(1) In the Prophets and the Hagiographa, however, if we take Isaiah and the Psalms as our guides, sporadic instances do occur which would seem to favour some of these innovations. Thus for instance we have the isolated example of יְחַפֵּר in Isa. LI 14 with *Dagesh* in the *Samech* (ס) after a guttural with *Sheva*. But this is neutralized by the fact that לַחְמוֹ in this very verse is without *Dagesh* in the *Mem* (מ), and that in all the other thirty-three passages the *Dagesh* is absent, as will be seen from the following collation:

these passages in my edition of the Hebrew Bible; comp. also *The Massorah,* letter ב, § 487, Vol. II, p. 54 &c., and *vide supra,* Part II, chap. XI, pp. 309–315.

אֵעָלִים	Isa.	I 15	מַחֲסֶה	Isa.	XXV 4	לַחְמִי	Isa. XXXIII 16
לַחְמֵנִי	„	IV 1	מַחְסֵנוּ	„	XXVIII 15	נֶחְשָׁבִי	„ XL 15
וּלְמַחְסֶה	„	„ 6	מַחֲסֶה	„	„ 17	יַעֲזֹרוּ	„ XLI 6
נֶחְשַׁבְתִּי	„	V 28	בְּמַחְשַׁךְ	„	XXIX 15	מַחְשָׁךְ	„ XLII 16
הָעֲמֵק	„	VII 11	וְלַחֲסוֹת	„	XXX 2	לַחְמָם	„ XLVII 14
יַחֲלֹו	„	IX 18	יַעֲזֹרוּ	„	„ 7	לַחְמוּ	„ LI 14
זַעֲמִי	„	X 5	יַחֲלֹל	„	„ 14	תַּחֲשְׁכִי	„ LIV 2
יַחְשֹׁב	„	„ 7	וְלַחֲשׁוֹף	„	„ 14	מַחֲשֶׂה	„ LVII 11
יַחְשְׁבוּ	„	XIII 17	הָעֲמִיק	„	„ 33	תַּחְשׁוּף	„ LVIII 1
יְעֻזֶּר	„	XVI 8, 9	הָעֲמִיקוּ	„	XXXI 6	לַחְמֶךָ	„ „ 7
בְּלַחְמוֹ	„	XXI 14	יַחְסִיר	„	XXXII 6	לַחְמוֹ	„ LXV 25

In the Psalms there are two instances with *Dagesh* in the consonant which follows a guttural with *Sheva* and two instances after a guttural with composite *Sheva*, viz.:

אֶחֱסֶר	Ps. XXIII 1	תַּעְטְרֶנָּה	Ps. V 13
תֶּאֱטָר	„ LXIX 16	תַּעְלִים	„ X 1

But these abnormal forms are far outweighed by all the other normal instances in which the *Dagesh* is absent and which are as follows:

מַחֲסֵהוּ	XIV	6	אֶחֱסֶה	LVII	2	מַחֲסֶה	LXIV	6	מַחְשָׁךְ	LXXXVIII	19
יַחְשֹׁב	XXXII	2	יַאֲמֵם	LVIII	5	מַחְסִי	XCI	2, 9			
טַעֲמִי	XXXIV	1	מַחֲסֶה	LXI	4	תֶּחֱסֶה	„	4			
יֶחֱסֶה	„	9	מַחְסִי	LXII	8	מַחְסִי	XCIV	22			
מַחְסוֹר	„	10	נָאֲוֶר	LXV	7	לַחֲמִי	CII	5			
יְאֻשְּׁמוּ	„	22	תֶּחֱשַׁכְנָה	LXIX	24	מַחֲסֶה	CIV	18			
יַחְשֹׁב	XXXVI	5	יַעֲמֹד	„	25	לְאֹמֶר	CV	22			
יַעֲמֶךָּ	XXXVIII	4	יַעֲטוּ	LXXI	13	יַעֲשֶׂה	CIX	19			
מַחֲלֹם	XXXIX	2	מַחְסִי	LXXIII	28	יַחְשִׁיךְ	CXXXIX	12			
לַחְמִי	XLI	10	יֶעֱשַׁן	LXXIV	1	מַחְסִי	CXLII	6			
יַעֲרֹךְ	XLVI	6	יַעֲטֶה	LXXXIV	7	לְאֹמֶר	CXLIX	8			
תַּחְשֹׁב	LII	4	נֶחְשַׁבְתִּי	LXXXVIII	5						

(2) As to the insertion of *Dagesh* into the first letter of a word when the preceding word with which it is

combined happens to end with the same letter, there is not a single instance in Isaiah or the Psalms which can be adduced from this edition in support of this innovation. On the contrary, every such combination which occurs in these books is emphatically against this theory.[1]

(3) There is, however, some support in this edition for the theory of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. In Isaiah we have the following three instances:

חֻקְקִי Isa. XXII 16 עוֹרְרוּ Isa. XXIII 13 בְּסֻסוּ Isa. LXIII 18

whilst in the Psalms there are eighteen passages which favour this change, viz.:

מְרִיבֻּוֹת	III 7	צוֹרְרָיִךְ	VIII 3	צוֹרְרָי	XLII 11
הוֹלְלִים	V 6	מְרוֹמְמִי	IX 14	שׁוֹרְרָי	LVI 3
צוֹרְרָי	VI 8	צוֹרְרָיו	X 5	רוֹמְמוּ	XCIX 5, 9
צוֹרְרָי	VII 5	כּוֹנַנְתָּ	XI 2	הִתְהַלְלוּ	CV 3
צוֹרְרָי	„ 7	יְכוֹנְנֶהָ	XXIV 2	וּתְהַלְלֶךָ	CXIX 175
וַיְכוֹנְנֶהָ	„ 13	עָשְׂשָׂה	XXXI 10		

But against these eighteen exceptions is the fact that in all the other passages which amount to upwards of one hundred, the *Sheva* in these forms is not changed into *Chateph-Pathach,* as will be seen from the following enumeration:

שׁוֹרְרָי	V 9	לְעוֹלְלֵיהֶם	XVII 14	הַלְלוּהוּ	XXII 24
עָשְׂתָה	VI 8	תְּרוֹמְמֵנִי	XVIII 49	יְהַלְלוּ	„ 27
חֲסוֹבְבֵךְ	VII 8	נְרַנְּנָה	XX 6	צוֹרְרָי	XXIII 5
מִמְּתַקְּמִים	XVII 7	אֲהַלְלֶךָ	XXII 23		

[1] Comp. Isa. IX 8; XIII 7; XXX 8; XLI 17, 18; XLIV 19; XLV 23; XLVI 8; XLVII 7; LIV 17; LVII 1, 11; LXV 17; Ps. VI 7; IX 2; XII 7; XIII 6; XV 3; XVI 4; XVIII 48; XXII 19; XXXV 12; XXXVII 7; XLI 10, 10; XLV 10; XLIX 9, 14, 15; LVIII 4; LXVII 5; LXXVII 6; LXXVIII 18, 24; LXXXIII 5; LXXXVI 12; LXXXIX 39; XCIV 16; XCV 7; CII 5; CV 14, 44; CVII 12, 35, 35; CX 3; CXI 1; CXIV 8; CXIX 2 10, 34, 58, 69, 145, 167; CXXXIX 6.

הַלְלוּ	CXIII	1, 1	צוֹרְרָי	LXIX	20	וַאֲסוֹבְבָה	XXVI 6
יְהַלְלוּ	CXV	17	אֱהַלְלָה	„	31	יְרוֹמְמֵנִי	XXVII 5
הַלְלוּיָהּ	„	18	יְהַלְלוּהוּ	„	35	שׁוֹרְרָי	„ 11
הַלְלוּיָהּ	CXVI	19	בַּהוֹלְלִים	LXXIII	3	לְהַרְרִי	XXX 8
הַלְלוּ	CXVII	1	צְרָרֶיךָ	LXXIV	4, 23	צָרְרַי	XXXI 12
הַלְלוּיָהּ	„	2	יְהַלְלוּ	„	21	נָדְדוּ	„ 12
אֲרוֹמְמֶךָּ	CXVIII	28	לַהוֹלְלִים	LXXV	5	תְּסוֹבְבֵנִי	XXXII 7
וַיְכוֹנְנוּנִי	CXIX	73	אֶשְׁתּוֹלְלוּ	LXXVI	5	יְסוֹבְבֵנִי	„ 10
הָרְרֵי	CXXXIII	3	עוֹרְרָה	LXXX	3	רַנְנוּ	XXXIII 1
הַלְלוּיָהּ	CXXXV	1, 21	יְרַנְנוּ	LXXXIV	3	וּרְוֹמָמָה	XXXIV 4
הַלְלוּ	„	1, 1, 3	יְהַלְלוּךָ	„	5	אֲהַלְלָךְ	XXXV 18
וּבְתַקּוֹמְמִיךָ	CXXXIX	21	בְּהָרְרֵי	LXXXVII	1	כְּהָרְרֵי	XXXVI 7
שָׁנְנוּ	CXL	4	יְכוֹנְנֶהָ	„	5	אָפֶפוּ	XL 13
צוֹרְרָי	CXLIII	12	כְּחֹלְלִים	„	7	יְכוֹנְנֶהָ	XLVIII 9
וַאֲהַלְלָה	CXLV	2	וְנִרְנְנָה	XC	14	כְּהָרְרֵי	L 10
הַלְלוּיָהּ	CXLVI	1, 10	כּוֹנָנָה	„	17	לְשׁוֹרְרָי	LIV 7
הַלְלִי	„	1	כּוֹנְנָהוּ	„	17	יְסוֹבְבוּהָ	LV 11
אֲהַלְלָה	„	2	נִרְנְנָה	XCV	1	מִמְּתַקּוֹמְמַי	LIX 2
הַלְלוּיָהּ	CXLVII	1, 20	יְרַנְנוּ	XCVI	12	וְיסוֹבְבוּ	„ 7
הַלְלִי	„	12	הַמְּתַהֲלְלִים	XCVII	7	כְּשׁוֹרְרִי	„ 11
הַלְלוּיָהּ	CXLVIII	1, 14	וְרַנְנוּ	XCVIII	4	וְיסוֹבְבוּ	„ 15
הַלְלוּ	„	1, 7	הַלְלוּיָהּ	CV	45	מְחֻקְקִי	LX 9
הַלְלוּהוּ	„	1, 2, 3, 4	הַלְלוּיָהּ	CVI	1, 48	תְּהוֹתְתִי	LXII 4
יְהַלְלוּ	„	5, 13	וַיִּרְמְמוּהוּ	CVII	32	יְקַלְלוּ	„ 5
הַלְלוּ	CXLIX	1, 9	יְהַלְלוּהוּ	„	32	שָׁנְנוּ	LXIV 4
יְרַנְנוּ	„	5	וַיְכוֹנְנוּ	„	36	יְתְנוֹדְדוּ	„ 9
רוֹמְמוּת	„	6	וַיְתַבְּעוּנוּ	„	43	וְיִתְהַלְלוּ	„ 11
הַלְלוּיָהּ	CL	1, 6	מְחֻקְקִי	CVIII	9	וַתְּשַׁקְקֶהָ	LXV 10
הַלְלוּ	„	1	יְקַלְלוּ	CIX	28	תְּמַנְגֶּנָּה	„ 11
הַלְלוּהוּ	„	1, 2, 3, 4, 5	אֲהַלְלֶנּוּ	„	30	הַמְּרֻרִים	LXVI 7
			הַלְלוּיָהּ	CXI	1; CXII 1; CXIII 1, 9	וִירַנְנוּ	LXVII 5
						סוֹרְרִים	LXVIII 7, 19

This detailed analysis conclusively shows the futility of appealing to the Brescia edition for support in the innovation of uniformly changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

In the interesting and lengthy Epigraph consisting of ten rhythmical lines and twenty lines in prose, R. Gershom

the editor and printer deplores the suffering and poverty-stricken condition of his Jewish brethren. Being driven from place to place and unable to carry about with them in their exile the larger Bibles and to purchase the more costly editions:

Therefore I Gershom son of R. Moses, the memory of the righteous is blessed, who is called in German Menzelen a resident of Soncino, have girded my loins like a strong man and thinking of what is before me thought that it is time to work for the Lord and for his word which is the light of mine eyes. I, therefore, determined to print the Four-and-Twenty Books in small size so that it may be with every man night and day to study therein, that he may not walk four ells without the Bible, but that he may have it by him and read it when he lies down and rises up night and day just as he carries about with him the Phylacteries that he may not rest without it, may carry it about, study and meditate therein and reverence it and call on the most High, seek him early and he will answer him, seek him in distress and he will deliver him, for upon whom does he not make his light to shine? Thus the whole work was completed, and let the glory of the Lord fill the whole universe, in the year 254 [= A. D. 1494] here at Brescia which is under the sovereign ruler of the Republic of Venice, may his majesty be exalted. And now may the power of the Lord be magnified and may he grant us to publish many other books on the Law of our God and may he cause us to rejoice in the coming of the Redeemer, in the consolation of Zion and in the rebuilding of the Temple together with all Israel. So may it be his good pleasure. Amen.[1]

[1] The whole Epigraph is as follows:

נאם האיש	בנו משה	בשם גרשם	בתוך סופרים
מחוקק עם	דפוס מהיר	שמי זכרו	בכל דורים
הבינותי	שאון גלות	וחזיתי	המון צירים
וראיתי	אשר תורה	שכחוה	ואין קורים
חכי כסף	מאד אזל	והכיס רק	בבית מורים
ואין קונה	אבל עונה	הלא גלות	בכל ערים
ואיך אדוד	בנטל חול	מגלותי	והספרים
קטון כמות	ורב איכות	חקקתיו הן	גאון עשרים
וארבעה	ספרים ל	נבאי אל	כבוד שרים
מנוקד אף	מדויק הוא	מאור תבל	והגברים

והגברים ראיתי בני עליה, בסערת הזמן פקו פליליה, יושת בעיר | שמה ושאיה, הוה על הוה שכולה וענוה, גולת אריאל לפנים עגלה | שלישיה, ועתה נפשו לא היה, תופש התורה ולומדה,

The copy, which I collated, is in the British Museum, press-mark C. 50, a. 23. The first leaf, containing Josh. I 1—II 13*a*, is missing.

The great interest which attaches to this edition consists in the fact that Luther used it for his translation of the Bible into German. His own copy with his autograph is preserved in the Royal Library at Berlin.[1]

No. 14.

The Former Prophets with the commentary of Abravanel, Pesaro, 1510—11.

דפוס ז' = ד"ז

The terrible persecutions which the Jews had to endure in consequence of the infamous edict for their expulsion from Spain, March 30 1492, and the wide-spread misery which the dispersion of the 300.000 survivors caused among the Jewish communities, more especially in Portugal and in Italy, is undoubtedly the cause that we have no record of any editions of the Hebrew Scriptures appearing between 1494 and 1510. During these sixteen years the

מטה ידו | ובבדה, שם לו לחרדה, כי תם הכסף אזל מכליו ומאומה אין בידו, | לקנות ספרים ולחגות בם זה שברו ואידו, ועל אלה הנו יושב | ובטל, ונוסף על זה עת הגבר גולה ומטלטל יכבד עליו מעיר אל | עיר היות נוטל, כובד משא ונטל הספרים, ממלכות למלכות אל | אחד העירים.

לכן אני גרשם בן החר' משה זצ"ל אשר שם בנויי בלא' מענצלן | איש שונצי"נו אזרתי כגבר מתני, ובינותי על אשר לפני, עת | לעשות ליי' ולדברו אורו עיני, ואבא היום ואחקוק ספר העשרים | ואר'בע בבמות קטן למען יהיה אצל כל אנוש לילה ויום להגות בו | ולא ילך ארבע אמות בלא תורה והיה אצלו וקרא בו בשכבו וקומו, | ליליו ויומו, כאשר ישא התפלין, בלעדו בל ילין, ישאנהו יבוננהו, | יהגה בו ויכבדהו, ואל על יקראהו, ישחר אליו וישמעהו, בצרה יקרא | ויענהו, כי על מי לא יהל אורהו, ותשלם כל המלאכה פר' וימלא | כבוד ה' את כל הארץ שנת לפלא נדר פה בר"ש' אשר תחת ממשל | השררה מוניזיו"ה יר'ה, ועת' יגדל נא כח ה' ויזכנו עשות ספרים | הרבה אין קץ בתורת אלהינו וישמחנו בביאת גואל, עם נחמת ציון | בבנין אריאל עם כל ישראל וכי"ר אמן:

Comp. fol. 414*a*.

[1] Comp. B. W. D. Schulze, *Kritik über die gewöhnlichen Ausgaben der Hebräischen Bibel*, p. 13 &c., Berlin 1766.

impoverished wanderers had to seek resting-places for the soles of their feet and become a heavy burden upon their brethren both in Portugal and Italy. After the shock was over the activity of the Soncino firm was resumed, and the first product of their renewed labours was the publication at Pesaro in 1510—11 of the Former Prophets with the Commentary of the celebrated Don Isaac Abravanel (1437—1508). This was a becoming tribute to the memory of the renowned statesman, philosopher, theologian and Biblical commentator, who rather than sacrifice his conscience to the Inquisitor-General Torquemado and to Queen Isabella preferred to accompany his brethren into exile.

This beautiful folio, which is without date or place of printing, consists of 305 leaves. It has irregular pagination in Arabic numerals, catchwords in the commentary only, and signatures. The type of the text is of a fine, distinct and large Sephardic cut, being similar in size to the Lisbon characters. The text which faithfully exhibits the present Massoretic recension, is provided with the vowel-points and the accents. Fol. 2*a* which contains the beginning of Abravanel's autobiographical sketch by way of Introduction to the Commentary, is enclosed in the well-known and beautiful wood-cut border of the Soncinos. This wood-cut is repeated on the last folio where it encloses a poetical panegyric on Abravanel. It is the first edition of any portion of the Hebrew Bible with a separate title-page.

Each book begins with the first word in large and hollow letters which is enclosed in a decorative parallelogram occupying a line by itself. At the end of Joshua, Judges and Samuel is the Massoretic Summary which registers the number of verses and of the Sedarim in these books. In Kings this Summary is absent. Each of the three Massoretic Summaries is differently worded, and though they coincide with the present Massoretic recension

in the number of verses which they assign to the respective books, the Joshua and Samuel Summaries differ from the received Rubrics in the number of Sedarim in these two books.[1] The Names of the respective books are given in running head-lines throughout the volume.

Following the example of many of the oldest and best MSS., the editors have not used the *Metheg* before a composite *Sheva*. The principle laid down for the first time by the Soncinos to print the Tetragrammaton *Jedovah* (יהוה) and אלהים *God, Elodim* (אלדים), which is adopted in their subsequent editions both at Naples and Brescia,[2] is also followed by the editors of this edition, especially in the earlier sheets where these Divine names occur.

With one solitary exception, viz. Judg. I 22 the name *Beth-el* is printed in two words (בֵּית־אֵל) in all the other forty-one passages in which it occurs in the Former Prophets[3] and in some instances it is even in two separate lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[4]

The treatment which the official readings named *Keri* and *Kethiv* receive in this edition is not uniform. Sometimes

[1] The three Summaries are as follows: (1) סכום הפסוקים של ספר יהושע שש מאות וחמשים ושתה וסדריו ארבעה Comp. fol. 41*a*; (2) סכום פסוקי ספר שופטים שש מאות ישמונה עשרה וסימן חי״ם וחציו וירעצו וירוצצו את בני ישראל וסדריו יד בלי״או Comp. fol. 75*b* and (3) סך הפסוקים של ספר שמואל אלף וחמש מאות ושתה וסימן אוך וסדריו לח וחציו ולאשה ענל מרבק: תם ונשלם Comp. fol. 187*a*. This laxity in the numbers of the Sedarim is due to the neglect on the part of the Scribes and editors of the Triennial Pericopes. *Vide supra*, Part I, chap. IV, p. 32 &c.

[2] *Vide supra*, pp. 804, 812 &c.

[3] Comp. Josh. VII 2; VIII 9, 12, 17; XII 9, 16; XVI 1, 2; XVIII 13, 22; Judg. I 23; IV 5; XX 18, 26, 31; XXI 2, 19, 19; 1 Sam. VII 16; X 3; XIII 2; XXX 27; 1 Kings XII 29, 32, 32, 33; XIII 1, 4, 10, 11, 32; 2 Kings II 2, 2, 3, 23; X 29; XVII 2°; XXIII 4, 15, 17, 19.

[4] Comp. Judg. XX 31, fol. 73*a*; 1 Kings XIII 4, fols. 243*b*—244*a*.

the consonants of the *Kethiv* have the vowel-points of the *Keri;* sometimes the text indicates no alternative reading or *Keri* at all and sometimes what is now known as the *Keri* occupies the text. This diversified way of dealing with the official variants is best illustrated by the typical ten passages in which the Massorah records that a word has dropped out of the text and which the Massorites duly supply in the margin of the MSS. Six of the ten instances occur in the Former Prophets or the Division of the Hebrew Bible printed in the volume before us. In three of the instances there is a vacant space left in the text sufficient to contain the missing word and the vowel-signs, and the accents of the missing expression occupy the lacuna,[1] a practice which as far as the printed text is concerned was first introduced in the Naples edition of the Bible 1491—93. In two instances the missing word is inserted into the text,[2] whilst in one instance there is no indication whatever that anything is missing.[3]

This edition has the two verses in Joshua XXI, viz. 36, 37 with the proper vowel-points and the accents. It is, moreover, emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. As regards changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, though sporadic instances occur where this takes place yet the general practice is against it. Thus this edition exhibits the forms:

[1] Comp. Judg. XX 13, fol. 71*b*; 2 Sam. XVI 23, fol. 164*a*; 2 Kings XIX 31, fol. 294*a*.

[2] Comp. 2 Sam. VIII 3, fol. 150*a*; 2 Kings XIX 37, fol. 294*a*.

[3] Comp. 2 Sam. XVIII 20, fol. 167*a*. *Vide supra,* Part II, chap. XI, pp. 309—315, and *The Massorah,* letter ב, § 487, Vol. II, pp. 54, 55.

וְהִתְפַּלְלוּ 1 Kings VIII 33 יִתְפַּלְלוּ 1 Kings VIII 30 קַלְלַנִי 1 Kings II 8

But it retains as a rule the simple *Sheva*, as will be seen from the following instances:

וַיִּתְנַדְּרוּ	1 Kings	XVIII 28	מְחַלְלִים	1 Kings	I 40
לְקָקוּ	„	XXI 19	סְבִבִים	„	VII 24
וַיְקַלְלֵם	2 Kings	II 24	וְהִתְחַנְנוּ	„	VIII 33
וְעֹלְלֵיהֶם	„	VIII 12	וְהִתְפַּלְלוּ	„	„ 44

Of this edition I collated two copies, one in the British Museum, press-mark 1904, f. 5, and one in my own possession.

No. 15.

The Former Prophets with Kimchi's Commentary, Pesaro, 1511.

דפום ח' = ד"ח

Having paid tribute to the memory of the distinguished Abravanel by the publication of his very copious Commentary with the text of the Former Prophets in a sumptuous form, the Soncinos found it desirable in the interest of economy to issue the same part of the Hebrew Scriptures in small folio corresponding in size to their other volumes and with the shorter Commentary of Kimchi. For this purpose they adapted the already set-up text to the more concise exposition. This did not require the re-setting up of the type, but simply the re-making up of the columns. By this process the printers were enabled to produce a cheaper and more accessible volume and to reduce it from 305 folios to 155. The text, therefore, of this edition is absolutely identical with that of the former issue. The difference between the two issues consists in the following minor alterations.

The books of Joshua and Judges begin respectively with the first word in large and hollow letters enclosed in the same ornamental borders which were used by this firm for these books in the *editio princeps* of the Former Prophets printed at Soncino in 1485, the blocks being a

little more spaced out to adapt them to the wider page of the edition before us. Samuel and Kings, however, begin with the same ornamental word in the decorative border used in the edition with Abravanel's Commentary.

The Massoretic Summary at the end of Joshua which registers the number of verses and of the Sedarim in this book is identically the same and reproduces the same blunder. There is no Summary at the end of Judges. The Summary at the end of Samuel is in the same Rabbinic character as the Commentary and is not only somewhat differently worded, but corrects the mistake in the former edition with regard to the number of Sedarim in this book.[1] It, moreover, has the Summary at the end of Kings.

The Epigraph at the end of the volume is important, inasmuch as it furnishes us with the date when and the place where this volume was printed and thus approximately fixes the date of the former issue. It is as follows:

The sum-total of the verses in Kings is 1534 and the mnemonic sign for it is ***Teth Tashled.*** It was finished on the 14th of Nisan in the year 271 of the shorter era [= Ap. 12, 1511] by the humblest of printers and the least of students who is of the sons of Soncin ›, and he sojourns there [being a play upon the name Gershom] at Pesaro, the city of the Duke Constantine Sforza, son of my Duke John Sforza of blessed memory, and the Governor is the Duke Galéazzo Sforza, may his majesty be exalted. In the seventh year of Pope Julian II may his majesty be exalted.[2]

As this is the cheaper edition and as the type is more worn than in the edition marked No. 14 it is evident that the one with the Commentary by Abravanel preceded the one with the Commentary by Kimchi and that the

[1] סכום הפסוקים של ספר שמואל אלף וחמש מאות וששה וסימן אוך, וסדרי׳ שלשים וארבעה וסימן ל״ד בריך רחמנא דסייען: Comp. fol. 99*a*.

[2] סכום פסוקי ספר מלכים אלף וחמש מאות ושלשים וארבעה | וסימן ת״ת תש״לד: ונשלם ביום י״ד ניסן שנת עׂרֹא לפ״ק | על ידי צעיר המחוקקים קטן התלמידים אשר טבני שונצי״נו | והוא גֵּרְשׁם פיזרו קריית הארון קוסטאנציו שפורציאה בן | לאדני זואן שפורציאה זֵל והמנהיג הארון גליאצו שפורציאה | יֵרֵה בשנה השביעית להאפיפיור יוליו״ס השני יֵרֵה: Comp. fol. 155*b*.

first undated issue cannot be later than 1510. Being printed from the same set-up type, the text in the two editions is absolutely identical. Hence the typographical and textual features are alike in both, so that the analysis of the former issue serves also for this edition.

The copy, which I collated, is in the British Museum, press-mark 1904, f. 16.

No. 16.

The Latter Prophets with Kimchi's Commentary, Pesaro, 1515.

דפוס ח' = ד"ח

Four years later the Soncinos published the companion volume to the Former Prophets. The volume, which consists of 242 folios without pagination, but with signatures and catchwords to the Commentary, contains the Latter Prophets in the order exhibited in Column IV of the Table on page 6. It has a beautiful title-page which describes the contents of the volume as follows:

The four Latter Prophets with the Commentary of R. David Kimchi printed a second time by the sons of Soncino according to the good hand of the Lord upon them. They were finished in the month of Kislev in the year 276 [= Decemb. 1515]. Praise be to the blessed Lord and glory to his great name.[1]

This inscription is enclosed in the beautiful wood-cut border which appeared in the edition of the Former Prophets with the Commentary by Abravanel *circa* 1510. It will be seen that the volume is here described as the second edition since the first edition was issued by the same firm at Soncino in 1486, nearly nineteen years before.

The type is the same which was used in the preceding volume to which this is the companion. Isaiah, Ezekiel

[1] ארבעה נביאים אחרונים והם ישעיה וירמיה | יחזקאל ותרי עשר עם פירוש רבי דוד קמחי | שנית נדפסו על ידי בני שונצינו כיד ה' הטובה | עליהם ותהי השלמתם בחדש כסלו שנת ערו | לפק תהלה לאל יתברך והדויה לשמו הגדול.

and Hosea begin respectively with the first word in large and hollow letters enclosed in a decorative wood-cut border which I have not met with in any of the parts of the Hebrew Bible published by the Soncinos. This first decorative word stands by itself and covers the width of the column containing the text. Jeremiah, however, for some inexplicable reason is not so distinguished. Like the eleven of the twelve Minor Prophets, it simply begins with the initial word in the ordinary larger type and stands in the same line with the text itself. Isaiah alone has the Massoretic Summary at the end. This Summary is important, inasmuch as it assigns to this book 1295 verses and gives the mnemonic sign to the same effect,[1] thus independently corroborating the statement in Oriental 2201 which is dated A. D. 1246 and which is one of the best Sephardic MSS. extant. Both at the end of Isaiah and the Minor Prophets the first part of the penultimate verse is repeated, in the latter instance with the mnemonic sign.

The redactorial principles which the editors laid down for themselves from the commencement of printing with regard to the Divine names are followed also in this edition. The Tetragrammaton is printed *Jedovah* (יהוה) and *God* is *Elodim* (אלהים), in both the *Daleth* (ד) is substituted for *He* (ה). This mode of spelling, however, is not uniformly carried through.

Beth-el is invariably printed in two words (בֵּית־אֵל) in all the ten instances in which it occurs in the Latter Prophets.[2] The *Metheg* is not used before the composite *Sheva*.

Like all the best MSS and the printed editions, this edition is emphatically against the innovation of (1) inserting

[1] סכום הפסוקים של ספר ישעיהו אלף ומאתים ותשעים והמשה וסימן אוצה וחציו כי שם אדיר ה׳ לנו׃ Comp. fol. 69*a*, and *vide supra*, Part I, chap. VI, p. 92.

[2] Comp. Jerem. XLVIII 13; Hos. X 15; XII 5; Amos III 14; IV 4; V 5, 5, 6; VII 10, 13.

Dagesh into the consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)		(2)		(1)	
סוֹרְרִים	Isa. I 23	שאל־לְךָ	Isa. VII 11	אֱעֶלֶה	Isa. I 15
וְעֹנִים	„ II 6	וכל־לֵבָב	„ XIII 7	לַחְמֵנוּ	„ IV 1
הַחֹקְקִים	„ X 1	על־לוּחַ	„ XXX 8	וּלְמַחְסֶה	„ „ 6
נְדָדָה	„ „ 31	על־לֵב	„ XL 2	הַעֲמֵק	„ VII 11

The utter absence in this carefully printed edition of all the Massoretic phenomena which are minutely indicated in the MSS. is very striking. Of the four majuscular letters which occur in the Latter Prophets[1] not one is indicated. The same is the case with the four minuscular letters, which according to the Massorah are to be exhibited in four different words.[2]

Of the ten passages in each of which a word has dropped out of the text according to the Sopherim and which the MSS. exhibit in the margin, two occur in this division of the Bible, viz. Jerem. XXXI 38; L 29. Following the example first introduced in the printed edition of Naples 1491—93, the editors left vacant spaces in the text for the missing consonants, and printed simply the vowel-signs and the accents which belong to the absent words.

[1] Comp. Isa. IX 6; XL 1; LVI 10; Mal. III 22; *The Massorah,* letter א, §§ 226, 227, Vol. I, p. 36.

[2] Comp. Isa. XXX 11; LIV 8; Jerem. XXXIX 13; Ezek. XXX 21; *The Massorah,* letter א, § 229, Vol. I, p. 37. It is remarkable that though the editors take no notice of these letters which are Massoretically prescribed, they exhibit the medial *Nun* (נ) small in the name נְבוּשַׁזְבָן Jerem. XXXIX 13, fol. 113*b*, which is not given in the Massoretic Rubric.

But whilst in the MSS. the missing words represented by the consonantless vowel-signs are duly given in the margin, in these printed editions the student is left to divine the suppletive for the lacunae.

We have seen that though the inscription on the title-page gives the name of the printer and the date when the volume was issued, it does not specify the place where it was printed. This deficiency, however, is supplied in the interesting Epigraph at the end which is as follows:

By the humblest of printers and the least of students from the sons of Soncino and he sojourns there [being a play upon the name Gershon] at Pesaro, the city of our pious Lord the Duke of Urbino and Soro and Prefect of Rome. May the Lord exalt his throne among the kings who from time of yore have been men of renown. In the year "And all flesh shall see together that the name of the Lord is great and greatly to be praised *and he is to be feared.*"[1]

In computing the date indicated in this chronogram the words ונו"רא הו"א *and he is to be feared,* are alone to be taken into the account. Reduced to their numerical value [6 + 50 + 6 + 200 + 1 + 5 + 6 + 1 = 275] they yield the year 275 = A. D. 1515.

The copy, which I collated, is in the British Museum, press-mark 1904, f. 17.

No. 17.

Psalms, Proverbs, Job and Daniel, Salonica, 1515.

דפוס י' = ד"י

This small folio, which in its present form consists of 140 leaves, contains the Psalms, Proverbs, Job and Daniel. It is without pagination and catchwords, but has the signatures arranged in a very peculiar way. The volume

1 על ידי צעיר המחוקקים קטון התלמידים מבני שונ"צינו והוא גר שם פיזרו קרית ארוינו הישר | דוכוס מאו"רבינו וסו"רה ופירפקטו מרומי ה' וגדל כסאו במלכים אשר מעולם אנשי השם: | שנת וראו כל בשר יהדיו כי גדול שם ה' ומהלל מאד ונו"רא הו"א.

contains twenty-four quires of which twenty-three have six leaves each and the last or twenty-fourth quire has three leaves. The first, second and the first leaf of the third quire are duly marked with the signature in the lower margin, but from the second leaf of the third quire to the end of the volume, the signatures are marked in the upper margin on each side of the running head-lines which give the names of the respective books.[1]

Each folio has two columns of the text which is provided with the vowel-points and the accents. The Commentary of Rashi is given in four lines of the upper margin of each folio and the rest, which belongs to the same folio and which varies from eight to twenty lines, occupies the lower margin.

The type is similar in cut to the Portuguese, but is not so fine, and the influence of the Lisbon typographers is also seen in the similarity of the ornamental border enclosing the initial letter with which Proverbs begins in this volume to the decorative borders enclosing the initial letters of Isaiah and Jeremiah in the Lisbon edition of 1492. Like the Lisbon editions, moreover, this Salonica production marks the aspirated letters (ב ג ד כ פ ת) with the horizontal *Raphe* stroke, uses the sectional letter *Pe* both medial and final (ף פ) in an eccentric manner and the small horse-shoe sign over the *Kethiv* to indicate that there is a *Keri* or official variant on the word thus distinguished.

The Psalter, of which the first folio containing Ps. I 1—II 7 is missing, is divided into one-hundred and fifty Psalms duly numbered in Hebrew letters in the vacant space which separates one Psalm from the other.

[1] A similar plan was adopted in several Latin books which were printed at Venice in 1492—94.

It is, however, not divided into five books. What is peculiar to this edition is the division and marking out of the Psalter into the days of the month when each portion is to be recited. But the division is not complete, as the editors have only marked ten days and by an oversight omitted the rest. This will be seen from the following notation:

יום ב	Ps.	X	יום יב	Ps.	LXVI	יום יח	Ps.	LXXXVIII
יום ג	„	XVIII	יום יד	„	LXXII	יום כב	„	CVI
יום ז	„	XXXIX	יום טו	„	LXXVIII	יום כג	„	CVIII
יום י	„	LV						

This mark occupies the divisional space between the Psalms side by side with the numbers. At the end of the Psalter (fol. 65*a*—*b*) is a Table in four columns which registers the beginning of each Psalm with its number. This Table is found in some MSS.

Daniel alone has the Massoretic Summary which gives the number of verses, the middle verse and the Sedarim in this book. The verses and middle verse coincide with the present Massoretic recension; but the number of Sedarim is manifestly a mistake since it is here given as seventy instead of seven[1] and thus affords another proof of the neglect into which the Sedarim had fallen.

The editors followed the redactional principle laid down by the Soncinos with regard to the spelling of the Divine names. They printed the Tetragrammaton *Jedovah* (ידוה) and God *Elodim* (אלדים) substituting *Daleth* (ד) for *He* (ה). This, however, is not carried out uniformly. As the name *Beth-el* does not occur in the four books contained in this volume, it is impossible to say what orthography the editors would have adopted. But there is no doubt about the other characteristics. In this edition the *Metheg* is not used before a composite *Sheva* and the editors are most

[1] סכום פסוקי דניאל שלש מאות וחמשים ושבעה חציו באדין דניאל וסדרים ע׳:
Comp. fol. 140*a*.

emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

Though the consonantal text, as a rule, faithfully represents the present Massoretic recension, there are several readings in this edition which are valuable inasmuch as they support the variations in some MSS. and are exhibited in the ancient versions. To the authorities which are given in the notes in my edition of the Hebrew Bible for the variant אֲדִיקֵם Ps. XVIII 43 with *Daleth* (דּ) instead of *Resh* (ר) we must add this edition. There can be no mistake here since the *Daleth* has the *Raphe* (דּ) This edition also supports the reading אָזְנֵיכֶם *your ears,* the plural in Psalm LXXVIII 1 instead of אָזְנְכֶם *your ear,* the singular, which is exhibited in some MSS., the Chaldee and the Syriac. It is to be added to the authorities given in my notes on this passage.

The relation of this edition to the official variants called *Kethiv* (כתיב) and *Keri* (קרי), as well as to the Massoretic phenomena connected with the shape and position of certain letters which are duly exhibited in the best MSS. are exceedingly lax The textual reading or the *Kethiv* has, as a rule, the vowel-points which belong to the absent marginal variant or *Keri,* and the only explanation which the text supplies for the hybrid form produced by this proceeding is the mark of a small horse-shoe placed over the consonants of the textual reading, as is done in the printed text issued by the Portuguese press.[1]

[1] A remarkable exception to this proceeding is to be found in Ps. IX 19 where the *Kethiv* is עֲנָוִים and where the editor has put by the side of it in the text itself ענויים in smaller letters. Comp. fol. 4*a*.

Of the eight majuscular letters[1] and the ten minuscular letters[2] which occur in this portion of the Hebrew Bible according to the Massorah, not a single one is here exhibited. The Inverted *Nuns* too are absent in Psalm CVII.[3] The treatment which the Suspended Letters have received at the hands of the editor is very arbitrary. Of the four instances in which this Massoretic phenomenon occurs, three are in this division and whilst the editor duly exhibits one, viz. Ps. LXXX 14 he omitted two, viz. Job XXXVIII 13, 15.[4] The one instance of dotted letters which belongs to this portion of the Hebrew Bible, however, is rightly noted.[5]

As is usually the case with these early editions, the Epigraph is the only source of information which we possess about the promoters, printers and the editor, as well as about the place and date of printing of this remarkable volume. It is as follows:

Now the sacred work of these four books, viz. the Psalms, Proverbs, Job and Daniel is finished in the house of Don Judah Gedaliah, here at Salonica in the reign of the sovereign Sultan Salim, may his majesty be exalted, on the fourth of the Month of Elul in the year 280 of the creation [= A. D. Aug. 15 1515].

When the poet saw the usefulness of these four books and the excellent manner in which they were printed, he rejoiced and took up his parable and said:

[1] Comp. Ps. XVIII 5; LXXVII 8; LXXX 16; LXXXIV 4; Prov. I 1; VIII 22; XI 26; Dan. VI 20; *The Massorah,* letter ס, §§ 226, 227, Vol. I, p 36.

[2] Comp. Ps. XXVII 5, 5; CXIX 160; Prov. XVI 28; XXVIII 17; XXX 15; Job VII 5; XVI 14; XXXIII 9; Dan. VI 20; *The Massorah,* letter ס, § 229, Vol. I, p. 37.

[3] Comp. *The Massorah,* letter נ, § 15, Vol. II, p. 259, and *vide supra,* Part II, chap. XI. pp. 341 - 345.

[4] Comp. *The Massorah,* letter ס, § 230, and *vide supra,* Part II, chap. XI, pp. 334 - 341.

[5] Comp. Ps. XXVI 13, *The Massorah,* letter נ, § 521, Vol. II, p. 296, and *vide supra,* Part II, chap. XI, p. 318 &c.

Friends and Companions, known men of understanding, wise men and wealthy, great men and good, and every one whose heart and mind desire that God near at hand may dwell in him, to gather books that he may understand and serve the searcher of hearts and the requiter of the guilty, turn to the work which has been prepared for every one, which has been kept and arranged to satisfy many; without fault or defect, perfect in beauty. The fruit thereof is the fruit from the mouths of charming poets, distinguished in generations, accomplished in the Law, pure sayings with generous spirit, Proverbs and the wisdom of Solomon recondite, and the songs of virgins prepared for the father. Is there a man in any books who like Job raises aloft his doubts with a wounded heart? Purchase now the anticipators of the future sealed and ornamented by the worthy men which are to be found in the Hagiographa. The four books are in verse and as for their gift, press them as a seal upon the heart: they are exalted for knowledge, they feed to satisfaction and to spare to satisfy the hungry and the famished: in them are gates for young hearts, for enquirers and students are showers of rain. It is a perfect work, the type is excellent, it is printed with skill for beloved friends; by Don Judah in partnership with his sons, to be for a Law and testimony alike for those who run and return. The excellent of the promoters is Gedaliah the wise, the pleasant plant, like a vineyard of grapes. It was finished in Elul, in beauty and perfection. Thanks and praise be to him who dwelleth between the Cherubim. He will gather together the outcasts at the coming of his Messiah; he will quicken with his spirit the injured grapes, he will comfort the mourners, he will strengthen the drooping when he destroys the idols, the graven images of the peoples. As for his chosen house he will restore it to light, and to its majestic splendour and he will do good to those that are good.

Printed by the printer who is the humblest of men and the least of students Joseph Masraton.[1]

[1] ותשלם מלאכת עבודת הקדש הספרים האלו ארבעתם תהלים | ומשלי איוב ודניאל בבית דון יהודה גדליה פה שלוניקי ממשלת | האדון שולטן שלים ירום הודו ד׳ ימים לירח אלול משנת הָעֶרֶה ליצירה,

כאשר ראה המשורר תועלת הספרים האלה ארבעתם, ויופי המלאכה שמח ויתמרמר, וישא משלו ויאמר,

ידידים ורעים	נבונים ידועים	חכמים ושועים	גדולים וטובים
וכל איש לבבו	ורוחו נדבו	לשכן בקרבו	אלהים קרובים
ספרים להרבות	לדעה ולעבוד	לבוחן לבבות	וגומל חייבים
פנו אל מלאכה	עלי כל נסוכה	שמורה ערוכה	לזכות לרבים
בלי מום ודופי	שלמה ביופי	ופריה פרי פי	מליצים ערבים

From the above Epigraph and the acrostic in the poetical effusion we see (1) that the generous owners of the printing-press, at whose house and at whose expense the volume was produced, were Don Judah Gedaliah and his sons, (2) that the skilful compositor and typographer was Joseph Masraton who in the acrostic where his father's name is also given, is called Joseph son of Mako Gulphon and (3) that it was printed at Thessalonica Aug. 15 1515 in the reign of Sultan Salim.

The copy, which I collated, is in the British Museum, press-mark 1905, c. 1.

No. 18.

The fourth edition of the Bible, Pesaro, 1511—17.

דפוס ט׳ = ד״ט

This is the fourth edition of the entire Hebrew Scriptures and as we shall see hereafter, originally consisted of two parts, the first part contained Genesis to Kings and the second part Isaiah to Chronicles. This is

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רשומים בדורות	שלמים בתורות	אמרות טהורות	ברוח נדיבים
משלים והכמות	שלמה סתומות	ושירי עלמות	לאביו חמובים
איש ב ספרים	כאיוב להרים	ספקות פזורים	בלב נכאבים
קנו נא עתידות	התומות ענודות	לאיש החמודות	והם בכתובים
אשר ארבעתם	בשירים ומכתם	תשימון כחותם	עלי לב חצובים
גדולים לדעה	ולאכל לשבעה	והותר לשבעה	צמאים רעבים
ובהם שערים	ללבית עצירים	לדורשים וחוקרים	גשמים רביבים
פעולה שלמה	כתיבה תמימה	הקוקה בחכמה	לרעים אהובים
והם דון יהודה	ובניו בעדה	לתורה תעודה	כרצים ושבים
נעימים מבונים	גדליה נבונים	נטע נעמנים	כגפן ענבים
וגשלם באלול	ביופי ומבלול	והודות והלול	ליושב כרובים
יקבץ לנדחו	בביאת משיחו	יהיה ברומו	עלובים ענבים
ינחם אבלים	יהזק אמולים	בהכרית אלילים	לגוים עצבים
ובית הבחירה	ישובב לאורה	וזיוה הדרה	וייטיב לטובים

נדפס על יד המהוקק צעיר האישים קטן התלמידים יוסף מסראטון

Comp. fol. 140*b*.

evident from the fact that each of these parts has a separate Epigraph. The Epigraph at the end of Kings or to the first part is as follows:

The sum-total of the verses in Kings is 1534 and the mnemonic sign for it is ***Teth Tashled.***[1] It was finished on the 14th of Nisan in the year 271 of the shorter era [= 1511] by the humblest of printers and the least of students who are of the sons of Soncino, and he sojourns at Pesaro,[2] the city of the Duke Constantine Sforza, son of my Lord John Sforza of blessed memory, and the Governor is the Duke Galéazzo Sforza, may his majesty be exalted. In the seventh year of Pope Julius II may his majesty be exalted.[3]

The second Epigraph is at the end of Chronicles or of the second part and is as follows:

I have now seen the completion of the printing of the Four-and-Twenty Books with the vowel-points and the accents and corrected. Praise be to the blessed God and glory to his great name. For although the wicked have waited for me to destroy me, I bless the Lord that he hath not given me a prey to their teeth and that in his mercy he helped me to begin and to finish the other books which are set in Sapphires. It was completed by the humblest of printers and the least of students of the sons of Soncino who are known in Judah and in Israel. In the year 277 on the first of the month of Adar [= San. 24 1517]. May the Lord exalt us and bestow a blessing upon us and peace, Amen.[4]

It will thus be seen that R. Gershom gives here the reason for this delay in the publication of the second part. It was due to the machinations of the wicked who

[1] ת"ת תשל"ד [400 + 400 + 400 + 300 + 30 + 4 = 1534].

[2] Being a play upon the name גרשם i. e. גר־שם.

[3] סכום פסוקי ספר מלכים אלף וחמש מאות ושלשים וארבעה | וסימן ת"ת תש"לד: ונשלם ביום י"ד ניסן שנת עש"א לפ"ק | על ידי צעיר המחוקקים קטן התלמידים אשר מבני שונצי"נו | והוא גר־שם פיזרו קרית הארזן קוסטאנצו שפורציאה בן | לאדוני זואן שפורציאה ז"ל והמנהיג הארזן גליאצו שפורציאה | יה"ה בשנה השביעית להאפיפיור יולי"ו השני יה"ה: Comp. fol. 38*b*.

[4] לכל תכלה ראיתי קץ רפיסת הארבע ועשרים מנוקד ומוטעם | ומדויק תהלה לאל ית והודיה לשמו הגדול: אף כי לי קוו רשעים לאבדני אברך יי אשר לא נתנני טרף לשניהם: והוא ברחמיו | יסעדני להתחיל ולהשלים שאר ספרי קדש מעולפים ספירים: | ותהי השלמתו ע"י צעיר המחוקקים קטן התל[מ]ידים מבני שונצינו | נודע ביהודה ובישראל שנת ז"רע באחד לחדש אדר השם יאדרנו | וישים בינינו ברכה ושלום אמן: Comp. fol. 191*a*

were bent upon his destruction which prevented him from going on with the work of printing.

It is greatly to be regretted that this extremely rare edition which is a somewhat larger folio than the other Pesaro editions is imperfect. In its present condition it consists of 191 leaves and begins with 2 Sam. VII 10*b*. The order of the Prophets is that exhibited in Column V of the Table on page 6, whilst the sequence of the Hagiographa is shown in Column VIII of the Table on page 7. The absence of the Five Megilloth from the Hagiographa is due to the fact that they followed immediately after the Pentateuch, as is the case in the first, second and third editions of the Hebrew Bible.

Besides wanting the whole of the Pentateuch with the Five Megilloth, Joshua, Judges and the greater part of Samuel, the following are missing in the middle of the volume:

1 Kings	XV 4—XVI 24 between fols. 20*b* and 21*a*.
„	XX 8—XXI 15 between fols. 22*b* and 23*a*.
Isa.	XL 29—XLIII 12 between fols. 50*b* and 51*a*.
„	XLIX 8*b*—LXVI 24 and
Jerem.	I 1—XVIII 16 between fols. 52*b* and 53*a*.
„	XXXIV 11*b*—XXXVI 15 between fols. 60*b* and 61*a*.
„	LI 4—LII 34 and
Ezek.	I 1—III 18*a* between fols. 68*b* and 69*a*.
Ps.	LXXVIII 30—LXXXIII 10*a* between fols. 120*b* and 121*a*.
„	CVI 48*b*—CXIII 2 between fols. 124*b* and 125*a*.
Prov.	IV 7*b*—VIII 14*a* between fols. 128*b* and 129*a*.

Each folio has two columns and each full column has 36 lines. The volume exhibits signatures, catchwords and in one part irregular pagination in Arabic numerals. To ascertain, however, the composition of this curious edition and to estimate its value for textual criticism it is necessary to analyse the separate parts which begin with new signatures.

The Former Prophets. — The fragment of the Former Prophets, with which this Volume begins, contains 2 Sam. VII 10*b* to the end of Kings. It begins with signature 12 (יב) and ends with signature 21 (כא). Accordingly it consists of 10 quires. Each quire has four leaves, the first two of which have the respective signatures. It is important to remark that these signatures are in the same size type as the text itself. As the first and fourth leaves of signature 17 are missing, this fragment of the Former Prophets has 38 folios. The catchwords in this part are irregular, but with the exception of four instances,[1] they too are in the same type as the text.[2] The pagination is in Arabic numerals and is very erratic.

The Latter Prophets. — The Latter Prophets have two distinct signatures. Isaiah, Jeremiah and Ezekiel have a separate signature and the Minor Prophets have also a separate signature. With the exception of the last quire or signature 15 (טו) in Ezekiel which has five leaves and the last quire or signature 4 (ד) in the Minor Prophets which has six leaves, each quire in this division of the Bible also contains four leaves. Here too these signatures with one solitary exception (fol. 58*a*) are in the same type as the text itself. The catchwords are not only irregular, as is the case in the former division, but are in two different types: some are in the large type of the text[3] and some in small square characters.[4] It is important to notice this fact, for, as we shall see, it forms the transition to the uniform practice which obtains in the third division. There is no pagination in this division.

[1] Comp. fols. 29*b*; 30*b*; 33*b*; 34*b*.

[2] Comp. fols. 3*b*; 4*b*; 7*b*; 8*b*; 11*b*; 12*b*; 15*b*; 20*b*.

[3] Comp. fols. 55*b*; 56*b*; 69*b*; 94*b*; 101*b*; 102*b*; 106*b*; 107*b*.

[4] Comp. fols. 42*b*, 46*b*, 50*b*; 73*b*; 77*b*; 81*b*; 85*b*.

The Hagiographa. — The last division discloses material changes. This part consists of 15 quires and with the exception of the last quire which has four leaves, each quire has six leaves. The signatures are uniformly in the smaller type and are invariably preceded on the recto by the expression כתובים *Hagiographa* in the same type whilst the verso has without exception the catchword *on every page* also in the same small type. This shows a great advance in the typography of this part and demonstrates that R. Gershom had profitably utilized the time which intervened between the printing of the former parts and this part.

There is, however, a more important reason why the editor was uniform in the execution of the Hagiographa. The Hagiographa were newly set up for this edition, whilst the text of the Former and Latter Prophets was simply re-made up from the previous editions to suit the columns in this volume. This fact which materially bears upon the value of the earlier parts of this Bible for textual criticism is beyond the shadow of a doubt. Let the student collate side by side any section of the Pesaro edition of the Former Prophets 1511 and the Latter Prophets 1515 with the corresponding section in this edition and he will see that the text is absolutely identical. Not only are there the same number of letters and words in every line, but the lines are of exactly the same length. Even the typographical eccentricities which are adopted in the earlier Pesaro issues have been bodily taken over with the lines. A few illustrations of this remarkable fact must suffice.

(1) It is well known that the verse-divider or *Soph-Pasuk* (:) stands at the end of the verse immediately after the last word which has the accent *Silluk* and with which it is united. It so happens that in many instances in the Pesaro edition both of the Former and Latter Prophets 1511

and 1515 the last word of the verse with the *Silluk* comes up close to the margin and leaves no room for the *Soph-Pasuk* (:). In these instances the compositor adopted the extraordinary expedient of placing the *Soph-Pasuk* at the beginning of the next line, thus marking the commencement of the verse with the sign which denotes the end of the verse. This is the case in:

אֶרְצָה	2 Sam.	XXIV 20	יְהוָה	2 Sam.	VII 20
: וַיֹּאמֶר			: בְּעֲבוּר		
וְהָרִדִים	Isa.	III 23	עַמּוֹ	„	VIII 15
: וְהָיָה			: וַיּוֹאָב		
תִּשְׁפְּלָנָה	„	V 15	הַכֹּהֲנִים	„	XV 35
: וַיִּנְבְּאוּ			: הַנְּדֹ־		
לֵאמֹר	„	IX 8	יְרוּשָׁלָם	„	XVII 20
: לְבָנִים			: וַיְהִי		
			הַגִּלְגַּל	„	XXIII 34
			: חֲצֵרוֹ		

All these have been bodily taken over with the respective lines from the form of the first issues into this edition.

(2) The *Makkeph* (מַקֵּף) or binder, which is a small horizontal stroke and which connects two words together, normally belongs to the monosyllabic words אֶל־ *to*, אִם־ *if*, אֶת־ the sign of the accusative, כָּל־ *all*, עַל־ *upon* &c. when they are united with other words and they are so exhibited in the MSS and in the best editions, when they happen to end a line and the word with which they are so united begins the next line. In the Pesaro edition of the Prophets, however, the reverse is sometimes the case. When the monosyllabic word stands at the end of the line and there is no room for the *Makkeph,* the compositor placed the horizontal stroke before the word at the beginning of the next line. Hence we have the following peculiar occurrences in the Pesaro edition of the Prophets:

וְאֶת	2 Sam. X 6		לֹא	2 Sam. VII 15	
מֶלֶךְ			יָסוּר		
אִם	„ XV 21		כִּי	„ „ 18	
לְמָוֶת			הֲבָאתָנִי		
וְכָל	„ XX 7		אֶת	„ VIII 4	
הַגִּבֹּרִים			כָּל		
כִּי	1 Kings I 13		הִנֵּה	„ IX 4	
שְׁלֹמֹה			הוּא		
			אֶל	„ X 2	
			אָבִיו		

All these re-appear with exactly the same lines in this edition of the Bible.

(3) A still more striking illustration showing how the printers utilized the same set-up type of the Prophets for the re-making up of the edition of the entire Bible is in Ezek. XLVII 10. Here the word מֵעִין could not be got into the even line and hence one letter only of the quadriliteral word ranges with the column whilst the remaining three letters project into the margin, thus exhibiting a phenomenal appearance in the Pesaro edition of the Prophets. Identically the same line with the word in exactly the same position is reproduced in this edition of the entire Bible. In Ezek. XLIV 9, 10 where אֲשֶׁר occurs twice in the same line, once at the beginning and once at the end, and where there was no room for it in the line the original compositor in the Pesaro edition of the Prophets made it project at the end of the line, whilst the re-maker up of the columns in the entire edition of the Bible made it project at the beginning of the line. Had the compositor of this edition set up the text *de novo* he would not have resorted to this extraordinary expedient of shifting the line from the left to the right since he could easily have made room for it.

(4) The entire transference of the Epigraph from the Pesaro edition of the Former Prophets 1511 into this

Volume shows that the editor himself intended to indicate thereby that the set-up columns were utilized for this edition. A comparison of the Epigraph in the two issues will convince the student that if it had been stereotyped for the Former Prophets and the stereotype used for this edition, the identity could not possibly be more complete.

That accidents should now and then happen in the process of moving the columns from one form into the other and that some lines should occasionally get broken and require setting up again, even expert compositors of modern days know to their annoyance. The result of such accidents is seen in several instances where the lines had to be set up again. These, however, are comparatively few.[1] But this only proves that when the type had to be set up again the identity of the lines was not adhered to. It, moreover, demonstrates that the almost absolute uniformity and identity of the lines throughout these issues are due to the removal of the same set-up columns from one form into another. The Minor Prophets which, as we have seen, begin with a new signature seem to have been set up for this edition.

This investigation reveals to us the following facts. As far as the text of the four editions which R. Gershom published at Pesaro, viz. (1) the Former Prophets with Abravanel's Commentary 1510 which is No. 14 in this List, (2) the same with Kimchi's Commentary Pesaro 1511, No. 15 in this List, (3) the Latter Prophets with Kimchi's Commentary Pesaro 1515, No 16 in this List and (4) the entire Bible Pesaro 1511—17, No. 17 in this List is concerned, the Former Prophets in Nos. 14, 15 and 17 are made up

[1] Comp. Isa. IX 17, Pesaro ed. 1515, fol. 12*b*, with the Bible 1511—17, fol. 41*b*; Jerem. XXXI 7 ed. 1515, fol. 105*b*, with the Bible ed. 1511—17, fol. 58*b*; Jerem. XLIX 22 ed. 1515, fol. 121*a*, with the Bible ed. 1511—17, fol. 67*b*.

from the same composition and columns. They are, therefore, to be regarded as one edition for the purposes of textual criticism. The same applies to the Latter Prophets in Nos. 16 and 17. We have practically, therefore, one edition of the Former Prophets and one of the Latter Prophets in all these four issues. Hence the appeal to these different Pesaro issues 1510, 1511, 1515, 1511—17 as affording so many independent witnesses in support of a certain reading must now be given up.

With the Hagiographa, however, the case is entirely different. This division of the Bible was specially prepared and independently set up for the edition before us and is, therefore, a separate redaction. Accordingly we have here to describe its typographical and textual characteristics.

Each book begins with the first word in large and hollow letters enclosed in the same ornamental wood-cut border with which several of the books in this volume, as well as in the issue of the Former and Latter Prophets published by the same printer begin and which I have already described. There is no Massoretic Summary at the end of any of the books.

The Psalter is not divided into five books and though the numbering of the Psalms is only 149 the Psalter in this edition really consists of 150 numbered Psalms. The apparent discrepancy is due to a mistake on the part of the printer who repeated the number XC (צ) before Psalm XCI so that there is one number less to the end of the Psalter.

The principle laid down by the Soncinos in the *editio princeps* of the Prophets to substitute *Daleth* (ד) for *He* (ה) in both the Divine names *Jehova* and *Elohim* and to print them *Jedovah* (ידוה) and *Elodim* (אלדים) which is duly followed in all their subsequent editions is also observed in this edition.

In its orthography this edition seriously departs from the present Massoretic recension especially with regard to the plene and defective spelling, as will be seen from the following collation of the first three chapters of Proverbs:

M. T.	Ed. 1511—17		
וְכַמַּטְמוֹנִים	וְכַמַּטְמוֹנִים	II	4
בְּמַעְגְּלוֹתָם	בְּמַעְגְּלוֹתָם	„	15
מַעְגְּלוֹתֶיהָ	מַעְגְּלוֹתֶיהָ	„	18
וְאָרְחוֹת	וְאָרְחֹת	„	20
וְשֶׂכֶל	וְשֶׂכֶל	III	4
בֵּן	בֵּן	„	12
בְּשָׂמְאוֹלָהּ	בְּשָׂמְאוֹלָהּ	„	16
יָלְזוּ	יָלְזוּ	„	21
לְנַרְנְרוֹתֶיךָ	לְנַרְנְרוֹתֶיךָ	„	22

M. T.	Ed. 1511—17		
וּמֵישָׁרִים	וּמִשָּׁרִים	I	3
לִפְתָאִים	לִפְתָאִים	„	4
תַּחְבּוּלוֹת	תַּחְבֻּלוֹת	„	5
תִּטּוֹשׁ	תִּטּשׁ	„	8
מְזוֹרָה	מְזֹרָה	„	17
בְּרַחֹבוֹת	בָּרְחֹבוֹת	„	20
תִּתֵּן	תִּתֶּן	„	20
הוֹמִיוֹת	הֹמִיוֹת	„	21
יְשַׁחֲרֻנְנִי	יְשַׁחֲרוּנְנִי	„	28

My object in selecting Proverbs for this collation is to enable the student to compare the variations in this edition with those exhibited in the collation of the corresponding chapters from the Lisbon edition of this book. It will be seen that the two editions are based upon two different Codices proceeding from two different Schools of textual redactors. The Lisbon edition is manifestly from a Sephardic MS. whilst the edition before us follows a Franco-German or German Codex which the Soncinos seem always to have preferred.

Like many of the German Codices and the printed texts which follow the German School, this edition varies in its orthography of *Beth-el.* Of the five instances in which this name occurs in the Hagiographa it is printed in one word in three passages[1] and in two words in two passages.[2]

The *Metheg* is not used before the composite *Sheva,* and this edition, too, is emphatically against the innovation

[1] Comp. בֵּיתְאֵל Ezra II 28; Neh. VII 32; XI 31.

[2] Comp. בֵּית־אֵל 1 Chron. VII 28; 2 Chron. XIII 19.

of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. It is only just to remark that though there is not a single instance in Proverbs, which I have collated for this purpose, where *Sheva* has been changed into *Chateph-Pathach* under the conditions set forth in No. 3, such sporadic changes are to be met with in other parts of the Hagiographa.

The phenomenal forms of words and letters which are prescribed in the Massorah are ignored in this edition. Thus the four instances in which majuscular letters occur in Proverbs,[1] and the three words with minuscular letters[2] are passed over without any notice. Of the four passages in which *Resh* has *Dagesh* (ר) only one is indicated.[3] The one instance, however, in which a word has the extraordinary dots in the Hagiographa is duly indicated.[4] As to Inverted *Nuns*, the Psalm which according to the Massorah must exhibit them, is missing in this edition.[5] Of the three words in the Hagiographa which respectively have a suspended letter, the folio in which one ought

[1] Comp Prov. I 1; VIII 22; XI 26; XIV 4 and see *The Massorah*, letter א, §§ 226, 227, Vol. I, p. 36

[2] Comp. Prov. XVI 28; XXVIII 17; XXX 15 with *The Massorah*, letter א, § 229, Vol. I, p. 37.

[3] The one noticed is Prov. III 8, whilst XI 21; XIV 10; XV 1 are annoticed. Comp. *The Massorah*, letter ר, § 7, Vol. II, p. 546.

[4] Comp. Psalm XXVII 13 and *The Massorah*, letter נ, § 521, Vol. II, p. 296. *Vide supra*, Part II, chap. XI, p. 318 &c.

[5] Comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259, and *vide supra*, Part II, chap. XI, p. 341 &c.

to occur is missing, whilst the other two instances are ignored.[1]

As to the position which this edition holds with regard to the official variants called *Kethiv* and *Keri,* the consonants of the text or the *Kethiv* normally have the vowel-points which belong to the *Keri,* but this marginal reading is never given, so that the *Kethiv* exhibits in many instances hybrid and impossible grammatical forms. In some instances, however, the official alternative is the substantive textual reading. These as well as other variants which this edition exhibits I have duly recorded in the notes to my edition of the Hebrew Bible.

The copy, which I have collated, is in the British Museum, press-mark 1901. d. 10.

No. 19.

Complutensian Polyglot, Alcalá, 1514—17.

דפוס י"א = ד"א

The publication of the Complutensian Polyglot marks a new era in the History of the printed Text of the Old Testament. It is a remarkable fact that Spain which from time immemorial was the seat of the celebrated redactors of the Hebrew text, and that Toledo from which emanated nearly all the oldest, the most costly and the most accurate Standard Codices, as is attested by the treasures in the different Libraries of Europe, should not up to 1515 have issued a single printed edition of any portion of the Hebrew Bible. This is probably due to two causes. In the first place the Toledo Schools of Scribes and Nakdanim were industriously engaged in the multiplication of the Bible so that the supply was sufficient for the

[1] The missing folio is the one with Psalm LXXX 14; the two instances which are ignored are Job. XXXVIII 13, 15. Comp. *The Massorah,* letter ס, § 230, Vol. I, p. 37, and *vide supra,* Part II, chap. XI, p. 334 &c.

demand; and in the second place no printed copy could at that time equal in beauty and accuracy the MSS. which were produced in Spain. This may easily be seen by comparing Codex No. 48 in our List which is dated 1483 with the *editio princeps* of the Pentateuch which appeared in 1482.

The wealthy and aristocratic Spanish Communities, therefore, preferred to encourage their own guilds of Scribes and Nakdanim rather than import German typographers who were the principal printers of the Hebrew Bibles in Italy. From 1492, however, when the printing of the Scriptures was most actively carried on, no Jews were allowed to reside in Spain and the splendid synagogues at Toledo were converted into Catholic places of worship. Hence it came to pass that the honour of making the first effort on the part of Christians to furnish Christendom with the Hebrew text of the Old Testament was reserved for the celebrated Cardinal Ximenes, since hitherto both the editors and the printers of the Hebrew Scriptures had all been Jews.

Unlike the editions redacted and printed by the Jews which are without title-pages, and the places and dates of printing of which can only be ascertained from scattered and obscure Epigraphs or from enigmatic and rhythmical effusions, the editors of this magnificent Polyglot plainly set forth in the title-pages, the dedications, the addresses to the reader &c. &c. not only the dates and places when and where the separate volumes were printed, but the design and object which Cardinal Ximenes had in view in projecting and publishing this monumental Bible.

This stupendous work consists of six volumes folio. Vol. V, which contains the New Testament, and Vol. VI, which gives the grammatical and Critical Apparatus, are outside the limits of our description of the printed text of

the Hebrew Bible. We must, therefore, restrict ourselves to Volumes I—IV which contain the original of the Old Testament. It is important to bear in mind that though these volumes were finished July 10 1517 the authorization for the publication of the Polyglot was not sent by Pope Leo X to whom it was dedicated till March 22 1520, when its great projector Cardinal Ximenes was already dead. Through some further delay its circulation was deferred till 1522.

The contents and arrangement of the volumes are as follows:

Volume I. — The first Volume contains the Pentateuch in Hebrew, Chaldee, Greek and Latin. Each page is divided horizontally into two sections. The upper section, which is the larger of the two, contains three columns, the outer column gives the Hebrew text which has the vowel-points, but not the accents, the middle column gives the Vulgate and the inner column the Septuagint with a Latin interlinear translation. The lower and smaller section has only two columns which are of uneven width, the wider one contains the so-called Chaldee of Onkelos and the narrower gives a translation of this Targum. On the exterior margin of the Hebrew and Chaldee texts, against the respective lines, are marked the roots of the words in these two languages. Small Latin letters against the words in the text point to corresponding letters against the roots in the margin. The same small letters unite the Hebrew original with the version of the Latin Vulgate An empty space at the end of a line either in the Hebrew or Chaldee is filled up by a number of *Yods* (יייי), but not by the dilated letters (א ה ל ת ם) which are used in later editions of the Hebrew Bible. The Volume has a title-page with the arms in the centre of Cardinal Ximenes in red and the text is preceded by six folios which contain the following preliminary materials:

(1) St. Jerome's Preface to the Pentateuch; (2) the Bull of Leo X permitting the circulation of the work; (3) address to the reader by Francis, Bishop of Aivila, and Francis of Mendoza, Archdeacon of Pedroche; (4) the dedicatory Epistle of Cardinal Ximenes to Leo X; (5) an address to the reader about the language of the Old Testament; (6) a treatise on finding the roots of Hebrew words; (7) an introduction to the New Testament; (8) an introduction to the Hebrew and Chaldee Lexicon and Hebrew Grammar as well as to the interpretation of proper names; (9) on the manner of studying the Sacred Scriptures, and (10) the Epistle of St. Jerome to Paul the presbyter about the study of the sacred books. At the end of the volume are two leaves of errata.

Volume II. — This Volume, which contains Joshua, Judges, Ruth, Samuel, Kings, Chronicles and the Prayer of Manasseh, is somewhat differently arranged. Owing to the omission of the Chaldee version of the Prophets and the Hagiographa which the Cardinal and his coadjutors considered unworthy to be bound up with the Holy Scriptures because it was corrupt and interspersed with Talmudic fables, the folios in this and in the following two volumes are not divided horizontally into two sections. Each folio consists simply of three columns which respectively give the Hebrew, the Vulgate and the Septuagint in the same order and treated in the same way as they are in the first Volume. On the verso of the title-page is the dedicatory Epistle to Leo X whilst the following folio gives the address to the reader as in the first Volume. Beneath the three columns, which end the book of Chronicles, the Prayer of Manasseh is given in Latin in twelve lines which go across the page. Two leaves of errata conclude the Volume.

Volume III. — The third Volume contains the canonical and deutero-canonical books in the following order: Ezra, Nehemiah, Tobit, Judith, Esther with the Apocryphal addition, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom and Ecclesiasticus. As there is no Hebrew of Tobit, Judith, the apocryphal portion of Esther, and

Wisdom, the contents of the three columns in the deutero-canonical parts necessarily differ from those containing the canonical books. In the deutero-canonical parts the Septuagint with its superlineary Latin version is given both in the outer and inner columns, whilst the Vulgate, as usual, occupies the middle column. There is also a difference in the treatment of the Psalms. In the Psalms the Vulgate does not occupy the central column, as is the case in all the other books of the Old Testament, but the version made by St. Jerome takes its place, whilst the Vulgate is given as a superlineary version to the Septuagint.

Volume IV. — The fourth and last Volume of the Old Testament contains Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel with the three deutero-canonical additions, viz. the Song of the Three Children which is between verses 23 and 24 of chapter III, the History of Susanna, and Bel and the Dragon which are at the end of the book forming chapters XIII and XIV, the Minor Prophets and the three books of Maccabees. As the Vulgate has not the third of Maccabees, this book is given only in two columns, both of which contain the Septuagint with a superlineary Latin translation. The printing of this last Volume of the Old Testament and of the Polyglot was finished, July 10 1517.

When the last sheets of this magnificent Polyglot were finished John Brocario, the son of the printer, then a child, was dressed in his best attire and was sent with a copy to Ximenes. The aged Cardinal, as he took up the sheets, raised his eyes to heaven and devoutly exclaimed: "I give thee thanks, O most high God, that thou hast brought this work which I undertook to the long-wished-for end." Then turning to those who surrounded him, Ximenes said of all the acts which distinguished his administration there was none, however arduous, better entitled to their congratulation than this. It does indeed

seem that Providence had just spared him to complete this stupendous work, for he died a few months after it was printed, November 8 1517, aged 81.

The principles which guided the editors of the Hebrew text in this Polyglot and the utility of the Complutensian for textual criticism, as far as the Hebrew Scriptures are concerned, may be approximately ascertained from the relative value which the redactors themselves attached to the original in comparison with the versions which they exhibit in the respective columns. In their description of the disposition of the different languages in the three different columns, the Cardinal and his coadjutors say in the Address to the Reader that the position of the Vulgate in the middle column with the Hebrew original on one side and the Greek Version of the Septuagint on the other side indicates that just as Christ was crucified between two thieves so the Roman Church represented by the Latin Version is crucified between the Synagogue represented by the Hebrew and the Eastern Church denoted by the Greek Version. Addressing the Reader they say:

Now we must briefly treat of the manner in which we have disposed the languages of the Pentateuch in the book itself. In the first place, therefore, in the open Codex two pages present themselves to you, one on this side and the other on that side, both of which have three principal columns. The one which is placed in the outer margin contains the Hebrew Verity, the one in the inner margin gives the Greek of the seventy Interpreters, over which is placed a word-for-word interlineary Latin translation, whilst in the middle between the two columns we have placed the Latin translation of Blessed Jerome, as though between the Synagogue and the Eastern Church, placing them like the two thieves one on each side and Jesus, that is the Roman Church, between them.[1]

[1] Nunc de modo quo linguas Pentateuchi in libro ipso disposuimus: brevibus agendum est. Primum itaque aperto codice duae se tibi chartarum facies hinc et inde offerent: quarum unaquaeque tres praecipuas columnas

This unbounded veneration for the Vulgate naturally influenced the redactors of the Hebrew text. Hence they assimilated it in form to the central Latin Version. They made the folios of the Hebrew text go from left to right; they divided Samuel, Kings, Ezra-Nehemiah and Chronicles respectively into two books, and named the first two books thus divided into four, 1 Kings, 2 Kings, 3 Kings and 4 Kings; they inserted the deutero-canonical Additions into the text; they discarded the Massoretic division of the text into sections and adopted the Christian chapters; they re-arranged the Hebrew order of the books and made them follow the sequence of the Vulgate; they discarded the accents and though they retained the vowel-points, they in many instances altered them into forms which are rightly rejected by grammarians as inadmissible.

The vowel-points cannot be relied upon. The arbitrary discarding, on the part of the editors, of the composite *Sheva* which imparts such a disagreeable appearance to the text, has at least the merit of having been carried through uniformly. Thus for instance they have almost regularly printed:

לַעֲשׂוֹת	Gen. II 3	חַמִּישִׁי	Gen. I 23	אֱלֹהִים	Gen. I 1
עֲשׂוֹת	„ „ 4	הָאֲדָמָה	„ „ 25	אֲשֶׁר	„ „ 7
לַעֲבֹד	„ „ 5	נַעֲשֶׂה	„ „ 26	וּלְמוֹעֲדִים	„ „ 14

But the carelessness which is exhibited in the printing of the graphic signs is very serious and renders the Complutensian text useless for the collation of the vowel-

habet. Ex quibus ea quae ad marginem exteriorem sita est: Hebraicam continet veritatem. Quae vero interiori margini adhaeret: Graeca est septuaginta interpretum editio: cui superponitur latina interlinearis traductio de verbo ad verbum. Mediam autem inter has latinam beati Hieronymi translationem velut inter Synagogam et Orientalem Ecclesiam posuimus: tanquam duos hinc et inde latrones medium autem Jesum hoc est Romanam sive latinam Ecclesiam collocantes. Comp. *Prologus. Ad lectorem,* Vol. I, fol. 3*b*.

points: *Pathach* frequently stands by mistake for *Kametz* and *vice versa Kametz* for *Pathach*, whilst the *Dagesh* is often omitted after the article and *Vav* (וְ) conversive. The extent of these blemishes may be approximately estimated from the following analysis of the first three chapters of Genesis:

(1) *Pathach for Kametz:*

אַיֶּכָּה	Gen.	III	9	יִקְרָא	Gen.	II	19	רַקִּיעַ	Gen.	I	6
הַנַּחַשׁ	„	„	13	הַבְּהֵמָה	„	„	20	הַחַיָּה	„	„	21
הַשָּׂדֶה	„	„	14	הָאָדָם	„	„	25	שֹׁרְצוּ	„	„	21
וְאֵיבָה	„	„	15	אַמַּר	„	III	1	יְצַמַּח	„	II	5
אַשִּׁית	„	„	15	הַנָּחָשׁ	„	„	2	שָׁם	„	„	8
הַשָּׂדֶה	„	„	18	הַגַּן	„	„	2	הַזָּהָב	„	„	11
הָאָדָם	„	„	22	לְאִישָׁהּ	„	„	6	הַגָּדֹל	„	„	13
וְחַי	„	„	22	הָאָדָם	„	„	9	יְהוָה	„	„	15

(2) *Kametz for Pathach:*

הָאָדָמָה	Gen.	II	19	וַיִּבְדֵּל	Gen.	I	7
הָמָן	„	III	11	חַיָּה	„	„	30

(3) *Tzere for Segol:*

שְׁנֵיהֶם	Gen.	III	7	וַתֵּרֶא	Gen.	III	6

Dagesh omitted:

עֵמָהּ	Gen.	III	6	הַזָּהָב	Gen.	II	11	הַשָּׁמַיִם	Gen.	I	9, 30
וַיִּתְפְּרוּ	„	„	7	הַשֹּׁהַם	„	„	12	בְּיוֹם	„	II	1
וַיִּקְרָא	„	„	9	וַיִּנְחֵהוּ	„	„	15	הַשְּׁבִיעִי	„	„	3
לְאִשָּׁה	„	„	13	חַיַּת	„	„	20	הַשָּׁדֶה	„	„	5, 19
חַיַּת	„	„	14	וַיִּשָּׁן	„	„	21	וַיִּצֶר*	„	„	7
גְּחֹנְךָ	„	„	14	וַיִּקַּח	„	„	21	וַיִּפַּח	„	„	7
צְוִיתִיךָ	„	„	17	הַשָּׂדֶה	„	III	1	וַיָּשֶׂם	„	„	8

The editors have in several passages preserved the punctuation which has survived in some MSS.[1] Thus for instance when a *pathached* guttural is preceded by a *Yod* the latter has the *Pathach*. Compare:

תַּצְמִיחַ	Gen.	III	18	שִׂיחַ	Gen.	II	5	לָרַקִּיעַ	Gen.	I	7

[1] *Vide supra*, Nos. 16, 28, pp. 556—559, 636.

As already stated the editors have entirely rejected the accents. Their reason for so doing they minutely set forth in the Address to the Reader and it is as follows:

We have knowingly omitted the points in the Hebrew characters which the Hebrews now use for the accents, as these have nothing to do with any difference in the sense or pronunciation, but simply with the modulation of their own hymns. They were rightly rejected by the ancient Hebrews whom we prefer to follow in this matter. However, that the position of the accent on every word should not be unknown, we have provided for it in this manner. As the Hebrew words have the accents as much as possible on the last syllable, these are not marked with any points; but those which have not the accent on the ultima, which is of rare occurrence, are marked with a sign over the toned syllable, e. g. אֹרֶץ. The Hebrews, moreover, use distinguishing signs for colon and comma. The colon, as among the Latins, is a double point like this (:) and the comma is such a sign (ʌ).[1]

This accounts for the three signs which the editors have adopted instead of the legitimate accents and which are so profusely exhibited throughout the Hebrew text of the Complutensian. It will be seen that all the three signs are borrowed from the rejected Hebrew accents and that the *Soph-Pasuk* sign alone is used by the editors in its legitimate sense to denote the verse-divider in

[1] Illud est etiam considerandum: quod in hebraicis characteribus scienter omisimus apices illos: quibus nunc utuntur Hebraei pro accentibus. Nam hi cum ad nullam vel significati vel pronunciationis differentiam pertineant: sed ad solam cantus ipsorum modulationem: merito a veteribus Hebraeis rejecti sunt: quos in hoc imitari maluimus. Verum ne locus accentus cujusque dictionis ignoraretur: hoc modo providimus: ut quoniam dictiones hebraicae ut plurimum in ultima habent accentum: omnes hujusmodi dictiones nullo prorsus apice notarentur: reliquae vero non habentes accentum in ultima (quae rarissime occurrunt) Super syllabam ubi praedominatur accentus: apice signarentur: hoc modo אֹרֶץ. Caeterum in distinctione clausularum colo etiam utuntur Hebraei et commate: sed ita: ut colum sit duplex punctum; sicut comma apud latinos: hoc modo: Comma vero tale signum ʌ. Comp. *Prologus. Ad lectorem*, fol. 4*a*.

accordance with the Massorah. The *Pashta* sign they use to denote the penultimate tone. The greatest objection, however, is to their use of the *Athnach*. In the first place it does not stand under the word with the tone syllable as it is in the Massoretic text, but is clumsily put by the side of it, and secondly it not only stands for the legitimate *Imperator*, as in the Massoretic text, but for other *domini*, both Emperors and Kings as they are technically called. Hence the Complutensian text frequently exhibits two or even three *Athnachs* in the same verse.[1]

Moreover, the reason which the editors assign for their rejection of the accents is both incorrect and misleading. All "the ancient Hebrews" who acknowledge the vowel-points which the editors have accepted, also regarded the accents as of paramount authority. Equally incorrect and misleading is their declaration that the accents make no difference in the sense, but are simply used to regulate the details of the musical recitation. All grammarians now acknowledge that the musical value of the accents is but one part of their functions and that they are of the greatest importance as signs of interpretation of the text.

In addition to these three signs, the editors of the Complutensian text use in numerous instances the Poetical accent *Mehuppach* (מהפך). This sign they place over the servile letters בכ"לם, as well as over the article and interrogative *He* (ה), the *Vav* conjunctive (ו) and the relative *Shin* (ש), in order to aid the beginner to find the root of the respective words, as will be seen from the following examples:

לָרָקִ֔יעַ	Gen. I 7	הַחֹ֫שֶׁךְ	Gen. I 4	הָאָ֫רֶץ	Gen. I 1
מִתַּ֫חַת	„ „ 9	וְלַחֹ֫שֶׁךְ	„ „ 5	וְהָאָ֫רֶץ	„ „ 2
הַשָּׁמָ֫יִם	„ „ 9	לַמָּ֫יִם	„ „ 6	הַמָּ֫יִם	„ „ 2

[1] Comp. Gen. I 5, 7, 9, 11, 12, 16, 25 &c. &c.

In all these instances the *Mehuppach* indicates the servile letter and the *Pashta* the tone-syllable. The quotation from Gen. I 7 shows also the position which the *Athnach* occupies.

As a result of rejecting the accents, the editors were also obliged to discard the *Makkeph* which unites two or three words and which owing to this union not only have one accent, but have the vowel-points changed in some expressions. Thus אֵת is אֵת with *Tzere* or tone-long *ē* when it has no *Makkeph*, but becomes אֶת־ with *Segol* when it has the *Makkeph*. The same is the case with כֹּל which is pointed כֹּל with *Cholem* when it stands by itself, but is כָּל־ with *Kametz* when it has the *Makkeph*. In the Complutensian where the *Makkeph* never occurs, these two expressions are printed אֵת and כֹּל without any uniting sign or indication of the reason why the vowel-points are changed, which is a source of perplexity to the student whom the editors were so anxious to help.

The phenomenal forms of letters and words which are enjoined in the Massorah and which are exhibited in the best MSS. are disregarded in this edition. It does not notice the majuscular and the minuscular letters, the suspended letters, the inverted letters or the dotted letters and words.

The official variants, however, which are called *Kethiv* and *Keri* are indicated, but in the same perplexing way in which the earlier editions notice them. The *Kethiv* or consonants of the text have as a rule the vowel-points which belong to the *Keri* or to what the Massorah gives in the marginal reading, but which marginal reading, as is the case in all the previous editions of the printed text, is always absent in the Complutensian.

In the case of the ten classical passages in which the Massorah records a lacuna and where the MSS. supply

in the margin the word which has dropped out of the text, the Complutensian edition has in nine instances the missing word in the text and in only one passage reads it without the word and without any indication that the text is defective.[1]

Apart from the numerous misprints in the vowel-points which are mainly due to the fact that the editors devoted only a little more than eight months to the printing of each volume, the consonantal text is remarkably accurate and is of great importance to the criticism of the Hebrew Scriptures. Its variations from the *textus receptus* I have recorded in the notes to my edition of the Hebrew Bible where it is denoted by די"א.

Beth-el is invariably printed in two words (בֵּית אֵל) and in some instances in two lines, בֵּית *Beth* being at the end of one line and אֵל *El,* at the beginning of the next line.[2] This edition has the two verses in Josh. XXI, viz. 36, 37. It is, however, to be remarked that it also has Neh. VII 68. It is against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. With regard to changing *Sheva* into *Chateph-Pathach* or what according to the principles of the editors would more generally be *Pathach* when a consonant with simple *Sheva* is followed by the same consonant, though this edition is against it as a rule we find exceptional instances like וְגָלְלוּ Gen. XXIX 3, 8.

In accordance with the general practice of that time, the editors have not described either the MSS. or the printed editions which they used for the compilation of

[1] The single exception is 2 Sam. XVIII 2. *Vide supra,* Part II, chap. XI, p. 309 &c.

[2] Comp. Gen. XII 8; XXXI 13.

the Hebrew text. The importance, however, which is attached to the Complutensian text has stimulated Biblical scholars to search for and try to identify these MSS.

In the year 1784 two Professors, Moldenhawer and Tychsen, went to Alcalá in the hope of finding them, when to their amazement they were told that about the year 1749 an illiterate librarian sold them to a rocket-maker as useless parchments. This whimsical story which was believed throughout Europe for about sixty years is still given as an authentic fact by so indefatigable a scholar as Prescott.[1] But though this "prodigy of barbarism" has been exploded by the ascertained fact that all the MSS. which were known to belong to Cardinal Ximenes, and which were preserved in the library at Alcalá are now in the University Library at Madrid, still the Hebrew MSS. and the printed editions used for the Complutensian text have hitherto not been definitely identified.

In the description of Codex No. 59 in my List, I have stated that this is the identical MS. which the editors of the Complutensian Polyglot not only used, but arranged and marked out for the guidance of the compilers of their Hebrew text,[2] and I shall now proceed to give some of the reasons for this conclusion.

(1) The MS. in question was at Alcalá when the Complutensian Polyglot was compiled and carried through the press. This is evident from the book-plate which bears the arms of the famous Cardinal Ximenes who designed the Polyglot and defrayed the expenses of printing it. And though the editors in accordance with the custom of those days do not describe the MSS. which they used, still they distinctly state in the Preface that they did use

[1] Comp. *History of Ferdinand and Isabella*, Part II, chap. XXI.

[2] *Vide supra*, Part II, chap. XII, pp. 771–776.

Hebrew MSS. for their text. It would, therefore, be impossible to imagine on any reasonable hypothesis that they should have neglected the oldest and most precious of the Hebrew MSS. in the possession of the University at the very time when the Hebrew text was compiled.

(2) Though the MS. is dated A. D. 1280 it was bound by the authorities of the University of Alcalá at the beginning of the sixteenth century at the very time when the other MSS. were bound which were unquestionably prepared for the compilation of the Polyglot. Moreover, it exhibits undoubted traces that prior to its being bound it was used in loose quires for the purpose of collation. This is placed beyond the shadow of a doubt by the fact that the sheet containing Exod. IX 33*b*—XXIV 7*b*, viz. from ומטר לא נתך ארצה to כל אשר דבר יהוה inclusive, is missing, almost the identical piece also missing in Codex No. 2 in the Madrid University Library which was unquestionably used for the Polyglot, thus showing that these sheets used by the compiler for collating were never returned.

(3) The rubricator of the MS. who prepared it for the printer and who executed his work *circa* 1510 as is evident from the illuminations, was a Christian Jew. This is not only known from the Introduction, but is evident from the fact that he converted into a beautiful cross the mark which indicates in the margin the *Keri* both in Jerem. III 2 and XXXII 4.[1] He, moreover, affixed throughout the Latin names to the Hebrew books. The most noticeable examples are to be seen in the case of Samuel and Kings which are two books in the Hebrew. The editorial rubricator has not only divided them into two books each, but has put against the beginning of Samuel *Regum I*, against the second part *Regum II*,

[1] *Vide supra*, p. 776.

against the beginning of Kings *Regum III* and against the second part *Regum IV.*

(4) The MS. has been divided throughout into chapters at the beginning of the sixteenth century. These breaks are not only indicated in the middle of the text, but also by illuminations in the margin. And though they are contrary to the Massoretic sectional divisions which the original MS. itself exhibits in the text, yet they fully coincide with the sectional divisions adopted in the Hebrew text of the Complutensian, as will be seen from the following analysis:

Complutensian.			*MS.*			*Complutensian.*			*MS.*		
Micah	IV	14	Micah	IV	14	Gen.	XXXII	1	Gen.	XXXII	1
Nahum	II	2	Nahum	II	2	Numb.	XII	16	Numb.	XII	16
Job	XLI	2	Job	XLI	2	„	XXV	19	„	XXV	19
Eccl.	XI	10	Eccl.	XI	10	1 Sam.	XXI	2	1 Sam.	XXI	2
Dan.	VI	2	Dan.	VI	2	2 Sam.	IX	2	2 Sam.	IX	2
Neh.	X	2	Neh.	X	2	Hosea	II	3	Hosea	II	3
2 Chron.	I	18	2 Chron.	I	18	„	XII	2	„	XII	2
„	XIII	23	„	XIII	23	Joel	IV	1	Joel	IV	1

In all these sixteen instances there is no break whatever in the text of the original MS. and the red mark to indicate the section has been introduced in the middle of the line to answer to the illumination which the rubricator made in the margin. Yet all these sixteen breaks are adopted in the Complutensian text. There can, therefore, be no doubt that the redactors of the Hebrew text in the Complutensian have made these breaks in the MS. to guide those who prepared the copy for the printers.

(5) A still more striking proof that the editors of the Hebrew text in the Complutensian arranged this MS. in order to guide those who finally prepared the copy for the printers is to be found in the fact that some of

the breaks thus indicated are not only in the middle of the line which yet happens to coincide with the end of the verse, as is the case in the foregoing sixteen instances, but have actually been introduced into the middle of the Hebrew verse. Yet these sectional divisions thus indicated in red, which break up the Massoretic verse-divisions, are one and all exhibited in the Hebrew text of the Complutensian, as will be seen from the following collation:

Complutensian.	*MS.*	*Complutensian.*	*MS.*
Hosea V 15*b*	Hosea V 15*b*	Gen. XXXVII 2*b*	Gen. XXXVII 2*b*
„ X 15*b*	„ X 15*b*	Levit. XXV 55*b*	Levit. XXV 55*b*
Canticles IV 16*b*	Canticles IV 16*b*	Judg. XIX 1*b*	Judg. XIX 1*b*
„ VII 1*b*	„ VII 1*b*	1 Sam. IV 1*b*	1 Sam. IV 1*b*
Ruth II 23*b*	Ruth II 23*b*	1 Kings II 46*b*	1 Kings II 46*b*
Eccl. VI 11*b*	Eccl. VI 11*b*	2 Kings XXII 20*b*	2 Kings XXII 20*b*
„ VIII 1*b*	„ VIII 1*b*	Isa. VIII 23*b*	Isa. VIII 23*b*
„ IX 1*b*	„ IX 1*b*	„ XIII 22*b*	„ XIII 22*b*
2 Chron. V 1*a*	2 Chron. V 1*a*	„ LXIII 19*b*	„ LXIII 19*b*
		Ezek. I 28*b*	Ezek. I 28*b*

As no Hebrew Codex exhibits these sectional divisions in the middle of the verse and, moreover, as these artificial breaks have been adopted in the Hebrew text of the Complutensian, it will readily be conceded that the editors of the Polyglot first introduced these sections into the MS. which was at Alcalá at the very time when the Polyglot was compiled and printed.

It will be seen that the MS. in its original condition was not taken by the editors as an exact model from which to print the Hebrew text, but was arranged and adapted by them for a text in accordance with certain preconceived views entertained by them as to what the Hebrew text in the Polyglot should be. No more striking and convincing proof of this fact need be adduced than Josh. XXI 36, 37 which we exhibit in parallel columns:

Complutensian Polyglot.	*MS. A. D. 1280.*
וּמִמַּטֵּה רְאוּבֵן אֶת־בֶּצֶר וְאֶת מִגְרָשֶׁיהָ וְאֶת יָהְצָה וְאֶת מִגְרָשֶׁיהָ: וְאֶת קְדֵמוֹת וְאֶת מִגְרָשֶׁיהָ וְאֶת מִיפַּעַת וְאֶת מִגְרָשֶׁיהָ עָרִים אַרְבָּע:	וּמִמַּטֵּה רְאוּבֵן ~~אֶת עִיר מִקְלַט הָרֹצֵחַ~~ אֶת־בֶּצֶר בְּמִדְבָּר וְאֶת־מִגְרָשֶׁהָ וְאֶת־יַהְצָה וְאֶת־ מִגְרָשֶׁהָ: וְאֶת־קְדֵמוֹת וְאֶת־ מִגְרָשֶׁהָ וְאֶת־מֵיפָעַת וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבָּע:

Before entering into an examination of these two verses and pointing out the relationship of the MS. to the Complutensian it is necessary to exhibit them in the form in which they were printed prior to their appearance in the Polyglot. Omitting the accents, their form in the early editions is as follows:

Soncino 1488.	Soncino 1485.
וּמִמַּטֵּה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשֶׁהָ וְאֶת־יַהְצָה וְאֶת־מִגְרָשֶׁהָ: אֶת־קְדֵמוֹת וְאֶת־מִגְרָשֶׁיהָ אֶת־מֵפָעַת וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבָּע:	וממטה ראובן את בצר ואת מגרשה ואת יהצה ואת מגרשה: את קדמות ואת מגרשיה את מפעת ואת מגרשה ערים ארבע:
Brescia 1494.	**Naples 1491–93.**
וּמִמַּטֵּה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשֶׁהָ וְאֶת־יַהְצָה וְאֶת־מִגְרָשֶׁהָ: וְאֶת־קְדֵמוֹת וְאֶת־מִגְרָשֶׁיהָ אֶת־מֵפָעַת וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבָּע:	וּמִמַּטֵּה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשֶׁהָ וְאֶת־יַהְצָה וְאֶת־מִגְרָשֶׁהָ: וְאֶת־קְדֵמוֹת וְאֶת־מִגְרָשֶׁהָ וְאֶת־מֵיפַעַת וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע:

A comparison of the Complutensian form of these two verses with the MS. and the four printed editions reveals to us the fact that the editors of the Polyglot used the Naples edition as their standard and that in arranging the MS. for the printers they altered it in conformity therewith. From the Naples edition the editors took (1) יַהְצָה with *Sheva* under the *He* instead of יָהְצָה with *Chateph-Pathach* which the Soncino and Brescia texts have; (2) וְאֶת קדמות with *Vav* conjunctive instead of אֶת־ which is the reading in the two Soncino editions; (3) וְאֶת before מֵיפַעַת whilst the other three editions read simply

אֶת־ without the *Vav*, and (4) מִיפַּעַת *plene*, since in all the other three editions it is מִפַּעַת *defective*.

Having thus adopted the Naples edition as their standard, the editors of the Complutensian (1) struck out in the MS. the words את עיר מקלט הרצח *the city of refuge for the slayer*, and (2) dotted the word במדבר *in the wilderness*, after בְּצֶר *Bezer*, to make it conformable to their model text. As to the spelling of מִגְרָשֶׁיהָ *the suburbs thereof*, with *Yod* which is only sporadically to be found in some of the editions and in the MSS., this is simply one of the many peculiarities introduced into the Hebrew text by the editors of the Complutensian.

The Naples Bible (1491—93), however, is not the only printed edition which the editors of the Complutensian utilized for the construction of their text. I was fortunate enough to discover amongst the MSS. in the famous Library of the Escorial the two volumes of the Lisbon edition of the Pentateuch 1491 which were actually used as printers-copy for the Polyglot. That these volumes are the surviving portions of the materials used by the editors is evident from the following facts:

I. Both the Hebrew text and the Chaldee Version of the so-called Onkelos are marked throughout in the Complutensian, by letters which refer to corresponding letters in the margin, where the roots of the words thus marked in the text are given in order to enable the student to find these words in the Dictionary. Now the two volumes of the Pentateuch in the Escorial, have carefully written in the margin these roots against the Chaldee in exactly the same form and are arranged in exactly the same manner as they appear in the Complutensian.

II. The writing is in the same hand as that of the Chaldee paraphrase of the Prophets and the Hagiographa which were prepared for the press and are signed by

Alphonso de Zamora. It is, therefore, evident that he also prepared these two volumes as printers' copy.

III. The margins of these two volumes contain sometimes more roots than are now to be found in the Complutensian. This shows that they have been rejected by the general editor either because the marginal space in the Complutensian was too small to contain them all, or because the editor did not deem them of sufficient importance.

IV. Whilst some of the roots given in the margins of the Lisbon Pentateuch do not appear in the Complutensian margins, all the roots which are printed in the Polyglot are without exception to be found in this Pentateuch in exactly the same form. This shows that the editor's supervision was exercised on the sheets of the volumes which served as printers copy.

V. The two volumes are bound in the same binding of the early part of the sixteenth century and are stamped with the same marks of Cardinal Ximenes and the University of Alcalá, as the MSS. which were used by the compilers of the Complutensian. It is, therefore, evident that they formed part of the materials for the Polyglot.

VI. The most remarkable feature in connection with these two volumes is the fact that they were bound after Alphonso de Zamora wrote out the roots in the margin to be printed in the Polyglot. This is evident from the fact that the binder has cut into the letters of the marginal writing. There can, therefore, be no doubt that Zamora worked on the loose sheets which were intended as printers copy and that these sheets were afterwards bound up when they came back from the editors or printers.

The extreme reverence with which the editors of the Complutensian regarded the Latin version shows itself

very strikingly in Ps. XXII 17. Though both the Hebrew MSS. which they used and the beautifully printed Naples edition which was also consulted by them read here כַּאֲרִי in accordance with the Massorah and all the Standard Codices, they have altered it into כָּרוּ = כָּאֲרוּ because the Vulgate as well as the Septuagint exhibit this reading.

In the variations from the Complutensian which I give in the notes to my edition of the Hebrew Bible, the following corrections and additions are to be made. On Isa. XIX 13, I erroneously give ד״א = Complutensian among the editions which read וְהִתְעוּ with *Vav* conjunctive whereas the reverse is the case, the Complutensian reads הִתְעוּ like the Massoretic recension. On Hosea VI 2 I by mistake quote ד״א in support of both readings *plene* and *defective*, the Complutensian supports only the *defective*. On 2 Kings XIX 31 ד״א = Complutensian is to be added to the authorities which have צְבָאוֹת in the text, as the substantive reading.

Of the Complutensian Polyglot I collated five copies: four in the British Museum (1), press-mark 340. d. 1; (2) press-mark 1. f. 5—10; (3) press-mark G. 11951—56; (4) press-mark C. 17. c. 7—12, and one in my own possession.

No. 20.

First edition of the Rabbinic Bible, Venice, 1516—17.

דפוס י״ב = ד״ב

Venice was now destined to take the place of Soncino, Naples and Pesaro, and Bomberg to supersede R. Gershom in printing Hebrew Bibles. Attracted by the rage for the study of Hebrew literature which spread over Italy at the beginning of the sixteenth century and which made Popes and Cardinals, princes and statesmen, warriors and recluses of all kinds search for Jewish teachers to

initiate them in the mysteries of the Kabbalah, the enterprising Daniel Bomberg of Antwerp emigrated to Venice where he established his famous Hebrew printing-office which in its way vied with the celebrated Aldine press in the same city. The first important contribution to textual criticism which issued from the Bomberg press is the *editio princeps* of the Rabbinic Bible in four parts edited by Felix Pratensis, Venice, 1516—17.

Part I. — The Pentateuch. This part which is without pagination, but with signatures and catchwords in the Chaldee columns, consists of 17 quires, 16 contain 8 folios each and the seventeenth has 5 folios, so that this part or volume has altogether 133 folios. The recto of the first folio is the title-page, describing in 19 lines the contents of the Bible which is as follow:

The Four-and-Twenty. The Pentateuch with the Targum of Onkelos and the Commentary by Rashi. The Former and Latter Prophets with the Targum of Jonathan b. Uzziel and with the Commentary by R. David Kimchi. The Psalms with the Targum of Rabi Joseph and with the Commentary by R. David Kimchi and the Commentary *Kav Venaki*. Job with the Targum of Rabi Joseph and the Commentary by Ramban and Rabi Abraham Farizol. The Five Megilloth with the Targum of R. Joseph and the Commentary by Rashi. Daniel with the Commentary by Rabi Levi b. Gershom. Ezra with the Commentary by Rashi and Shimoni. Chronicles with the Commentary by Rashi and Shimoni. The Jerusalem Targum of the Pentateuch and the second Targum of Esther, as well as a Treatise on the accents and the Differences between Ben-Asher and Ben-Naphtali on the Pentateuch, with other useful matters. Printed with great care by Daniel Bomberg of Antwerp at Venice.[1]

[1] ארבעה ועשרים | חומש עם תרגום אונקלום ועם פירוש רש"י. | נביאים ראשונים ונביאים אחרונים עם תרגום | יונתן בן עוזיאל ועם פירוש ר' דוד קמחי. | תהלים עם תרגום רבי יוסף ועם פירוש רד"ק. | משלי עם תרגום רבי יוסף ועם פירוש קב ונקי. | איוב עם תרגום רבי יוסף ועם פירוש הר"מבן | ורבי אברהם פריצול. | חמש מגלות עם תרגום ר' יוסף ועם פירוש רש"י | דניאל עם פירוש רבי לוי בן גרשם. | עזרא עם פירוש רש"י ושמעוני. | דברי הימים עם פירוש רש"י ושמעוני. | תרגום ירושלמי על החומש ותרגום אחר על | מגלת אסתר ושערי הטעמים וההפרשות | שבין בן אשר ובן נפתלי על התורה עם | שאר דברים יפים: נדפס עם רב | העיון על ידי דניאל בומבירגי | מאנוור"שא: | בויניזיאה.

The description is contained in a representation of the sacred ark, which is a decorative archway entablature, and two ornamental columns.

On the verso is Felix Pratensis's Latin dedication of the work to Pope Leo X, dated Venice 1517. The rest of the volume (fol. *2a*—*133b*) contains the Pentateuch with the Chaldee Version of Onkelos in parallel columns. Both are furnished with the vowel-points and the accents. The lower part of each folio contains the commentary of the celebrated Rashi. Each book begins with the first word in large letters. In Genesis the first word is enclosed in an ornamental border which extends over the two columns, whilst in Exodus, Leviticus, Numbers and Deuteronomy both the Hebrew and the Chaldee begin with the first word in hollow letters with a wood-cut back-ground which occupy the width of their respective columns. At the end of each book is the Massoretic Summary which registers the number of verses in the book, and at the end of the Pentateuch the Summaries are repeated and the sum-total of all the verses in the five books is given.

These Summaries, however, are in conflict with each other. Thus at the end of Exodus it states that this book has 1290 verses,[1] which is manifestly a mistake, and is rightly given in the duplicate at the end of the Pentateuch as 1209 verses.[2] But the final Summary is wrong both in giving the Number of verses in Deuteronomy as 1055 and in the sum-total of the verses in the Pentateuch as 5945 verses[3] since Deuteronomy has only 955 verses and the whole Pentateuch 5845 verses.[4]

[1] סכום פסוקי דספרא ואלה שמות אלף ומאתים ותשעים.

[2] ואלה שמות אלף ומאתים ותשעה.

[3] אלה הדברים אלף חמשים וחמשה: סכום הפסוקים של כל התורה חמשת אלפים ותשע מאות וארבעים וחמשה.

[4] *Vide supra,* Part I, chap. VI, pp. 75—78; 82—85.

With the exception of Pericope *Va-Yetze* [ויצא = Gen. XXVIII 10 &c.], which is separated from the preceding one by three *Samechs* (ס ס ס), and *Va-Yech* [ויחי = Gen. XLVII 28 &c.], which has simply one *Samech* at the end of the line and the first word of which is in the ordinary type,[1] all the Pericopes are separated from each other by three *Pes* (פ פ פ) which occupy the vacant sectional space of about three lines, whether the Pericope coincides with an Open or Closed Section. In the case of the Chaldee these three *Pes* are generally in a smaller type. Every Pericope, moreover, begins with the first word in larger type both in the Hebrew and in the Chaldee. The names of the respective Pericopes are given in running head-lines throughout the Pentateuch.

As regards the sectional divisions, this edition has no fewer than fifty new Sections and omits only one which is in the *textus receptus*. They are as follows:

Genesis. — In Genesis this edition has nine new Sections, viz. VII 1; X 6, 13; XXV 7; XXXVI 9; XLII 37. 38; XLIX 3. 18 and omits none.

Exodus. — In Exodus it has the following eleven new Sections, viz. VIII 19; XII 25; XIII 5; XXII 18; XXIII 3; XXVIII 3; XXXII 25; XXXIII 5; XXXVI 5, 35; XXXVIII 27 and omits one, viz. XXVIII 15.

Leviticus. — In Leviticus it has six new Sections, viz. VII 26; XI 24; XVII 8, 13; XXV 14; XXVI 18 and omits none.

Numbers. — In Numbers it has nine new Sections, viz. VI 13; VII 4; X 18, 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18 and omits none.

Deuteronomy. — In Deuteronomy it has no fewer than fifteen new Section, viz. X 8; XVI 22; XVIII 14; XIX 8; XXII 9; XXIII 7, 19; XXIV 6, 9; XXV 4; XXXI 6, 22, 25; XXXIII 6, 23 and omits none.

In indicating the sectional divisions, the editor has disregarded the ancient rules which are followed in the oldest and best Sephardic MSS. He indiscriminately exhibits vacant spaces at the beginning and at the end

[1] Comp. *The Massorah*, letter ס, §§ 377, 378, Vol. II, p. 468.

of the lines as well as in the middle of the lines whether the Sections are Open or Closed. In only a few instances has he tried to indicate the nature of the Section by the insertion of the letters *Pe* (ס) and *Samech* (ס) into the vacant sectional space. Thus in Genesis which has 91 Sections according to the present recension, 43 Open and 48 Closed, and which in this edition has 100 Sections the editor has inserted *Pe* in only eight instances and *Samech* in three passages.[1] In Exodus which has altogether 164 Sections in the *textus receptus,* 69 Open and 94 Closed and which in this edition has 174 Sections, he inserted *Pe* in four places and *Samech* in two.[2] In Leviticus which has 98 Sections, 52 Open and 46 Closed and which has 104 Sections in this edition, he has not inserted *Pe* or *Samech* in a single instance. The same is the case in Numbers which has 158 Sections in the received text, 92 Open and 66 Closed and which in this edition has 166 Sections, whilst in Deuteronomy which has 158 Sections in our recension, 34 Open and 124 Closed and which in this edition has 173 Sections, the solitary Closed Section is marked with *Samech* in Deut. II 8*b* which according to the Massorah has a break in the middle of the verse.

Part. II. — The Former Prophets. This part, which is also without pagination except fols. 4, 5 and 13, but with signatures and catchwords in the Chaldee columns, consists of 15 quires, 14 contain 8 folios each and the fifteenth has 7 folios, so that the volume has altogether 119 folios. The recto of the first folio has the following title in four lines without any decorative border:

The Former Prophets with the Targum and with the Commentary by R. David Kimchi. Printed with great care at Venice in the sixteenth year

[1] Comp. ס Gen. XXXVIII 1; XL 1; XLVIII 1; XLIX 1, 5, 8, 13, 14 and ס Gen. XXXIX 1; XLVI 28; XLIX 3.

[2] Comp. ס Exod. I 8; IV 18; VI 13; X 21 and ס Exod. XI 4; XX 1.

of the Doge Leonardo Loredano by Daniel Bomberg a countryman of Flanders.[1]

The arrangement of this volume is similar to that of the former one. Each book begins with the first word in large letters. In Joshua the first word is enclosed in an ornamental border, somewhat similar in design to that in Genesis, which extends over the two columns containing respectively the Hebrew and the Chaldee, whilst in Judges, Samuel and Kings both the Hebrew and the Chaldee begin with the first word in large hollow letters with a wood-cut back ground which occupy the width of the separate columns just as is the case with the several books in the Pentateuch.

Only Joshua and Kings have the Massoretic Summary at the end which registers the number of verses in each book and which coincides with our recension. The Joshua Summary also records the number of Sedarim in this book which is manifestly a printing mistake.[2] The names of the books are given in running head-lines throughout the volume, where however, *Joshua* (יהושע) on fol. 23*b* is a mistake for *Judges* (שפטים).

The remarkable part about this volume is that both Samuel and Kings are here for the first time divided each into two separate books in a purely Hebrew Bible. The line which separates 1 Sam. XXI 13 from 2 Sam. I 1 is occupied by the following words:

Here the non-Jews [i. e. Christians] begin the second book of Samuel which is the second book of Kings by them.[3]

[1] נביאים ראשונים עם התרגום | ועם פירוש רד"ק נדפס עם רב העיון בויניזיאה בשנת י"ו | לדוכום ליאונרדו לורידנו על ידי דניאל | בומברגי איש פלאנדריאה:

[2] The Summary is as follows: סכים הפסוקים של ספר יהושע שש מאית וחמשים וששה וסדריו ארבעת: *Vide supra*. Part I, chap. IV, pp. 41, 42.

[3] באן מתחילים הלועזים ספר שני של שמואל והוא שני של מלכים אצלם: Comp. fol. 57*a*.

2 Kings I 1, however, is not separated from the former part, but there is simply an asterisk between the last word in 1 Kings XXXII 54 and the first word in 2 Kings I 1 pointing to the margin where we find the following remark:

Here the non-Jews begin the fourth book of Kings.[1]

Part III. — The Latter Prophets. This Volume, too, which is identical in its execution with Vols. II and III is without pagination, but with catchwords to the Chaldee and with signatures. It consists of 23 quires, 22 of which have respectively 8 folios, whilst the twenty-third quire has 4 folios, so that the volume has altogether 180 folios. The recto of the first folio contains the title in four lines without any decorative letters or border It is similar to that in Vol. II and describes the contents as follows:

The Latter Prophets with the Targum and with the Commentary by R. David Kimchi. Printed with great care at Venice in the sixteenth year of the Doge Leonardo Loredano by Daniel Bomberg a countryman of Flanders.[2]

With the exception, therefore, of the second word in the first line in which is substituted *Latter* (אחרונים) for *Former* (ראשונים) the title is absolutely identical with the one in Vol. II.

The order of the Prophets is that exhibited in Column IV of the Table on page 6. Only the first word of Isaiah is in large letters enclosed in an ornamental border which is of a different design to the border in Vols. I and II, but which extends also over the two columns containing respectively the Hebrew and the Chaldee. The first word of Jeremiah, Ezekiel and the Minor Prophets is in the same hollow and decorative

1 כאן מתחילים הלועזים ספר מלכי רביעי: Comp. fol. 100*a*.

2 נביאים אחרונים עם התרגום | ועם פירוש רד"ק נדפס עם רב העיון בויניזיאה בשנת י"ו | לדוכום ליאונרדו לורידנו על ידי דניאל | בומברגי איש פלאנדריאה.

letters with the same wood-cut back-ground as the initial words of Judges, Samuel and Kings in Vol. II. It is to be remarked that though Hosea alone is so distinguished, which is due to the fact that all the Minor Prophets are Massoretically treated as one book, each of the other eleven Prophets begins with the first word in larger type.

Ezekiel alone has the Massoretic Summary at the end which gives the number of verses in this book with the mnemonic sign.[1] Amidst the conflicting statements with regard to the number of verses in Ezekiel, it is important to notice that the Summary here fully coincides with the number given in our recension.[2] At the end of Isaiah the first three words of the penultimate verse are repeated, whilst at the end of the Minor Prophets the whole of the penultimate verse is repeated in both cases without the vowel-points and without the accents.

Part IV. — The Hagiographa. This Volume which is also without pagination, but with catchwords to the Chaldee has no fewer than six different sets of signatures as follows:

(1) The Psalter consists of 9 quires with a separate signature, 8 quires have 8 folios each and the ninth quire has 4 folios making in all 68 folios; (2) Proverbs and Job consist of 9 quires with a separate signature, 7 quires have 8 folios each, the third quire has 10 folios and the ninth 4 folios making in all 70 folios; (3) the Five Megilloth consist of 4 quires with a separate signature, the first and second quires have 8 folios each, the third quire has 6 folios and the fourth 4 folios making in all 26 folios; (4) Daniel, Ezra-Nehemiah and Chronicles consist of 6 quires with a separate signature, each quire has 8 folios making in all 48 folios; (5) Appendix I, i. e. the Jerusalem Targum and the second Targum of Esther consist of 2 quires with a separate signature, the first quire has 8 folios and the second 7 folios, in all 15 folios, and (6) the Appendix II which has 2 quires of 4 folios each

[1] סכום פסוקי יחזקאל אלף ומאתים ושבעים ושלשה וסימנהון ארנ"ע Comp. fol. 37*a*.

[2] *Vide supra,* Part I, chap. VI, pp. 93, 94.

or 8 folios. Accordingly Volume IV has 235 folios (68 + 70 + 26 + 48 + 15 + 8 = 235).

These separate signatures explain the otherwise inexplicable fact that at so early a stage of printing the Volume was printed in about six months since as far as our experience goes, there is hardly a printer in the present day who would undertake to print a large folio Volume of this nature in so short a time, if it were to be printed with one continuous set of signatures. The six sets of signatures show that the Volume was printed in six different compartments simultaneously and that it was set up by six different sets of compositors.

Fol. I*a* contains the title in the same simple four lines as Vols. II and III, but with a few slight verbal alterations. It is as follows:

The Hagiographa with the Targum and with Commentaries. Printed with great care at Venice in the year 278 [= 1517] and in the sixteenth year of the Doge Leonardo Loredano by Daniel Bomberg from Flanders.[1]

The order of the books is that exhibited in Column VIII of the Table on page 7. Both the Psalter and the Five Megilloth begin with the first word in large letters enclosed in an ornamental border which extends over the two columns containing respectively the Hebrew and the Chaldee, whilst the first word of the other books is in the same hollow and decorated letters with the same wood-cut back-ground as the initial words of the books in the other three Volumes.

Proverbs is the only book which has a Massoretic Summary at the end registering the number of verses in this book. This fully coincides with the verses in our recension. At the end of Lamentations and Ecclesiastes the penultimate verse is repeated. Ezra and Chronicles

[1] ספר כתובים עם התרגום | ועם הפי' נדפס עם רב העיון בויניזיאה בשנת רע"ח לפ"ק | ובשנת י"ו לדוכוס ליאונרדו לורידנו על ידי | דניאל בומבירגי מפלאנדריאה.

are here for the first time divided into two books each in a purely Hebrew Bible. At the end of Ezra X 44 is inserted into the text ספר נחמיה *the Book of Nehemiah,* whilst in Chronicles ספר שני *the Second Book,* is put in the margin against XXIX 30. The names of the respective books are given in running head-lines throughout the Volume where, however, *Daniel* is a mistake for *Ezra* on fol. 179*a*.

The Psalter is divided into five books and into one-hundred-and-fifty Psalms which are duly numbered with Hebrew letters. At the end of the Bible and preceding the Appendices is the following Epigraph by Daniel Bomberg:

Thus says Daniel son of Cornelius Bomberg of Amsterdam who now resides in the populous city of Venice. Behold from my youth, nature has reared me like a father to rouse my undeveloped and boyish mind to love knowledge and those who love her, all my life-time, so much so that it became natural to me and an intellectual pleasure to strengthen my powers, to pursue wisdom and to enlighten my countenance so as to save me from the miry clay, the mire of laziness and indolence. And although I am fully conscious of my imperfections and infirmity, for I do not possess that human knowledge which is required of a man and which is possessed by living and speaking beings, since it is by intelligent speech alone that one can give an answer to what is required of him, whereas I am a child in understanding, weak in wisdom deficient in accomplishments, nevertheless such as I am, as the Lord created me, though lowly, I have chosen learning as a brother and have said to knowledge thou art my sister if peradventure I am worthy of it. Having learned with my humble powers that the Law of the Lord is perfect, refreshing to the soul, that it alone has the birth-right to enlighten all mankind wherever they exist in all manner of wisdom and knowledge and learning of every kind, therefore I have chosen to master it in connection with intelligent friends and wise and experienced colleagues. Moreover, owing to the love thereof wherewith the Lord has favoured me, I have employed intelligent and skilful typographers to print in moveable type and in the most perfect and correct manner the Law, the Prophets and the Hagiographa. These are the Twenty-Four Books accompanied by the Targum which are in parallel columns with the text throughout as well as the commentaries

which are arranged in proper order on every page. This I have done according to my limited powers to aid the study thereof by those who reverence the word of the Lord and desire to lay hold of it and read therein. I know, for the Lord is my witness, that I have not withheld anything from it which was needed to carefully perfect it in all its details and that I have not spared either strength or money to bring it to the goal of my desire according to the good hand of the Lord assisting me, for from him are all things. I now bless him who has helped me hitherto to finish it here in the great Venice which is in the country of Italy. In the sixteenth year of the Doge Leonardo Loredano. In the year 278 of the shorter era [= 1517] on the 27th day of the month Kislev. Blessed be he who giveth strength to the weary and support to the weak.[1]

Immediately after this interesting Epigraph and on the same folio is the Injunction which Pope Leo X granted to Felix Pratensis and to Bomberg to protect them against piracy. It is as follows:

Leo X Supreme Pontiff has forbidden any one under the penalty of excommunication and also the loss of the books in the territories of the Holy Roman Church, to print or cause to be printed these books with the

[1] אמר דניאל בן קרניאל בומבירגי מאנוור"שא הדר היום בויניציאה העיר רבתי עם. הנה מנעורי גדלני הטבע כאב לעורר | נפשי החסרה והצעירה לאהוב החכמה ואוהביה כל ימי חלדי. עד כי היה לי טבעי למשוב נפש לחזק כחותי לרדוף המושכלות | ולהאיר אל עבר פני להצילני מטיט היון טיט העצלות והביטול: ואם כי ידעתי נאמנה ערכי השפל וחסר כי לא בינת אדם לי | במה שצריך להיות האדם הנמצא החי המדבר. כי בדבור המושכל לבדו יושב בתשובת השואל מהו: ואנכי צעיר השכל רפה | התבונה משולל מהשלימות. מ"מ במציאותי זה אשר בראני ה' ואם מך הוא את העיון בחרתי לאח לי ואל החכמה אמרתי אחותי | את אם אזכה בה: וכאשר התבוננתי בקוצר ערכי כי תורת ה' תמימה משיבת נפש לה לבדה משפט הכבורה להאיר כל אנוש | אשר הוא חי בכל מיני השלמיות והחכמות והדתות והנימוסי' כלנה. על כן בחרתי אם אוכל להתבונן בחלקיה עם אחזת ריעים | חברים מקשיבים ומיודעים. ולאהבתי אותה מאשר חנן ה' אותי הקימותי אצלי אומנים חכמים ויקרים להדפיסה בדפוס באופן | שלם וישר תורה ונביאים וכתובים עשרים וארבעה המה מטיבי לכת עם התרגום לכלם למיניהם במקומותם ובמושבותם. | ופירושים נפרדים להם למשפחותם לגוייהם. וזה להפיק רצון נפשי החסרה להועיל לה לעיין בם. וגם לזולתי הירא את דבר ה' | והחפץ בו להחזיק בם ולקרוא בהם. וידעתי כי ה' יודע כי לא מנעתי ממנה דבר להשלים חלקיה בהשתדלות נמרץ ולא עצרתי | כחי וכספי להגיעה אל מחוז חפצי כיד ה' הטובה עלי כי ממנו הכל. ואברך הוא אשר עזרני עד כה להשלימה פה | ויניציי"אה הגדולה אשר במחוז איטלי"א. בשנת י"ו לדוכוס ליאונר"דו לור"ידנו. שנת רע"ח לפ"ק ביום | כ"ז לחדש כסליו. ברוך נותן ליעף כח ולאין אונים עצמה ירבה.

Targum or without the Targum and the Hebrew Commentaries of the Bible for the space of ten years from 1515.[1]

We shall see below that this Pontifical Injunction is of great importance to the History of the Printed Text, inasmuch as its date aids us in ascertaining not only the influence which the immediately preceding editions exercised upon this edition, but to what extent this redaction in its turn influenced the edition of Jacob b. Chayim.

The importance of this edition can hardly be overrated. It is the first printed Bible in which the official variants or the *Keris* are given in the margin. In the editions with the vowel-points which had hitherto appeared, the consonants of the text or the *Kethiv* have the graphic signs which belong to other consonants that ought to be in the margin, but which are not given, and the student is thus left to puzzle over the hybrid and ungrammatical forms exhibited in the text. And though the editor of this edition has not been consistent and in many instances has followed the example of former editors,[2] still he has in many other instances restored the general practice of the most ancient and best MSS which give the official consonants in the margin against the respective words which have a *Keri*.[3]

[1] Ne quis hosce libros cum Targum; vel absque targum; Bibliaeque expositores hebre- | os; Ad decennium A. M. D. XV. imprimat; vel imprimendos curet; Leo. X. Pont. Max. sub excommunicationis; et in terris Sanctae. Roma. Ecclesiae librorum quoque amissionis poena; cavit. *Comp. Vol. IV. fol. 211a.*

[2] The instances in the Pentateuch in which the editor does not give the consonants of the *Keri* in the margin are Gen. XXVII 3, 29; XXX 11; XXXIX 20: XLIII 28; Exod. IV 2; XXVII 11; XXVIII 28; XXXII 19; XXXVII 8; XXXIX 4; Levit. IX 22; XVI 21; Deut. V 10; VII 9; VIII 2; XXVII 10; XXIX 22.

[3] The passages in which the *Keri* is given in the margin are Gen. VIII 17; XIV 2, 8; XXIV 14, 16, 28, 33, 55, 57; XXV 23; XXXIII 4; XXXIV 3, 12; XXXVI 5, 14; Exod. XVI 2; XXXV 11; Levit. XI 21;

Another and far more important feature of this edition consists in the fact that the editor has given numerous various readings in the margin apart from the official *Keri*. These variations affect the vowel-points, the accents and the consonants, and their extent and value may be ascertained from the following analysis of the book of Joshua:

	Text.	Notes.		Text.	Notes.
I 4	הַנָּהָר	הָ [= הָנָהר]	III 7	בְּעֵינַי	לעיני
„ 6	לַאֲבֹתָם	לאבותם	„ 12	לַשָּׁבֶט	משבט
„ 7	וֶאֱמַץ	מָ [= ואמץ]	„ 17	לַעֲבֹר	לעבור
„ 7	וּשְׁמֹאל	ושמאול	IV 1	לַעֲבֹר	לעבור
„ 8	כְּכָל־	ככל	„ 5	שִׁבְטֵי בְנֵי יִשְׂרָאֵל	ס״א שבטי ישראל
„ 9	וֶאֱמַץ	מַ [= ואמץ]	„ 6	מָחָר אֶתְאֲבֹתָם לֵאמֹר	ס״א מחר לאמר
„ 11	צֵדָה	צדה	V 3	צְרִים	צורים
„ 13	זָכוֹר	זכר	VI 3	שֵׁשֶׁת	שבעת
„ 15	הֵמָּה	הם	„ 7	וַיֹּאמֶר	ויאמרו
„ 15	לָהֶם	לכם	„ 8	הַכֹּהֲנִים	כהנים
„ 15	אוֹתָהּ	אתה	„ 8	לִפְנֵי אֲרוֹן יהוה	ס״א לפני יהוה
„ 16	כֹּל	ככל	VII 1	בֶּן	בן
„ 17	כְּכָל אֲשֶׁר־	ככל אֲשֶׁר	„ 1	בִּבְנֵי יִשְׂרָאֵל	בישראל
II 1	חֶרֶשׁ	שׁ [= חֶרֶש]	„ 2	אֱלֹהֵם	אלהם
„ 5	לִסְגֹּר	לסגר	„ 5	בַּמִּרְמָה	בְּ [= בְּמִרְמָה]
„ 14	הָאֲנָשִׁים	שׁ [= האנשים]	„ 7	הֲעֲבַרְתָּ	הֶעֱבַרְתָּ
„ 17	נְקִיִּם	נקיים	„ 8	אֹמֵר	אומר
„ 17	מִשְׁבַּעְתְּךָ	משבי[עתך]	„ 11	אוֹתָם	אתם
„ 19	נְקִיִּם	נקיים	„ 12	אוֹסִיף	אֹסִיף
„ 20	דְּבָרֵנוּ	דברינו	„ 17	וַיַּקְרֵב	וַיקְרֵב [= ויקרב]
„ 23	וַיָּשֻׁבוּ	שׁ [= וישבו]	„ 19	כְּבִיד	כְּבוֹד
„ 24	בְּיָדֵנוּ	בידינו	„ 23	וַיַּצְּקֵם	ויצקום
III 4	אֲלָיו	לָ [= אליו]	VIII 4	נְכֹנִים	נכונים

XXI 5; Numb. I 16; XIV 36; XVI 11; XXI 32; XXVI 9; XXXII 7; Deut. II 33; XXI 7; XXII 15, 16, 20 21, 25, 26, 27, 28, 29; XXVIII 27, 30; XXXIII 9.

		Notes.	Text.
12	VIII	אֹתָם	אוֹתם
13	„	אֶת־כל	אל־כל
19	„	וַיָּרִיצוּ	וירצו
19	„	כִּנְסוֹת	כנשות
22	„	לָהֶם	לו
24	„	בּוֹ	שם
27	„	ישראל	ס״א בני ישראל
28	„	חֵל	תֵּ [= תֵּל]
29	„	וַיִּרִידוּ	ויורידו
32	„	אֶת־	אֵת
33	„	וְשִׁפְטָיו	טיו [= ושפטיו]
34	„	בספר התורה	ס״א בספר משה
35	„	וְהַטָּף	טַ [= והטף]
7	IX	יוֹשֵׁב	ישב
10	„	בְּעַשְׁתָּרֹת	רות [= בעשתרות]
11	„	וְקַיְנִינוּ	וקנינו
16	„	קְרֹבִים	קרובים
20	„	אוֹתָם	אתם
22	„	אֱלֹהֵם	אלהם
24	„	וַנַּעֲשֶׂה	שֶׂ [= ונעשה]
25	„	אוֹתָם	אתם
13	X	וַיְדֹם	וידום
16	„	בְּמַקֵּדָה	בַּמַּ [= בַּמַּקֵּדה]
23	„	וַיּוֹצִיאוּ	ויציאו
28	„	מַלְכָּהּ	הּ [= מלכּה]
28	„	הַחֹרִים	רִים [= החרים]
28	„	אוֹתָם	אותה
35	„	וְאֶת	ואת־
36	„	חָבְרוֹנָה	חברנה
4	XI	רַב־	עד־
6	„	סוּסֵיהֶם	הֶם [= סוסיהם]
17	„	וְאֶת־	ואֵת
2	XII	מֵעֹעֵר	רוער [= מעיוער]

		Notes.	Text.
3	XII	יָם ׳׳׳׳ יָם	יַם ׳׳׳ יַם
6	„	יִרוּשָׁה	ירשה
3	XIII	הַגִּתִּי	והגתי
4	„	עַד־אפקה	ועד אפקה
14	„	וּמַעֲכָת	כַ [= ומעכת]
15	„	לְמִשְׁפְּחוֹתָם	חתם [= למפחתם]
18	„	וְיָהֲצָה	יַ [= ויהצה]
27	„	וּגְבוּל	בָל [= וגבל]
27	„	יָם־	יַ [= יַם]
28	„	וְחַצְרֵיהֶם	הן [= וחצריהן]
2	XV	יָם־	יַ [= יַם]
6	„	בֹּהַן	בחן
18	„	בְּבוֹאָה	כבואה
42	„	וָעֶתֶר	ועתר
56	„	וְיַקְדְּעָם	ויקבעם
5	XVI	חוֹרן	חורון
4	XVII	הַנְּשִׁיאִים	הנשאים
16	„	וּבְנוֹתֶיהָ	ובנתיה
1	XVIII	וַיַּשְׁכִּינוּ	וישכנו
5	„	יְהוּדָה	דָ [= יהודה]
6	„	שִׁבְעָה	לשבעה
12	„	מִדְבָּרָה	בָ [= מדברה]
16	„	גַי	גיא
17	„	בֹּהַן	בחן
20	„	וְגִבְלֹ־	בֶּ [= יגבל]
28	„	וְצֶלַע	לָ [= וצלע]
5	XIX	וְצִקְלַג	לָ [= וצקלג]
6	„	וְשָׂרוּהֶן	ושרוחן
14	„	הַנָּתוֹן	הנתן
15	„	וְקַטָּת	טַ [= וקטת]
15	„	וְנַהֲלָל	ונחלל
18	„	וְהַכְּסֻלוֹת	והכסולת
26	„	וְאַלַמֶּלֶךְ	אֶ [= ואלמלך]

	Text.	Notes.		Text.	Notes.
XIX 27	בְּזוּלֹן	[= בּוּבְלוֹן]	XXII 18	תָּשֻׁבוּ	תשובו
„ 29	מֶחֱבֶל	[= מַחֲבַל]	„ 20	הֲלוֹא	הלא
„ 34	חֻקֹּקָה	[= חוּקָּה]	„ 21	אֶת־	אל
„ 34	בְּוּזוּלֹן	[= בּוּבְלוֹן]	„ 22	אֵל׃	אֵל׀
XX 9	לְכָל׀		„ 24	מַה־	מָה
XXI 4	הַשָּׁמְעִי	[= השמעוני]	„ 27	דֹּרֹתֵינוּ	דורותינו
„ 5	קְהָת	[= קָהָת]	„ 31	הַכֹּהֵן	[= הַכֹּהֵן] ה׃
„ 16	יְטָה	[= יָטָּה]	„ 34	לִמְזֹבֵחַ	עַד למזבח
„ 17	בְּנְיָמִין	[= בִּנְיָמִן]	XXIII 3	מִפְּנֵיכֶם	מלפניכם
„ 20	קְהָת	[= קָהָת]	„ 5	וִירִשְׁתֶּם	[= וירישתם] תֶ֫
„ 22	אַרְבָּע	[= אַרְבַּע]	„ 9	וַעֲצוּמִים	[= ועצמים] צָמִים
„ 29, 31	אַרְבָּע	[= אַרְבַּע]	„ 12	וְהִתְחַתַּנְתֶּם	[= והתחתנתם] תֶ֫
„ 34	וְאֶת־קִרְחָה	אֶת־	„ 12	בָּהֶם	[= בהם] הֶ֫
„ 35	אַרְבָּע	[= אַרְבַּע]	„ 14	מִכָּל־	מִכֹּל׀
„ 36	יְהֻצָה	[= יַהְצָה] יְ	„ 15	אֱלֹהֵיכֶם	עליכם אֲלֵיכֶם
„ 37	אֶת־קְדֵמוֹת	ואת	„ 15	הָרַע	הָרָע
„ 39	אַרְבָּע	[= אַרְבַּע] בַּ	XXIV 10	וָאֶצִיל	ואצל
4 XXII	וְסִעוּ	ולכו	„ 15	תַּעַבְדוּן	תַּעֲבֹדוּן
„ 7	וּבְרַכָם׃	וילכו	„ 18	יוֹשֵׁב	ישב
„ 8	וּבְמִקְנֶה	[= ובמקנה] גֶ	„ 19	וְלַחַטֹּאתֵיכֶם	חטאותי [= ולחטאותיכם]

It will thus be seen that in Joshua alone this edition has upwards of one-hundred-and-fifty variations apart from the official *Kethiv* and *Keri*. As the editor gives these two classes of variations in the margin without any distinction, since he does not as a rule put the technical *Koph* (ק) after the consonants of the official *Keri* nor does he ordinarily prefix to the variations from the MSS. the customary phrase *Other Codices* (ס"א),[1] it is at first difficult to distinguish

[1] There is not a single instance in the whole of Joshua where the consonants of the official reading are followed by ק and out of 151 instances in which the editor gives variations from other Codices he uses ס"א five times, viz. Josh. IV 5, 6; VI 8; VIII 27, 34.

between the *Keri* and the variations which he gives from other Codices. The following rule, however, will help the student to separate the one from the other. Though in the text both classes of words which are the subject of a variation are marked by the same little circle placed over them, the official *Kethivs* have the vowel-points of the official *Keris* and thereby indicate their nature, since these graphic signs do not fit the consonants of the text. But as they do harmonise with the consonants in the margin to which the circle points, the alternative word must exhibit the official *Keri*. Even in those instances where the *Keri* is not given in the margin, the little circle which marks the conflict between the consonants and the vowel-points in the text indicates that it is an official *Kethiv*.[1] In the case, however, of the variations from other Codices, both the consonants and the vowel-points of the particular word marked in the text fully agree. Hence there is no possible cause for the little circle except to indicate that a variant is given in the margin which exhibits different consonants, vowel-points or accents.

A still further development in the introduction of the Massoretic terms in the margins of this edition is to be seen in the ten instances in which, according to the testimony of the ancient Sopherim, a word has dropped out of the text. In all the former editions some of these words are either to be found in the text, or a vacant space is left in each case to show that a word is missing, but there is nothing to indicate what the missing word is.[2] In this edition, however, the missing words are not only given in the margin for the first time, but in three out of the

[1] *Vide supra*, p. 936, where the inconsistency of the editor in his treatment of the *Kethiv* and *Keri* has been pointed out.

[2] *Vide supra*, p. 874, and note.

nine instances the word is accompanied by the Massoretic remark. *It is read though not written in the text.*[1]

In the eight instances, too, where the contrary phenomenon is exhibited in the text, that is where a superfluous word occurs, the technical Massoretic phrase to describe these spurious expressions is for the first time introduced in the margin in no fewer than seven places.[2]

Of the fifteen words which have the Extraordinary Points three are not marked,[3] whilst the remaining twelve are distinguished in two different ways. Seven have the novel form of the inverted accent *Athnach* (ᵛ) placed over them[4] and five have the ordinary dots.[5]

The same diversity of treatment the editor deals out to the four words which according to the Massorah have severally a Suspended Letter. In Judg. XVIII 30 the word מְנַשֶּׁה *Manasseh*, has duly a suspended *Nun;* in Ps. LXXX 14

[1] The editor recognised only nine such instances since in 2 Sam. VIII 3 his prototype had the expression in the text. In five instances he gives the missing word in the margin (Judg. XX 13; 2 Sam. XVI 23; 2 Kings XIX 37; Jerem. XXXI 38; L 29), in one instance the expression *Keri* (קרי) follows the word (Ruth III 5), whilst in three instances the full Massoretic phrase קרי לא כתיב follows the missing word which is supplied in the margin (2 Sam. XVIII 20; 2 Kings XIX 31; Ruth III 17). The text itself exhibits in each of these passages not only a vacant space, but a little circle with the vowel-points and the accents which belong to the word in the margin.

[2] In six passages the marginal remark which exhibits the Massoretic phrase is כתיב לא קרי *though written in the text it is not read,* i. e. is cancelled (2 Sam. XIII 33; XV 21; Jerem. XXXVIII 16; XXXIX 12; LI 3; Ruth III 12), in one instance the marginal remark is *not to be read* (Ezek. XLVIII 16), whilst in one passage the word is left without the vowel-points in the text and with a circle over it which refers to the margin where, however, no remark is to be found (2 Kings V 18).

[3] Comp. Gen. XXXVII 12; Numb. XXI 30; XXIX 15.

[4] Comp. Gen. XVI 5; XVIII 9; XIX 33; XXXIII 4; Deut. XXIX 28; 2 Sam. XIX 20; Isa. XLIV 9.

[5] Comp. Numb. III 39; IX 10; Ezek. XLI 20; XLVI 22; Ps. XXVII 13.

the expression מִיָּעַר *out of the wood,* has a majuscular *Ayin,* of the same size type as the majuscular *Caph* in the expression וְכַנָּה *and the vineyard,* in verse 16, whilst Job XXXVIII 13, 15, which constitute the third and fourth instances of this phenomenon, are not noticed at all.

The instances in which the Inverted *Nuns* are prescribed in the Massorah experience similar arbitrary treatment. In Numb. X 35, 36 they are most prominently exhibited, whilst in Ps. CVII 23, 40 they are entirely omitted.

With the exception of the variations which are supported by MSS. and other printed editions and which I have recorded in the notes to my edition of the Hebrew Bible, the consonantal text on the whole exhibits the present Massoretic recension. It is to be remarked that this edition has the hiatus in Gen. IV 8 and reads בשָׂדֶם with *Kametz* under the *Gimel* in Gen. VII 3. *Chedor-laomer* is not only printed in two words, but in one instance it is in two lines, *Chedor* (כְּדָר־) at the end of one line and *Laomer* (לָעֵמֶר) at the beginning of the next line (Gen. XIV 4).

The editor's treatment of *Beth-el* is very remarkable. This name which occurs no fewer than seventy times in the Hebrew Bible is not only printed in two words in sixty-six passages, but in one instance is actually in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line (Judg. XXI 19). Yet notwithstanding this almost uniform orthography the editor has printed it in one word in four instances.[1] This arbitrary proceeding which coincides with the inconsistency displayed by the editor in his treatment of the official *Kethiv* and *Keri,* the Suspended Letters, the Inverted Letters &c. &c., is manifestly due to his having used MSS. of the German and Franco-German Schools.

[1] Comp. Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

This edition has the two verses in Josh. XXI, viz. 35, 36. They are not only furnished with the vowel points and the accents, but various readings of some of the words are recorded in the margin in exactly the same way as in the rest of the text. It is, however, to be remarked that it has also Neh. VII 68.

(1) This edition is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*. Thus it has

מַחֲלָה Josh. XVII 3 יַעְזֹר Josh XIII 25 לַחְמֵינוּ Josh. IX 12

and I could find no instance where the *Dagesh* is inserted in such a case.

(2) It is equally against inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, as will be seen from the following passages:

אל־לָשׁוֹן	Josh.	XVIII 19	עם־מֹשֶׁה	Josh.	I 5 &c.
בכל־לִבְבְכֶם	„	XXII 5	בניכם מֵאָחַר	„	IV 6
וחזקתם מְאֹד	„	XXIII 6	בצאתם מֵמִצְרַיִם	„	V 5
ונשמרתם מְאֹד	„	„ 11	היצאים מֵמִצְרַיִם	„	„ 6
			ויכם מֹשֶׁה	„	XIII 12

The only exception to this general rule is בֶּן־נוּן *son of Nun*. This expression, which occurs twenty-nine times in the Hebrew Scriptures, has in twenty-six instances *Dagesh* in the initial *Nun*.[1] But even in this solitary phrase the editor is not uniform, since in three passages the *Nun* is without *Dagesh*.[2] We have already seen that the use of the *Dagesh* in this exceptional phrase is almost entirely

[1] Comp. Numb. XI 28; XIII 8, 16; XIV 6, 30, 38; XXVI 65; XXVII 18; XXXII 12, 28; XXXIV 17; Deut. I 38; XXXI 23; XXXII 44; XXXIV 9; Josh. II 1, 23; VI 6; XIV 1; XVII 4; XIX 49, 51; XXI 1; XXIV 29; Judg. II 8; Neh. VIII 17.

[2] Comp. Exod. XXXIII 11; Josh. I 1; 1 Kings XVI 34.

confined to MSS. which emanate from German and Franco-German Schools. Its presence, therefore, in this edition is an additional proof that the editor used German and Franco-German Codices as his prototype.

(3) With regard to changing *Sheva* into *Chateph-Pathach* when a consonant, with simple *Sheva* is followed by the same consonant, the editor has been most inconsistent. Judging from the instances in Joshua and Judges the preponderance is against the change. The following exhibits a collation of these two books.

Instances of words with the change:

וַיְקַלְלוּ	Judg. IX 27	בָּזְזוּ	Josh. VIII 27; XI 14
וַיְהַלְלוּ	„ XVI 24	מְחַצְּצִים	Judg. V 11

Instances without the change:

וַיִּרְצְצוּ	Judg. X 8	עִלְּוֹת	Judg. VIII 2	סָבְבוּ	Josh. VI 15
וַיִּתְעַלְּלוּ	„ XIX 25	מְעוֹנְנִים	„ IX 37	לְחוֹקְקִי	Judg. V 9
וַיְעַלְּלֻהוּ	„ XX 45	וּמוֹתְתֵנִי	„ „ 54	מְחוֹקְקִים	„ „ 14
		קְלָלַת	„ „ 57	הַמְסִלּוֹת	„ VII 6

A very valuable and important contribution to textual criticism is the Targum of the Prophets and the Hagiographa which is published for the first time in this edition in parallel columns with the Hebrew text. Hitherto the Chaldee of Proverbs alone had been printed in the Leiria edition of Proverbs.[1] Daniel, Ezra-Nehemiah and Chronicles, however, are without the Targum.

Of almost equal importance are the Appendices to Vol. IV. The first Appendix gives us for the first time the printed text of the Jerusalem Targum of the Pentateuch divided according to the Pericopes which are separated from each other by the space of a line with three *Pes* (פ פ פ). The second Appendix contains the Second Targum of Esther also published here for the first time. This is

[1] *Vide supra*, No. 11, p. 859 &c.

followed by a Table of the Haphtaroth for the Sabbaths, Feasts and Fasts throughout the year. The third Appendix gives the Thirteen Articles of Faith formulated by Maimonides and the fourth Appendix contains the Treatise called *Dikdukē Ha-Teamim* by Ben-Asher also printed here for the first time. An analysis of this Treatise is exhibited in the Tables given on pages 281—285 of this Introduction.[1]

From the fact that Felix Pratensis gives in the margin various readings and Massoretic glosses which have not appeared in any of the former editions and that he printed for the first time the Jerusalem Targum of the Pentateuch, the Targum of the Prophets and Hagiographa as well as other Treatises, it is evident that he used MSS. for his redaction of the text. The language, however, which he uses in his Dedication to Leo X is not only unjustifiable, but positively misleading and it is due to a proper understanding of the History of the Printed Text of the Hebrew Scriptures that the true nature of the case should be pointed out. In explaining to the Supreme Pontiff the desirability and necessity of his undertaking, Felix Pratensis makes the following extraordinary statement:

Many MS. Bibles have hitherto been in circulation, but their splendour was diminished by their having almost as many errors as words in them and nothing was more needed than a restitution to their true and genuine purity. That this result has been attained by us will be understood by all who read our edition. For Daniel Bomberg of Antwerp who from his earliest years has been a lover of literature and a constant student of the liberal arts, has under our guidance devoted himself strenuously to the Hebrew language. He has acquired an extensive knowledge of the subject and urged us to undertake the present publication, in fact this book which has been faithfully and carefully edited by us, was printed under his supervision, and he was sparing of neither labour nor expense, a very difficult task as is shown by the

[1] *Vide supra,* Part II, chap. X, p. 278 &c., where this Treatise is described.

fact that no one has attempted it before. To the text we have added the ancient Hebrew and Chaldee Schola, to wit the common Targum and that of Jerusalem. These contain many obscure and recondite mysteries, not only useful, but necessary to the devout Christian. We have wished with good reason to publish the whole under the sanction of your name, for whereas on this book the foundation and the entire superstructure of Christianity rests, you are revered by us as the chief head of the Christian Church on earth, and no one can deny the appropriateness of the dedication to you of our work. Accept this, therefore, with that favourable countenance which you have been wont to show to me and my works, and continue to extend that favour and protection which you have hitherto shown to literary and artistic studies. In that way these will soon recover their faded glories and you will acquire everlasting renown. Farewell. Venice 1517.[1]

The astonishing part of this Dedication is the declaration that up to the publication of this Bible only MS. Bibles were in circulation which contained as many

[1] Multi quidem antea manu scripti circumferebantur, sed adeo nitore suo privati, ut par fere mendarum numerus dictiones ipsas consequeretur, nihilque magis ab his desideraretur; quam verus et nativus candor, quem nunc a nobis illis esse restitutum qui legerint cognoscent omnes. Daniel enim Bombergus Antwerpiensis, qui iam inde ab ineunte aetate litterarum amore captus et in studiis bonarum artium semper versatus, nostro ductu hebraicis litteris operam enixe navavit, plurimumque in ea re profecit, et ad haec edenda nos cohortatus est, is inquam Daniel neque labori neque sumptibus parcens publicae utilitatis gratia plurimis collatis exemplaribus hosce libros, studio nostro fide et diligentia castigatos, imprimendos curavit. Rem equidem perdifficilem nec ob id ab aliis hactenus tentatam. His autem addidimus veterum interpretationes hebraicas et caldaeas, communem scilicet et Hierosolymitanam, in quibus multa insunt arcana et recondita mysteria, christianae pietati tum utilia, tum necessaria. Ea autem omnia sub tuo Nomine in publicum prodire voluimus, nec id quidem temere, nam quum ab hoc uno instrumento fundamenta et omnis ratio totius christianae Pietatis petantur, Teque christianae Reipublicae praecipuum caput in terris omnes veneremur, Nemo non hanc tibi dedicationem iure factam esse existimabit. Haec igitur tu ea vultus hilaritate, qua tum me, tum labores meos excipere consuesti, suscipe. Et quo coepisti favore et praesidio, studia et bonas artes prosequere. Ita enim fiet ut brevi illae amissa ornamenta sua penitus recipiant. Et tu tibi gloriam parias immortalem. Vale. Venetiis. M. D. XVII.

errors as words, and that this was the first printed edition.

With regard to the first part of this statement we need only appeal to the description of the MSS. in the preceding chapter of this Introduction from which it will be seen that if any one of at least a dozen MSS. had been printed by Felix Pratensis it would exhibit a text as devoid of errors and be quite as much in harmony with the present Massoretic recension as his text is. In my collations of the MSS. in the public Libraries of Europe I have not found a single Codex of any importance which contained as many errors as words.

Equally remarkable is his totally ignoring all the previous editions and his leading both Leo X and the reader to suppose that this was the first printed text of the Hebrew Bible. The chronological description of the different editions which we have given in this very chapter suffices to expose the inaccuracy of this statement. If Felix Pratensis had simply republished the second edition of the entire Hebrew Bible of 1491—93 which is No. 9 in our List he would have had as accurate a text as his. Besides there are evident traces in his text which show that he utilized the printed editions of his predecessors.

It is greatly to be regretted that in soliciting the patronage of the Supreme Pontiff and in endeavouring to secure the monopoly of printing, Felix Pratensis should have been betrayed to resort to such unfair expedients. This is all the more to be deplored since he could have dwelt with legitimate pride upon the essential contributions to textual criticism which he made in his edition by printing for the first time the important various readings in the margins of the text and the materials contained in the Appendices.

Of this edition I collated two copies, one in the British Museum, press-mark 1900, C. 1—2, and one in my own possession. My copy is the one which belonged to Felix Pratensis himself and has throughout his autograph marginal annotations and corrections. In the notes to my edition of the Hebrew Bible I designate this edition as דפוס י"ב = ד"ב. When it is underlined, i. e. ד"ב it signifies that the reading in question is in the margin and not in the text.

No. 21.

The first edition of the Bible in quarto by Daniel Bomberg, Venice, 1516—17.

דפוס י"ג = ד"ג

Simultaneously with the splendid edition of the Rabbinic Bible in four volumes folio edited by Felix Pratensis, appeared a small quarto edition. This beautiful quarto consists of 530 leaves without pagination and each full page has 29 lines. The text is provided with the vowel-points and the accents, whilst the margins exhibit the same various readings and the glosses which are given in the folio edition of the same year.

Several circumstances combined to call forth this quarto. In the first place the folio edition was necessarily costly and the publishers could only reckon upon wealthy purchasers. In the second place the Rabbinic commentaries which accompany the text and the materials in the Appendices which at that period could only be read by a limited few outside the Jewish communities almost entirely restricted its circulation to the Jews. For the Jewish market, however, the edition suffered not only from the fact that its learned editor was one who had left the Jewish religion and embraced the Christian faith, but that he had dedicated the work to the Pope. Daniel

Bomberg, the publisher and the shrewd man of business, must soon have become aware of these drawbacks after Felix Pratensis received the Papal License in 1515.

To remedy these disadvantages the publisher determined to issue a cheap edition without the name of Felix Pratensis and without the Dedication to the Pope. This he could easily do without much extra expense. Profiting by the example of R. Gershom in the Pesaro editions, Bomberg and Felix Pratensis simply re-made up the columns into quarto pages as they were being liberated from the forms of the folio edition. It is this expedient which made it possible for the two editions to appear simultaneously.

That the two editions were issued at the same time may be seen from the title-page to the fourth volume of the folio edition and the Epigraph to this quarto edition. As I have already given the contents of the title-page,[1] I shall simply give here the Epigraph of this quarto which is as follows:

The whole work of the sacred work was finished in the year 5278 [= 1516–17] by Daniel Bomberg of Antwerp in the Province of Brabant in the sixteenth year of the Doge Leonardo Loredano at Venice.[2]

A very conclusive proof of the identity of the two texts and of the lines is afforded in the treatment of the Fifteen words with Extraordinary Points. We have seen that in the folio edition these fifteen instances which constitute a Massoretic Rubric and which are all alike furnished with the same marks are treated most arbitrarily. In three instances the words have no dots at all; in seven

[1] *Vide supra*, p. 931 with 948.

[2] ותשלם כל המלאכה מלאכת הקדש בשנת החמשת | אלפים ומאתים ושבעים ושמונה על ידי דניאל | בומבירגי מאנוירשה מהוז ברבנציאה | בשנת י"ו לדוכום ליאונרדו לורידנו בוניזיאה: Comp. fol. 528*b*.

they have the novel form of inverted *Athnachs* placed on the top and in only five passages have they the dots.[1] In exactly the same manner and with identically the same eccentric marks placed on precisely the same letters they are exhibited in this quarto.

Even the eccentricities, which are no part of the consonantal text, are reproduced in this quarto edition with exactly the same words and in precisely the same position as they are in the folio edition. Of the numerous instances in which the peculiarities in question occur throughout the Bible I shall select for illustration those in Genesis.

The verse divider or *Soph-Pasuk* (:), which stands at the end of the verse immediately after the last word with the accent *Silluk* in the best MSS. and printed editions, has in many instances been placed by the Soncinos at the beginning of the next verse when there was no room for it at the end of the line.[2] This extraordinary expedient is followed to a far greater extent by Felix Pratensis in the folio edition where in no fewer than seventeen instances the sign which denotes the end of the verse stands at the beginning of the next verse. Precisely the

[1] *Vide supra*, p. 941.

[2] Comp. Josh. IV 6, 7; Judg. III 9; IV 1, 3; V 25; VI 6; VII 6; IX 1, 11; XIII 12; XIV 14, 17; XIX 8, 14; XXI 5, 7 &c. in the *editio princeps*, Soncino 1485—86, No. 3 in our List; Eccl. VI 7; VII 1; VIII 15; Lament. III 27; Esther II 4; VII 1; Dan. II 44; III 24; IV 11 &c. in the *editio princeps* of the Hagiographa, Naples 1486—87, No. 4 in our List; Gen. XXVI 2; XXIX 11; XXXVIII 6; XXXIX 12; Exod. VIII 9; X 24; XIV 19; XVIII 19; XXIII 21 &c. in the Brescia Pentateuch 1492, No. 12 in our List. In the *editio princeps* of the Pentateuch, Bologna 1482, No. 2; in the Ixar edition 1490, No. 7; and in the Lisbon edition of the same No. 8; in the second edition of the entire Bible, Naples 1491—93 as well as in the Lisbon edition of Isaiah and Jeremiah 1492, No. 10, and in the Leiria edition of Proverbs 1492, No. 11, these eccentricities do not occur.

same number with exactly the same lines have been transferred to the quarto edition.[1]

The same is the case with the *Makkeph* or binder which connects two words together and which normally belongs to the monosyllabic words אֶל־ *to,* אִם־ *if,* &c. In this case too when the monosyllabic word stands at the end of a line and there is no room for the *Makkeph,* the Soncinos placed the horizontal stroke before the word at the beginning of the next line.[2] Felix Pratensis also adopted this abnormal practice of which there are no fewer than sixteen examples in Genesis alone.[3]

In the removal of so large a number of columns from one form into the other and in shaping them into new pages, many accidents must undoubtedly have occurred and some of the words or even whole lines must have broken in the process which required readjusting. Some mistakes in the vowel-points which occurred in the folio edition must also have been noticed and corrected when the new pages were made up. These more than account for the few variations which are to be found in the two issues especially in the marginal notes. Those who have had to collate old editions know that there are hardly a dozen copies of any book printed in the fifteenth or at the beginning of the sixteenth century which are absolutely uniform, though the columns have not been re-made up.

[1] Comp. Gen. XIII 18; XIV 19; XVI 3, 4, 7; XVII 15, 21; XXI 30; XXVII 32; XXX 39; XXIV 4; XXXVI 8; XXXIX 10; XLIII 11; XLV 28; XLVII 4; XLVIII 6.

[2] Comp. the Brescia edition of the Pentateuch 1492 in Gen. L 14; Exod. I 13; VI 9; VII 11 &c.

[3] Comp. Gen. XII 20; XIV 11; XVIII 18; XIX 11; XX 16; XXIII 10; XXIV 48; XXV 2; XXVIII 18, XXIX 2; XXXI 1; XXXII 20; XLII 33, 37; XLV 19; XLVI 34.

Of this edition I collated two copies, one in the British Museum, press-mark 1942, f. 1, and one in my own possession. As this quarto is simply a re-issue of the folio and as the text is identical in the two editions, I deemed it superfluous to register its readings separately under די"ג in the notes to my edition of the Hebrew Bible.

No. 22.

The second quarto edition of the Bible, Bomberg, Venice, 1521.

דפוס י"ד = די"ד

The success of the first quarto, made up as we have seen from Felix Pratensis folio edition, must have been very great for those days since a second edition was called for in less than four years. The necessity, however, of handing the work over to other editors, if the Jewish market was to be taken into consideration, must have become imperative since the name of Felix Pratensis, the Jewish Christian editor disappears from this edition and the brothers Adelkind appear in the Epigraph. Both at the end of the Pentateuch and of the volume, the Adelkinds announce themselves as the editors. In the first Epigraph they simply state as follows:

Printed with great care by the brothers, the sons of Baruch Adelkind in the office of Daniel and in his name.[1]

In the second Epigraph, however, they give greater assurance of being thorough Jews by stating that they are already engaged in editing the Talmud and Alphasi which is their diploma of orthodoxy. This Epigraph is as follows:

Printed a second time with great care by the brothers, the sons of Baruch Adelkind in the month of Elul in the year 281 [= 1521] in the name of Daniel Bomberg and in his office. And thus may the Lord permit us to

[1] Comp. נדפס עם רב העיון על ידי האחים בני ברוך אדי"ל קי"נד בבית דניאל ובשמו fol. 139*b*.

complete also the whole Talmud as well as the work of the great Alphasi according to the wish of our master Daniel, for up to now we have done twenty-five Tractates of the Talmud and twelve parts of the Codex by R. Alphas.[1]

Instead, therefore, of soliciting the patronage of the supreme head of the Christian Church, as was done by Felix Pratensis, the present editors proclaim that they are earnestly engaged in producing the oral and canonical Law of the Synagogue.

Like its predecessor this quarto consists of 529 pages and each full page has 29 lines. With the exception of the Psalter which is in two columns in this edition, each page begins and ends with the same word as the first edition. This edition, however, is distinguished by being paged throughout in Hebrew letters and by having signatures in Roman and Arabic numerals.

The order of the books, too, differs somewhat, since the Five Megilloth follow immediately after the Pentateuch. The editors reverted in this respect to the sequence exhibited in the first, second and third editions of the entire Hebrew Bible.

Each book begins with the same large letters and ornamental borders in both editions. Where one has a Massoretic Summary at the end of a book giving the number of verses in the book, the other has it also with exactly the same mistake in the numbers. Samuel, Kings, Ezra and Chronicles are respectively divided into two books each and have the same remarks against them at the division; the type and all the typographical features are the same. But for the pagination and signatures, an

[1] נדפס שנית עם רב חעיון על ידי האחים בני ברוך | אדי"ל קי"נד בחדש אלול בשנת רפ"א | בשם דניאל בומבירגי ובביתו: | וכן חשם יזכנו להשלים כל התלמוד וגם ספר האלפסי הגדול בפי רצון אדונינו דניאל הנ"ל שעד היום הזה עשינו חמשה ועשרים מסכתות מהתלמוד ושנים עשרה קונטרוסי מספר רב אלפס: Comp. fol. 529*b*.

imperfect copy of one edition might easily be made up with the leaves from the other edition. On a closer collation of the text, however, each page reveals that the second edition was not only set up *de novo,* but that it contains important variations.

(1) Though the editors of this edition also follow the abnormal practice of occasionally putting the verse-divider or the *Soph-Passuk* at the beginning of the verse instead of at the end, yet in many instances where this is the case in the first edition it is not so in this edition.[1] With regard to the eccentric use of the *Makkeph* too, this edition varies from the former one.[2]

(2) The few instances in which Felix Pratensis inserted *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text in the Pentateuch to indicate an Open and Closed Section and which necessarily reappeared in the first quarto entirely disappear in this edition.[3]

(3) The most important difference, however, between the two editions consists in the marginal readings. As an illustration of this fact we refer to the book of Joshua. In the first quarto there are in the margins of this book alone upwards of one-hundred-and-sixty variations; a few of these exhibit the official reading or *Keri,* but the bulk are various readings affecting the vowel-points, the accents and the consonants which Felix Pratensis gathered from

[1] Comp. Gen. XIII 18; XIV 19; XXI 30; XXVII 32; XXX 39; XXXIV 4; XXXVI 8; XLVII 4 &c. &c.

[2] Comp. Gen. XII 20; XIV 11; XVIII 18; XXIII 10; XXIV 48; XXVIII 18; XXXII 20; XLII 33; XLVI 34 &c. &c.

[3] For the letter *Pe* (פ) comp. Gen. XXXVIII 1; XL 1; XLVIII 1; XLIX 1, 5, 8, 13, 14; Exod. I 8; IV 18; VI 13; X 21 in the first edition with the same passages in this edition and for the letter *Samech* (ס) see these two editions in Gen. XXXIX 1; XLVI 28; Exod. XI 4. In Deut. II 8*b* both editions have *Samech.*

different MSS. In the edition before us or the second quarto there are only six marginal readings, five of which are the *Keri* and only one is a bona fide variant.[1]

Chedor-laomer is not only printed in two words, but in two instances out of the five in which it occurs it is in two lines, *Chedor* (כְּדָר־) is at the end of one line and *Laomer* (לָעֹמֶר) at the beginning of the next line.[2] Of the seventy instances in which *Beth-el* occurs in the Hebrew Bible it is in two words in no fewer than sixty-four times and in one passage it is in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.[3] In only four instances it is printed in one word.[4]

This edition, too, exhibits the hiatus in Gen. IV 18 and reads בשנם with *Kametz* under the *Gimel* in Gen VI 3. It has the two verses in Josh. XXI, viz. 36, 37. It has, however, also Neh. VII 68 which is omitted in the best MSS. It is emphatically against the insertion of *Dagesh* into a consonant which follows a guttural with *Sheva,* or into the first letter of a word when the preceding word with which it is connected happens to end with the same letter. The only exception is in the case of בִּן־נוּן *son of Nun,* where the initial *Nun* has *Dagesh.* This, as we have seen, is not unfrequently exhibited in MSS. of the German and Franco-German Schools of textual redactors. As to the change of *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the practice is not uniform. In many instances the editors have made the change, but in many more passages they have not adopted it.

[1] Comp. Josh. III 16; IX 7; XVI 47; XIX 29; XXII 7 and XXII 34 the latter is the variant.

[2] Comp. Gen. XIV 4, 5.

[3] Comp. Judges XXI 19.

[4] Comp. Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

Of this edition I have collated two copies, one in the British Museum, press-mark 1042, f. 2, and one in my own possession.

No. 23.

Second edition of the Rabbinic Bible or the editio princeps of Jacob b. Chayim with the Massorah, Venice 1524—25.

דפוס ט"ו = דט"ו

Though Bomberg's second edition of the Rabbinic Bible, this is the famous *editio princeps* of the Rabbinic Bible with the Massorah edited by Jacob b. Chayim Ibn Adonijah. This renowned Massorite became connected with the spirited and enterprising Venice printer about 1516—17, the very time when the edition of Felix Pratensis was published, and there can hardly be any doubt that Jacob the ultra orthodox Rabbinic Jew must often have pointed out to Bomberg the disadvantage of appealing to Jewish communities to purchase a Rabbinic Bible edited by a neophyte Augustinian monk and dedicated to the Pope. However that may be, the enthusiastic Massorite persuaded Bomberg in the course of a few years to undertake the publication of the justly celebrated Bible with the Massorah which finally settled the Massoretic text as it is now exhibited in the present recension of the Hebrew Scriptures.

Jacob b. Chayim's own account of this great enterprise in his elaborate Introduction to the Bible is as follows:

When I explained to Bomberg the advantage of the Massorah, he did all in his power to send into all the countries in order to search out what may be found of the Massorah, and praised be the Lord we obtained as many of the Massoretic books as could possibly be got. He was not backward, and his hand was not closed, nor did he draw back his right hand from producing gold out of his purse to defray the expenses of the books and of

the messengers who were engaged to make search for them in the most remote corners and in every place where they might possibly be found.[1]

Having obtained these materials, Jacob b. Chayim at once earnestly set to work to reduce them to order and to distribute the Massoretic corpus on the different pages of the Bible in a manner that it might easily be comprehended by the Biblical student. The enormous labour connected with this task is, modestly described by the learned editor in the following words:

Behold I have exerted all my might and strength to collate and arrange the Massorah, with all the possible improvements in order that it may remain pure and bright and shew its splendour to the nations and princes; for indeed it is beautiful to look at. This was a labour of love, for the benefit of our brethren, the children of Israel, and for the glory of our holy and perfect Law, as well as to fulfil, as far as possible, he desire of M. Daniel Bomberg, whose expenses in this matter far exceeded my labours. And as regards the Commentaries, I have exerted my powers to the utmost degree to correct in them all the mistakes as far as possible, and whatsoever my humble endeavours could accomplish was done for the glory of the Lord, and for the benefit of our people. I would not be deterred by the enormous labour, for which cause I did not suffer my eyelids to be closed long, either in the winter or summer, and did not mind rising in the cold of the night, as my aim and desire were to see this holy work finished. Now praised be the Creator who granted me this privilege to begin and to finish this work.[2]

The results of this unparalleled labour and vast erudition are exhibited in the Massoretico-Rabbinic Bible which was published in four folio volumes by Bomberg, Venice 1524—25. It will be seen that the publication of this Bible almost synchronises with the expiration of the ten years special Licence commencing in 1515 which was granted by Leo X to Felix Pratensis and in which the Supreme Pontiff forbade under pains and penalties the

[1] Comp. *Jacob b. Chayim's Introduction to the Rabbinic Bible*, Hebrew and English by Christian D. Ginsburg pp. 8, 77; second edition Lorzmans 1867.

[2] Comp. *Introduction* &c. pp. 6, 83 &c. ed. Ginsburg.

printing of a Rabbinic Bible with the Targums.[1] The following are the contents of the four volumes.

Volume I. The Pentateuch. — This Volume, which contains the Pentateuch with the Targum of Onkelos, the Commentaries of Rashi and Ibn Ezra and both the Massorahs, Magna and Parva, is without pagination and without catchwords in the Hebrew and Chaldee, but has the catchwords in the Commentaries. It consists of 234 folios and 30 quires with signatures. The first quire has 6 folios and the last has 4 folios, whilst the other 28 quires have respectively 8 folios. The quires are numbered both in Hebrew and Arabic numerals, whilst the sheets composing the quires are marked with Hebrew and Roman numerals.

Every folio has as a rule four columns, the two middle columns give the Hebrew text and the Chaldee of Onkelos both being furnished with the vowel-points and the accents; in the upper and lower margins of these central columns the Massorah Magna is given which generally consists of three lines in the upper margin and which has no definite number of lines in the lower margin; the space between the two central columns is occupied by the Massorah Parva. The two outer columns contain respectively the Commentaries of Rashi and Ibn Ezra. Not unfrequently there is also a narrow column outside these four columns which contains those portions of the Massorah Parva which were too long for the space between the Hebrew and Chaldee columns.

Each book begins with the first word in large letters which is enclosed in a decorative wood-cut border and this again is contained in a square composed of lines varying in number which comprise Massoretic Rubrics. At the end of each book is the Massoretic Summary which

[1] *Vide supra*, No. 20, p. 936.

registers the number of verses, the middle verse &c. in the book.

The fifty-four annual Pericopes into which the Pentateuch is divided are indicated in a four-fold manner. (*a*) Each Parasha is separated from the other by a textless space of about four lines. (*b*) With the exception of four instances[1] there is at the end of each Pericope a register of the number of verses in the Pericope with the mnemonic sign. (*c*) This is followed by the word פרשה in large letters which occupies the centre of the column when the Pericope coincides with an Open Section which is normally the case. In the abnormal instances where the Pericope coincides with a Closed Section, three *Samechs* (ם ם ם) take the place of *Parasha*,[2] and (*d*) each Parasha begins with the first word in larger letters. The names of the Pericopes are given in running head-lines throughout the Pentateuch where, however, מקץ is a mistake for ויגש on fol. 56*a*.

In the sectional division of the text, Jacob b. Chayim has not followed the ancient rule which prescribes the form of the Sections, and which is followed in the best Sephardic MSS. He exhibits alike Open and Closed Sections by unfinished lines, indented lines and breaks in the middle of the lines. To indicate, however, the nature of

[1] Comp. תולדות = Gen. XXV 19—XXVIII 9; פקודי = Exod. XXXVIII 21—XL 38; בחקתי = Levit. XXVI 3—XXVII 34; האזינו = Deut. XXXII 1—52.

[2] Comp. ויצא Gen. XXVIII 10; ויחי Gen. XLVII 28 which has only one *Samech* and not in the centre of the line; וארא Exod. VI 2; בשלח Exod. XIII 17; ויקהל Exod. XXXV 1; פקודי Exod. XXXVIII 21; שמיני Levit. IX 1; בלק Numb. XXII 2; ואתחנן Deut. II 23; שפטים Deut. XVI 18; כיתצא Deut. XXI 10. In two instances, however, where the Pericope coincides with a Closed Section, Jacob b. Chayim has by mistake inserted the word פרשה, viz. תצוה Exod. XXVIII 20 and ראה Deut. XI 26.

the respective Sections, he inserted into the sectional spaces the letters *Pe* (פ) and *Samech* (ס) throughout the Pentateuch. In this respect, therefore, he has only partially followed the excellent second edition of the entire Hebrew Bible, Naples 1491—93.[1]

The preliminary matter to this Volume consists of (1) a rhythmical eulogy of this stupendous work written by Joseph b. Samuel Zarphati; (2) Jacob b. Chayim's celebrated Introduction to the Bible which I have published with an English translation &c.; (3) complete Lists giving the number of the Christian chapters in each book of the Bible with the words wherewith each chapter begins; (4) Lists of the Sedarim throughout the Bible with their respective initial words, and (5) Ibn Ezra's Introduction to the Pentateuch. This preliminary matter occupies a separate quire of 6 folios with a duplicate signature, since this sheet like the following one has the same signature, א = 1. It was printed after the whole Bible had left the press.

Volume II. The Former Prophets. — This Volume contains the Former Prophets, i. e. Joshua, Judges, Samuel and Kings. It consists of 26 quires of 8 folios each, with the exception of the last quire which has 9 folios, so that the Volume has altogether 209 folios. The signatures exhibit a continuation of those in the first Volume. Hence the 26 quires are numbered both in Hebrew and Arabic numerals from ל 30 to נה 55.

The names of the respective books are given in running head-lines throughout the Volume where we have for the first time the division of Samuel and Kings into two books each, indicated by 1 Samuel, 2 Samuel, 1 Kings and 2 Kings. This is a further development on Felix

[1] *Vide supra*, No. 9, p. 51 &c.

Pratensis who simply marked this division in the text itself or in the margin, but not in the head-lines. Jacob b, Chayim, however, has omitted the remarks of Pratensis in which this division is ascribed to Christians.

The arrangement and contents of the columns are similar to those in the first Volume with the following exceptions. (1) The Chaldee Paraphrase is that of the so-called Jonathan b. Uzziel and though it has the vowel-points it is without the accents. (2) The Commentary of David Kimchi takes the place of Ibn Ezra and (3) the Commentary of Ralbag (= R. Levi b. Gershom) is added, generally in the lower part of the column occupied by Rashi.

As is the case in the first Volume, each book in this Volume begins with the first word in large letters which is enclosed in a decorative wood-cut border. Outside this border is a large square made up of lines varying in number which contain sundry Massoretic Rubrics. At the end of each book is the Massoretic Summary which registers the number of verses, the middle verse and the Sedarim in the book. But though Samuel and Kings are severally divided into two books, they are Massoretically treated as constituting one book each, and hence 2 Samuel and 2 Kings do not begin with the first word in larger letters and the Massoretic Summary at the end applies to the undivided Samuel and Kings.

Volume III. The Latter Prophets. — The third Volume contains the Latter Prophets in the following order: Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets, which is the sequence exhibited in Column IV of the Table on page 6. It consists of 27 quires of 8 folios each with the exception of the last quire which has only 3 folios. The Volume has, therefore, altogether 211 folios. In this Volume too, the quires exhibit a continuous numeration from the

former Volume and the numbers of the 27 quires are in the Hebrew and Arabic from נו 56 to פב 82.

The arrangement of the columns with the Hebrew and the Chaldee in the centre, the two commentaries in the two outer columns, the Massorah Magna in the upper and lower margins with the Massorah Parva occupying the space between the two central columns, is exactly the same as in the former Volumes. It is in the two outer columns which exhibit the Commentaries where alternate changes take place. In Isaiah the Commentary of Ibn Ezra takes the place of Kimchi, and in Jeremiah and Ezekiel Kimchi takes the place of Ibn Ezra, whilst in the Minor Prophets Ibn Ezra takes again the place of Kimchi. The Commentary alone uniformly occupies one of the columns throughout the Volume.

Volume IV. The Hagiographa. — The fourth Volume contains the Hagiographa in the order exhibited in Column VIII of the Table on page 7. It consists of 37 quires of 8 folios each, with the exception of the last quire which has 10 folios. Accordingly this Volume has 298 folios. Here too the numeration of the quires runs on from the previous Volume and the 37 quires are numbered from פג 83 to קיט 119.

The changes both in the arrangement and contents of the columns in this Volume are considerable. Up to Daniel the arrangement of the columns is the same and it is only in the contents of the columns which exhibit the two Commentaries where the alternate changes occur. In the Psalms the two columns contain Rashi and Ibn Ezra, in Proverbs and Job, Ralbag takes the place of Rashi, whilst in the Five Megilloth Rashi resumes his place. The Commentary on Proverbs, however, which is described in the heading as Ibn Ezra's, belongs to Moses Kimchi.

From Daniel to the end of Chronicles which is the last book of the Hebrew text, there is a change in the arrangement of the columns. As the last three books, viz. Daniel, Ezra-Nehemiah and Chronicles are without the Targum, each page is henceforth divided horizontally into two sections, with two columns in each. The two columns in the upper section contain the text with the Massorah Parva in the intervening space, the Massorah Magna is given in the upper margin and below the text which horizontally divides the two sections, whilst the two columns in the lower section exhibit the two Commentaries.

In Daniel the two columns are respectively occupied by the Commentaries of Saadia and Rashi, in Ezra-Nehemiah Ibn Ezra's is the companion Commentary to Rashi, whilst in Chronicles Rashi is the sole occupant of both columns. Here again the Commentary on Ezra-Nehemiah which is ascribed in the heading to Ibn Ezra, belongs to Moses Kimchi as is now established beyond the shadow of a doubt.[1]

At the end of Chronicles or as an Appendix to Volume IV, Jacob b. Chayim gives in 65 folios of four columns each, that part of the Massorah Magna which was too long for the upper and lower margins of the text. As I have reprinted the whole of his recension I need not describe it here. Suffice it to say, that his conscientious and laborious application of the different Rubrics to the sundry passages of the Bible faithfully exhibits the Hebrew text with all the phenomenal letters, words &c. according to the Massorah and that this is the only authorised Massoretic

[1] Comp. Reifmann, *Literaturblatt des Orients*, Vol. II, pp. 750, 751, Leipzig 1841; *Zion*, Vol. I, p. 76; Vol. II, pp. 113—117, 129—133, 155—157, 171 - 174, 185—188, Frankfort-on-the-Maine 1841, 1842; Geiger, *Ozar Nechmad*, Vol. II, p. 17 &c., Vienna 1857; Kitto's *Cyclopaedia of Biblical Literature*, *S. V.* Kimchi, Moses.

recension. No textual redactor of modern days who professes to edit the Hebrew text according to the Massorah can deviate from it without giving conclusive justification for so doing.

A few of the characteristic features which distinguish this edition from its predecessors will suffice to show its merits.

(1) It is the first edition in which the consonants of the official readings are given in the margin with the express remark ק or *Keri*. Hitherto the editors have simply affixed the vowel-points of the *Keri* to the consonants of the *Kethiv* without any indication in the margin of the real consonants to which these graphic signs belong. Felix Pratensis, who alone gives the official readings, has mixed them up with the various readings from other Codices, and as he omits to mark the official variant with ק = *Keri*, it is difficult to distinguish between the two classes of variants.

(2) Jacob b. Chayim is also the first who has given in his edition of the Bible a large number of the important variants which are known by the name *Sevirin*.

(3) He has, moreover, carefully collated a number of Codices and frequently gives their variants in the margin of his edition. The following instances from Genesis will show the nature and extent of the variations which he records:

III 7	Gen.	עָלָה	וי"ם מדוק' כתיב עָלַי:
XVI 12	„	וְעַל־	כן בכל הספרים אבל לפי המסורת לא יכול להיות ובתיקון ס"ת ראיתי עַל־פני:
XVIII 15	„	וַתְּכַחֵשׁ	כל הנקדני' מנקדים בפתח והר"ר משה מלונדרש אמר שהוא בקמץ לפי שלא היתה רגילה לכחש:
XIX 13	„	אֶת־המקום	ובספר אספמיא אשר נמסך עליו נמצא אֶל־המקום:
XXIII 1	„	וַיִּהְיוּ	ובספרים המדוייקים נמצא כך וַיִּהְיוּ:
XXV 14	„	וְדוּמָה	ובספר אספמיא אשר נמסך עליו דוּמָה בה"א וכן אומ' בעל המסור' וברוב ספרי' נמצא דוּמָא באלף:

25	XXV	Gen.	אַדְמֹנִי	ברוב הספרי' חס' ולפי המסרה מלא וכן ראיתי בתיקון ס"ת:
22	XXVI	„	רְחֹבוֹת	כן כתוב: ובתיקון ס"ת ראיתי רְחֹבֹת חס' ומוגה חס':
25	„	„	אָהֳלָה	בתיקון ס"ת וגם בספרי' מדוייקי' ראיתי אָהֳלוֹ בי' אבל בעל המסר' אומ' אָהֳלָה בה' ויש חילוק גם במסר' שיש קצת ספרי' שאינם מונין זה בחשבון:
1	XXVII	„	וַתְּהִיֶיךָן	כן נמצא בספרי אספמי"א ובשם הח"ר שמשו וכן דיני:
3	„	„	צֵידָה	ה' יתיר' אבל פלוגת' דרב נחמן והיא חד מן ל"א תיבין כתי' ה' בסוף תיבות' ולא קרי':
22	XXXIV	„	נְמֻלִים	ל' באו' וחס' ובספרים מדוייקים מצאתי נְמֻהָלִים נקוד:
25	„	„	כְּהֵיתָם	כן מצאתי בספ' אספמי".
7	XXXVI	„	רְכוּשָׁם	יש ספרים חסר.
3	XLVI	„	מִדְרָשׁ מִצְרַיְמָה	מדרה מִצְרַיְמָה ובתיקון סופרים ראיתי מדרה מִצְרַיִם אבל בעל המסור' אומר מדרה מִצְרַיְמָה:
11	„	„	קְהָת	ובספרים מדויקי' נמצא וּקְהָת:

These important glosses are no part of the Massorah, but record the result of Jacob b. Chayim's own collation. They disclose the fact that some of the model Codices and the Massoretic Annotators not unfrequently differed in their readings, and that Jacob b. Chayim had to exercise his own judgment as to which was the better reading. In this respect a modern editor is not bound to abide by Jacob b. Chayim's decision. A striking illustration of this fact we have in the two verses of Joshua XXI, viz. 36, 37. We have seen that some of the best MSS. and all the early editions without exception have these two verses. Jacob b. Chayim, however, decided to omit them in accordance with a certain School of Massorites, but we are perfectly justified in restoring them on the authority which we have adduced.[1]

Mereover Jacob b. Chayim with all his exertions had only been able to obtain a comparatively small

[1] *Vide supra*, Part. II, chap. VI, p. 178 &c.

portion of the Massorah, and many important Rubrics were entirely unknown to him as may be seen from a comparison of his edition of this Corpus with the Massorah which I published. The distribution and application of the contents of these new Lists among the various passages of the text, which constitute the Rubrics in question, not unfrequently yield new readings. But even here a modern editor has to give explicit data for departing from the Massoretic text as edited by Jacob b. Chayim.

Jacob b. Chayim himself has not unfrequently wrongly deviated from the Massorah which he printed. Hence his own text is occasionally in conflict with the Rubric which accompanies the textual phenomena. Thus on Gen. IX 21 where we have one of the instances in which אָהֳלֹ *tent,* with the suffix third person singular masculine, exhibits the archaic termination *He* (ה) instead of the normal *Vav* (ו), the Massorah Parva states that it is so written in *four* instances,[1] and the Massorah Magna on this very passage not only mentions the same fact, but enumerates the four passages, viz. Gen. IX 21; XII 8; XIII 3; XXXV 21.[2] And though the Massorah Parva remarks against each of the instances that it is one of the four exceptions, yet Jacob b. Chayim's text also reads אָהֳלָה with *He* in Gen. XXVI 25 contrary to the uniform Massorah Parva in the four passages. In the Massorah Finalis where he gives the heading of this Rubric he indeed states that there are *five* such instances, and refers to Gen. IX 21 where he says the Massorah enumerates them in full. But this Massoretic Rubric, as we have seen, expressly states that there are only

[1] ד׳ כתיב כן.

[2] אהלה ד׳ כתיב ה׳ וקריין ו׳׳. וסי׳ ויתנל בתוך אהלה. וייעתק משם ההרה. וילך למסעיו. ויט אהלה מהלאה: Comp. also *The Massorah,* letter א, § 171, Vol. I, p. 30.

four and the enumeration coincides with the heading.[1] This conflict between Jacob b. Chayim's textual reading and his Massorah is manifestly due to the fact that some Massoretic Schools had preserved more instances of this archaic form and that Gen. XXVI 25 is one of them. Still his reading in Gen. XXVI 25 contradicts his Massorah.

A still more striking instance of conflict between Jacob b. Chayim's text and his Massorah is to be seen in Gen. XXVII 11 where the unique orthography of שָׂעִר *hairy,* occurs and where the Massorah Parva duly remarks that this defective form does not occur again.[2] In verse 23 of this very chapter שְׂעִרֹת *hairy,* the plural feminine of this adjective occurs which is also defective. Here the Massorah Parva remarks "there are *three* instances of defective orthography of this expression in the Bible". As usual the Massorah Parva simply gives the number, but does not give the passages. The Massorah Magna, however, on this very passage not only states that there are *four* such instances, which contradicts the Massorah Parva, but minutely enumerates them, viz. Gen. XXVII 11, 23; Levit. XVI 18, 21.[3] Accordingly the other two instances are in Levit. XVI 18, 21. On referring, however, to these two passages, it will be seen that they are both plene in Jacob b. Chayim's text which is in conflict with his Massorah. The contradiction is due to the same cause. The plene orthography emanates from one School of textual redactors and the defective spelling was transmitted by another School. As the majority of the MSS. which he collated exhibited the defective orthography he inserted it into his text, but

[1] אהלה ה' כת' ה' וקרי' ו' וסימניהון נמסר בסדר נח:

[2] שָׂעִר ל' וחס'.

[3] שערת ד' חס' בלישני' וסי' הן עשו אחי איש שער. בי היו ידיו כידי עשו אחיו שערו'. ולקח מדם הפר ומדם השעיר. על ראש השעיר החי: Comp. *The Massorah*, letter ש, § 842, Vol. II, p. 646.

having also found this Massorah he felt it his conscentious duty to record it. Still his textual readings contradict his Massorah.

In the face of such conscientious proceedings which made Jacob b. Chayim scrupulously to record Massorahs even when they are in direct conflict with the readings he adopted in the text, it is astonishing to find that some eminent critics have accused him of being a party to a "pious fraud" and that he had falsified the text in the interest of Christianity to please his Christian employer. This accusation is based upon the Massorah Parva on Numb. XXIV 9 and Psalm XXII 17, but more especially on his remarks in the Massorah Finalis with reference to the quadriliteral expression כארי which occurs four times in the Bible, twice with *Kametz* under the *Caph* (כָּארי) and twice with *Pathach* (כַּארי).

(1) On Numb. XXIV 9, where it first occurs and where it has *Pathach*, the Massorah Parva simply states that it occurs four times, twice with *Kametz* and twice with *Pathach*.[1] As this simply registers the number of times without giving the passages, nothing is to be deduced from this matter of fact statement. The Massorah Magna, however, on this very passage which notices the two instances where it is with *Pathach*, gives this as the first and Ps. XXII 17 as the second passage with the important remark that the textual reading or the *Kethiv* in the latter place is כארו with *Vav* at the end.[2] Leaving at present the question of the various reading, it is manifest that the different Schools of textual redactors had two different traditions about the pair with *Pathach* and the pair with *Kametz*. In the Massorah before us Ps. XXII 17 is given as the twin with

[1] כַּארי ד' ב' קמצין וב' פתחין.

[2] כארי ב' וס' ברע שכב כארי, כארי ידי ורגלי כארו בתיב.

Numb. XXIV 9 which have *Pathach*. This naturally leaves Isa. XXXVIII 13 and Ezek. XXII 25 as the second twin with *Kametz*. Other Schools of Massorites divide the pairs differently. According to their Massorah Numb. XXIV 9; Ezek XXII 25 are the twin with *Pathach* and Isa. XXXVIII 13; Ps. XXII 17 are the pair with *Kametz*. The latter Massorah is the more general one and is exhibited in the best MSS.

(2) On Ps. XXII 17, where כארי occurs with *Kametz* under the *Caph* and where it is so even in Jacob b. Chayim's text in spite of the Massorah on Numb. XXIV 19, the Massorah Parva remarks that it occurs twice with *Kametz* in two different senses and gives Isa. XXXVIII 13 as the second instance,[1] which, as we have seen, represents the second and more popular acceptation of this Massorah. The important point to be noticed here is that though the Massorah Magna on Numb. XXIV 9 distinctly states that the *Kethiv* or textual reading in Ps. XXII 17 is כארו with *Vav* at the end, which most unquestionably makes it a verb third person plural, the *Kethiv* in Jacob b. Chayim's text is not only כְּאֲרִי with *Yod* at the end, but that the Massorah on this passage makes no mention whatever of the existence of such a variant.

(3) It is the alphabetical Massorah Finalis at the end of the fourth volume where Jacob b. Chayim records and discusses the various reading in Ps. XXII 17. In letter *Aleph* he gives the Massoretic Rubric with the four passages in full in which this quadriliteral occurs, and appends to it the following important note in Rabbinic characters:

In some correct Codices I have found כארו as the *Kethiv* [= textual reading] and כארי as the *Keri* [= the official marginal reading]; but I have searched in the List of words which are written with *Vav* at the end and

[1] כַּאֲרִי ב׳ קמצין בתרי לישׁ שויתי עד בקר.

are read with *Yod* and did not find it included therein. Neither did I find it noticed among the variations which exist in the Bible between the Easterns and the Westerns. Thus far.[1]

The cause of offence which provoked Hupfeld's charge of falsification against Jacob b. Chayim is in the first place the Massorah Parva on Ps. XXII 17, which, as we have seen, states that כַּאֲרִי with *Kametz* under the *Caph* occurs twice ***in two different senses.*** As it undoubtedly denotes *like a lion* in Isa. XXXVIII 13, the remark is naturally designed to convey the idea that in Ps. XXII 17, which is the twin passage, it is a verb. For this reason Hupfeld concludes that it is not a genuine Massorah, but a fraudulent addition by Jacob b. Chayim.

Nothing short of documentary evidence could justify so serious a charge. As there was no other printed Massorah in Hupfeld's time by which to test the accuracy of Jacob b. Chayim's Massorah he was in duty bound to investigale MS. Lists. He would then have found that every important Codex with the Massorah gives the Alphabetical List of words which respectively occur twice *in two different senses* and that כַּאֲרִי in Isa. XXXVIII 13 and Ps. XXII 17 is an essential constituent of this List. In confirmation of this statement I refer to the *Ochlah Ve-Ochlah* edited by Frensdorff and to my edition of the Massorah.[2] But what makes this charge inexcusable is the fact that the MS. of the important recension of the *Ochlah Ve-Ochlah* is in the University Library at Halle where Hupfeld resided and where he was Hebrew Professor. If he had consulted this MS., which was his duty to do, he would have found

[1] בקצת ספרי' מדוייקי' מצאתי כתוב כארו וקרי כארי אמנ' בקשתי באיגון מלין דכתיב ו' בסוף תיבו' וקרי' י' ולא מצאתיו נמנה כחשבונם וגם בחלוף המקרא דיש בין מדינחאי ומערבאי ולא נמנה שם ע"כ.

[2] Comp. *Ochlah Ve-Ochlah*, § 59, p. 64, Hanover 1864 and *The Massorah*, letter מ, § 428, Vol. II, p. 217 &c.

this List with כְּאֹרִי in it as having *two different senses* in Isa. XXXVIII 13 and Ps. XXII 17.[1]

As to the important note in the Massorah Finalis, Hupfeld boldly declares that "Jacob b. Chayim was very much pressed by the Christian printer in whose pay he was to insert the reading כארו into the text 'for the glory of God' which he indeed did not do, but to please his employer he was induced to designate the MSS. in which he found this reading as careful or correct Codices contrary to the truth".[2]

Having proved the genuineness of the Massorah Parva on Ps. XXII 17, which according to Hupfeld himself conveys the same sense as the *Kethiv* mentioned by Jacob b. Chayim in the Massorah Magna and in the note appended to the Rubric in the Massorah Finalis, I might here dismiss the charge with regard to this *Kethiv*. The existence, however, in ancient times of the reading which Jacob b. Chayim gives as the *Kethiv* which is beyond the shadow of a doubt, not only vindicates the character of the first editor of the Massorah, but is important to textual criticism.

Leaving out the reading in the Septugint which critics of the Hupfeld School ascribe to a Christian hand, this reading is attested by Aquila who renders it ἤσχυναν = כארו *they have made hateful,* which was sufficient evidence even for Graetz that "at the time of the earlier Tanaites in the beginning of the second century the text of some

[1] Comp. Part I, § 60, fol. 74*a*.

[2] Der Herausgeber der Massorah R. Jakob b. Chajim wurde sehr von den christlichen Druckherren, in dessen Sold er stund, gedrängt die Lesart כארו „zur Ehre Gottes" in den Text aufzunehmen; was er zwar nicht that, aber vielleicht durch Gefälligkeit aufwog die Handschriften mit dieser Lesart gegen die Wahrheit „sorgfältig" zu nennen (wie Pfeifer vermuthet): nimmt aber diesem Zeugniss allen Werth durch die hinzugefügte Bemerkung etc. Comp. *Die Psalmen,* Psalm XXII, Vol. II, p. 25, Gotha 1858.

Codices had כארו.[1] The reading כארו as a verb preterite third person plural is, moreover, preserved in the Midrash on the Psalms where it is rendered by הוכרו *they made hateful,* or according to others *they made happy*.[2] There is, therefore, no doubt that the two rival readings were preserved in two different Schools of textual redactors and that by way of compromise one was put into the text and the other in the margin. Indeed from the Chaldee rendering of this passage[3] it would appear that at one time both these readings were in the text which is not at all improbable since it not unfrequently happened that one of pairs which are alike, is dropped out of the text. Accordingly the text in some MSS. was

כארו כארי ידי ורגלי

Like a lion they tore my hands and my feet

Such a paranomasia is of frequent occurrence and is regarded as imparting force to Hebrew diction.[4]

As has already been remarked, the text of Jacob b. Chayim's edition exhibits most scrupulously the Massoretic recension. It is, therefore, of supreme importance to see how far the innovations which have been introduced into

[1] Aber für die Lesart Plur. כארו beweist Aquila's Uebersetzung: ἤσχυναν, d. h. „sie haben hässlich gemacht, entstellt". Zur Zeit der älteren Tanaiten im ersten Viertel des zweiten Jahrhunderts hatte der Text also noch in einigen Codices nicht כארי gelautet, und dieses übersetzte Aquila gleich כערו, im Neuhebräischen „hässlich machen". Comp. Comment. on Ps. XXII 17, Vol. I, p. 228.

[2] כארי ידי ורגלי [ר' יהודה אמר] עשו לי כשפים שיעשו ידיי ורגליי כאורות לפני אחשורוש, ונעשה לי נס והואר ידי ורגלי כהדין סנפורינון. ר' נחמיה אמר הוכרו ידי ורגלי לפני אחשורוש: Comp. *Midrash Tehillim,* p. 194, ed. Buber, Vilna 1891.

[3] נכתין היך כארו אידי ורגלי.

[4] Comp. Gen. XLIX 16; Isa. X 30; XXI 2; Jerem. II 12; XLVIII 2; Joel I 10; Hab. I 8; II 18; Zeph. II 4; Ps. V 9; LX 6; CXLVII 16; Lament. IV 18; Dan. IV 24.

some modern editions called Massoretic are in harmony with this Massoretic *editio princeps.*

There is not only a hiatus in Gen. IV 8, but the Massorah Parva on it distinctly remarks that it is one of the twenty-eight instances in which there is a break in the middle of the verse.[1] בשנם in Gen. VI 3 is with *Kametz* under the *Gimel,* i. e. בשָׁנֶם. With regard to the orthography of *Chedor-laomer* which occurs five times the editor is inconsistent, since it is in two words in three instances[2] and in one word in two instances.[3] *Beth-el,* however, is not only uniformly printed in two words in all the seventy passages in which occurs in the Hebrew Bible, but is in two separate lines in no fewer than ten instances, *Beth* (בֵּית) being at the end of one line and *El* (אֵל) at the beginning of the next line.[4] As has already been stated, this is the first printed edition of the Hebrew Bible in which the two verses are omitted in Josh. XXI, viz. 36, 37; neither has it Neh. VIII 68.

It cannot be too much emphasized that this Standard edition of the Massoretic text is against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva,* or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

[1] כ"ח פסו' פסקי' במצעו' פסוק Comp. *The Massorah,* letter פ, § 184—188, Vol. II, pp. 449, 450.

[2] Comp. Gen. XIV 1, 9, 17.

[3] Comp. Gen. XIV 4, 5.

[4] Comp. Josh. VIII 9; XVI 2; Judg. XXI 19; 1 Sam. X 3; XXX 27 1 Kings XII 32, 33; 2 Kings II 23; Hos. XII 5; 1 Chron. VII 28.

בכל־לִבָּם	1 Kings II	4	מְחֹלְלִים	1 Kings I	40	וַיַּעְזְרוּ	1 Kings I	7
בן־נֵר	„	5, 32	קְלָלַנִי	II	8	וַיְחַמֵּר	V	3
וטבים מַמָּנוּ	„	32	סְבִבִים	VII	24	נֶעְלָם	X	3
שם מָקוֹם	VIII	21	יִתְפַּלְלוּ	VIII	30	הֶעְמִים	XII	11
בן־נִין	XVI	34	וְהִתְפַּלְלוּ	„	33, 35	תָּחְסַר	XVII	14

As to the relation of this edition to that of Felix Pratensis, though Jacob b. Chayim never refers to it, there is no doubt that he was greatly indebted to it. We have seen that Felix Pratensis was the first who not only printed the *Keri* in the margin, but also variants from MSS. Jacob b. Chayim does the same, but more regularly and consistently. From the edition of Felix Pratensis, Jacob b. Chayim reprinted the Targums on the Prophets and the Hagiographa which, however, he did not improve inasmuch as he omitted the Targum of Jonathan on the Pentateuch and the second Targum of Esther, which appeared for the first time in the edition of Felix Pratentis. Moreover, Jacob b. Chayim omitted the *Dikdukē Ha-Teamim* which is also given for the first time by Felix Pratensis, though he promised to give it when mentioning it in the Massorah Finalis under letter *Cheth* (ח). At the end of Volume IV, however, he tells us that he omitted it because he regarded it as superfluous.

Of this edition I collated two copies, one in the British Museum, press-mark 1900, l. 3—6, and the second copy in my own possession.

No. 24.

The Bible, Bomberg 1525—28

דפוס ט"ז = דט"ז

This remarkable quarto is described on the title-page as the third edition which means Bomberg's third quarto, the first and second having appeared in 1517 and 1521.

According to the title-page it was printed in 1525,[1] whereas according to the Epigraph it is dated 1528.[2] If the letter ח = 8 at the end of the volume is not a mistake for ה = 5 which is most probable, it took three years to print the simple text of this volume, that is a longer period than it took to print either the four folios of Felix Pratensis or the four folios of Jacob b. Chayim with the Targums and the sundry commentaries &c.

It is set up page for page after the second quarto and the execution is almost identical, so much so that an imperfect copy of the one might deceptively be made up from the other The remarkable part about this edition consists in the fact that its text is a fusion of the two texts, the one by Felix Pratensis and the other by Jacob b. Chayim. From Jacob b. Chayim the editor of this edition has inserted into the text of the Pentateuch the letters *Pe* (פ) and *Samech* (ס) to indicate the Open and Closed Sections, as well as the *Keris* into the margin throughout the Bible. From the text of Felix Pratensis he reinstated the two verses in Joshua XXI, viz. 36, 37 and Nehemiah VII 68. Indeed with the exception of the points here indicated, the text as a whole is substantially that of Felix Pratensis.

This edition is of great interest to the Biblical student because of its popularity with the Divines at the time of the Reformation, for the few copies which have come to light are generally more or less annotated by Christian Hebraists of that period. My own copy is not only marked throughout with glosses by early Reformers, but contains notes in the hand-writing of Luther. If these are genuine,

1 חמשה חומשי תורה נדפס שלישית על ידי דניאל בומבירגי מאנויר"שה בשנת רפ"ה לפ"ק פה ויניציאה: Comp. fol. 1 *a*.

2 נדפס שלישית עם רב העיון על ידי קרניאל ב"ר ברוך אד"יל קונ"ד בחדש אדר בשנת רפ"ה בבית השר דניאל בומבירגי יצ"ו: Comp. fol. 529*b*.

they show that he used it as well as the Brescia edition of 1494 for his translation of the Old Testament.

With this we conclude the History of the Printed Text of the Hebrew Scriptures. All subsequent editions are in so far Massoretic as they follow the Standard edition of Jacob b. Chayim. Every departure from it on the part of editors who call their texts Massoretic has to be explained and justified on the authority of the Massorah and MSS. which exhibit the Massoretic recension of the text.

Appendix I.

To Part I, chap. II, p. 9 &c.

The List of the Open and Closed Sections in the Pentateuch has been preserved by Maimonides. All Standard Codices of the Sephardic School with few exceptions follow this List, and the Open and Closed Sections exhibited in my edition of the Hebrew Bible are in accordance therewith. Though the German and Franco-German MSS. vary greatly in the sectional divisions, no official Lists of these Schools are known according to which these Sections are made, nor was it known that the Nehardean or Babylonian School of textual redactors had preserved separate Lists.

In January 1896 Mr. Elkan N. Adler, was fortunate enough to rescue a number of fragments from the Genizah at Fostat near Cairo. Among these we found the following List of the Closed Sections throughout the Pentateuch at the end of which is the recension of the Babylonian School. This fragment is evidently a part of a complete List, which also tabulated the Open Sections. Mr. Adler kindly allowed me to copy and print this fragment which is of importance to Biblical Literature and which I here subjoin. The chapter and verse to each catchword I have added.

נתחיל בסתומן בראשית			משותלח	V	25	תרח	XI 26
[Genesis]			נה	„	32	לך לך	XII 1
ושם הנהר השני	II	13	קץ	VI	13	במחזה	XV 1
אל האשה	III	16	וידבר אלהים	VIII	15	וישרי	XVI 1
ולאדם	„	17	ויאמר אלהים	IX	8	ויהי אברם	XVII 1
והאדם	IV	1	ובני חם	X	6	שרי אשתך	„ 15
ויהי מקץ ימים	„	3	וכנען	„	15	ויסע משם	XX 1
גדול עוני	„	13	ולשם	„	21	וייי פקד	XXI 1
זה ספר	V	1	וארפכשד	XI	12	ויהי בעת	„ 22
שת	„	6	ושלח	„	14	ויהיו	XXIII 1
אנוש	„	9	עבר	„	16	זקן	XXIV 1
קינן	„	12	פלג	„	18	ויהי עשו	XXVI 34
מהללאל	„	15	רעו	„	20	כי זקן	XXVII 1
ירד	„	18	שרוג	„	22	ויצא	XXVIII 10
			נחור	„	24	ויבא יעקב	XXXIII 18

MMM

1	XXXIV	דינה	
20	XXXVI	אלה בני שעיר	
1	XXXIX	ויוסף הורד	
18	XLIV	ויגש	
8	XLVI	ואלה שמות קדמ׳	
28	„	יהודה	
14	XLIX	יששכר	
16	„	דן	
19	„	גד	
20	„	מאשר	
21	„	נפתלי	
22	„	בן פרת	
		כולי סתומין	

ואלה שמות
[Exodus]

1	II	וילך איש	
1	III	ומשה היה	
2	VI	וארא	
14	„	ראשי	
29	„	אני יי׳	
19	VII	קח מטך	
12	VIII	נטה דכנים	
16	„	השכם תרויהון	
13	IX	„	
12	X	ארבה	
4	XI	כחצות	
9	„	רבות	
29	XII	ויהי בחצי	
51	„	ויהי בעצם	
17	XIII	ויהי בשלח	
		וישב יי׳ ?	
29	XIV	ובני ישראל	
22	XV	ויסע	
27	„	ויבאו	
4	XVI	הגני	
6	„	ערב	
28	„	עד אנה	
1	XX	וידבר אלהים	
2	„	אנכי	
7	XX	לא תשא	
12	„	כבד	
13	„	תרצח	
13	„	תנאף	
13	„	תגנב	
13	„	תענה	
14	„	תחמד תרויהון	
14	„	„	
19	„	כה תאמר	
7	XXI	וכי ימכר	
12	„	ומכה ? [מכה]	
14	„	וכי יזד	
15	„	ומכה	
16	„	וגנב	
17	„	ומקלל	
18	„	וריבן	
20	„	את עבדו	
22	„	ינצו	
26	„	את עין	
28	„	ינח שור	
33	„	יפתח	
35	„	ינף	
37	„	כי יגנב	
4	XXII	יבער	
5	„	תצא	
9	„	חמור	
15	„	יפתה	
17	„	מכשפה	
18	„	שכב	
19	„	זבח	
27	„	תקלל	
1	XXIII	לא תשא	
4	„	תפגע	
5	„	תראה	
6	„	תטה	
26	„	משכלה	
12	XXIV	עלה אלי	
10	XXV	ארון	
1	XXVI	המשכן	
31	„	פרכת	
1	XXVII	המובח	
9	„	חצר	
20	„	תצוה	
1	XXVIII	הקרב	
13	„	ועשית משבצת	
15	„	ועשית חשן	
30	„	ונתת אל חשן	
31	„	מעיל	
36	„	ציץ	
1	XXIX	וזה קדמ׳	
34	XXX	סמים	
1	XXXI	קראתי	
18	„	ויתן אל משה	
33	XXXII	מי אשר חטא	
1	XXXIII	עלה	
12	„	העל	
1	XXXIV	פסל	
1	XXXV	ויקהל	
8	XXXVI	ויעשו כל חכם לב	
14	„	ויעש יריעת	
20	„	ויעש את הקרשים	
8	XXXVIII	ויעש את הכיור	
9	„	ויעש את החצר	
21	„	אלה פקודי	
24	„	הזהב	
27	XXXIX	ויעשו דהכתנת	
30	„	ויעשו דציץ	
32	„	ותכל	
17	XL	ויהי בחדש	
20	„	ויקח ויתן	
22	„	ויתן את השלחן	
26	„	מזבח הזהב	
30	„	הכיור	
33	„	ויקם	
		כולן סתומין ϕ	

ויקרא
[Leviticus]

10	I	ואם מן הצאן	
1	II	ונפש כי תקריב	

וידבר

[Numbers]

I 1 ויהי בני ראובן
II 1 איש על דגלו
" 10 דגל דראובן
" 17 ונסע
" 18 דגל דאפרים
" 25 דגל דדן
III 27 ולקהת
" 40 פקד כל בכור
IV 29 בני מררי
" 38 ופקודי דגרשון
VI 13 תורת הנזיר
" 24 יברכך
" 25 יאר
" 26 ישא
" 27 ושמו
VII 1 כלות
" 12 המקריב
VIII 1 בהעלתך
" 23 זאת אשר
X 22 ונסע דגל דאפרים
" 29 לחבב
" 35 ויהי בנסע
XII 4 פתאם
XIV 1 ותשא
XV 22 וכי תשגו
" 27 תחטא בשגגה
" 35 מות יומת
XVI 20 הבדלו
" 23 העלו
XVII 9 הרמו
XVIII 1 אתה ובניך
" 21 ולבני לוי
XX 7 קח את המטה
" 12 האמנתם
" 14 וישלח משה
XXI 1 וישמע
" 17 אז
XXII 2 בלק
XXIII 27 אקחך
XXVI 12, 15, 19, 23, 26, 28, 35, 38, 42, 44, 48 וכל שבטי
XXVI 57 פקודי הלוי
XXVII 1 ותקרבנה
" 15 יפקד יי׳
" 18 קח לך
XXVIII 11 ובראשי
" 16 ובחדש הראשון
XXIX 7 ובעשור
" 12 ובחמשה עשר
" 17 השני
" 20 השלישי
" 23 הרביעי
XXXI 13 ויצאו
" 21 ויאמר אלעזר
XXXII 5 מצאנו חן
" 16 וינשו אליו
XXXIII 40 וישמע

כולן סתומין ○

אלה הדברים

[Deuteronomy]

II 2 רב לכם
" 8b ונפן
" 9 אל תצר
" 17 אחה עבר
" 31 ראה החלתי
III 23 ואתחנן
V 6 אנכי
" 11 לא תשא
" 12 שמור
" 16 כבד
" 17 תרצח
" 17 תנאף
" 17 תגנב
" 17 תענה

II 4 וכי תקריב
" 5 המחבת
" 7 מרחשת
" 14 ואם תקריב
V 11 ואם לא תשיג
" 14 כי תמעל
IX 1 ביום השמיני
XI 24 ולאלה
" 29 וזה
" 39 וכי ימות
XIII 24 או בשר
" 28 תחתיה קדמ׳ [תנ]
" 38 בעור בשרם
" 40 ימרט
" 47 והבגד
XIV 21 דל
XV 16 כי תצא
" 18 ואשה אשר ישכב
" 25 כי יזוב
XVII 13 יצוד
XVIII 6 איש איש אל כל
" 7, 8, עדיות בילהון
9, 10, 11, 12, 13, 14, 15, 16, 17
XIX 20 נחרפת
" 33 וכי יגור
XXI 10 והבחן
XXII 14 ואיש כי יאכל
XXIII 15 וספרתם
" 23 בחדש השביעי
" 26 אך בעשור
XXIV 10 ויצא
XXV 8 וספרת
" 25 כי ימוך
" 29 ואיש כי ימכר
" 35 וכי ימוך ותרויהון
" 39 "
XXVI 27 ואם בזאת
XXVII 9 ואם בהמה
" 26 אך בכור

כול סתומין

18 V תחמד
18 „ תתאוה
19 „ אֶת הדברים
10 VI יביאך דובתים
16 „ לא תנסו
20 „ כי ישאלך
1 VII כי יביאך
7 „ לא מרבכם
9 „ וידעתֶ
17 „ כי תאמר
10 XI כי הארץ
13 „ והיה אם שמע
26 „ ראה
29 „ הר גרזים
20 XII ירחיב
29 „ יכרית
7 XIII יסיתך
13 „ כי תשמע
19 „ קול
1 XIV בנים אתם
3 „ לא תאכל
9 „ את וה
11 „ כל צפור
28 „ מקצה
1 XV מקץ
7 „ כי יהיה
12 „ כי ימכר
9 XVI שבעה שבעת
18 „ שפטים
21 „ תטע
22 „ תקים
1 XVII תזבח
2 „ כי ימצא
14 „ אשימה
1 XVIII לא יהיה
3 „ וזה יהיה
6 „ וכי יבא הלוי
9 „ כי אתה
14 „ מי הגוים
1 XIX כי יבריה

14 XIX לא תסיג
15 „ לא יקום
16 „ כי יקום
1 XX כי תצא קדמֹ
10 „ כי תקרב
19 „ כי תצור
10 XXI כי תצא
15 „ כי תהיין
18 „ סורר ומורה
22 „ יהיה באיש
1 XXII תראה את שור
4 „ תראה את חמור
5 „ כלי גבר
8 „ כי תבנה
9 „ תורע
10 „ תחרש
11 „ תלבש
12 „ גדלים
13 „ ובא אליה
20 „ ואם אמת
22 XXII בעלת
25 „ ואם בשדה
28 „ לא ארשה
1 XXIII לא יקח
2 „ פצוע
3 „ ממזר
4 „ עמוני
7 „ תדרש
8 „ ארמי
8b „ מצרי
10 „ ונשמרת
16 „ תסגיר
18 „ קדשה
18b „ ולא יהיה
19 „ אתנן
20 „ תשיך
22 „ תדר
25 „ בכרם
26 „ בקמת
1 XXIV אשה ובעלה

5 XXIV אשה חדשה
6 „ לא יחבל
7 „ גֹנֵב נפש
8 „ השמר
9 „ זכר דמרים
10 „ כי תשה
14 „ לא תעשק
16 „ לא יומתו
17 „ לא תטה
19 „ כי תקצר
20 „ תחבט
21 „ תבצר
1 XXV יהי ריב
4 „ תחסם
5 „ ישבו
11 „ ינצו
13 „ בכיסך
14 „ בביתך
12 XXVI תכלה
16 „ היום הזה
9 XXVII הסכת
11 „ ויצי משה בתר
15, „ ארורי כולהון
16, 17, 18, 19, 21, 22, 23, 24, 25, 26
69 XXVIII אלה דברי
1 XXX והיה כי יבאו
15 „ ראה נתתי
7 XXXI ויקרא משה ליהושע
16 „ שכב
30 „ וידבר משה באזני
6 XXXIII יחי ראובן
7 „ וזאת ליהודה
12 „ לבנימן
13 „ וליוסף
18 „ ולזבולן
20 „ ולגד
22 „ ולדן
23 „ ולנפתלי
24 „ ולאשר

XXXIV 1	ויעל משה	

כול סתומין

והלין פיסקי דפליגין עליהון סיפרי נהרדעאי

[Genesis]

II 13, 14	ושם הנהר	
III 16	אל האשה	
IV 3	ויהי מקץ	
„ 13	גדול עוני	
XXI 22	ויהי בעת	
XXIII 1	ויהיו חיי	
XLIX 20	מאשר	
„ 22	בן פרת קדמ	

[Exodus]

VIII 16	השכם קדמ	
XXI 16	וגנב איש	
„ 28	וכי ינח	
XXII 18	כל שכב	
XXIII 5	כי תראה	
„ 6	כי תט ?	
„ 26	משכלה	
XXVII 1	ועשית את המזבח	
XXVIII 30	ונתת אל חשן	
XXXII 33	מי אשר חטא לי	
XXXVI 14	ויעש יריעת	
XXXVIII 13	ולפאת קדמה	
XXXIX 8	ויעש את החשן	
„ 22	מעיל	

[Leviticus]

XI 24	ולאלה	
XIII 23	תחתיה קדמ	
XIV 21	ואם דל	
XV 18	ואשה אשר ישכב	
„ 25	כי יזוב	
XVII 13	יציד	
XIX 20	נחרפת	
„ 33	וכי יגור	
XXII 14	כי יאכל קדש	
XXIII 15	וספרתם	
„ 23	בחדש השביעי	
„ 26	אך בעשור	
XXV 25	ומכר מאחוזת	
„ 29	כי ימכר	
„ 39	וגמכר לך	
XXVII 9	ואם בהמה	
„ 26	אך בכור	

[Numbers]

I 48	אך את מטה	
II 1	איש על דגלו	
VI 13	תורת הנזיר	
VIII 1	בהעלתך	
XVIII 1	תשאו את עון	
XXIII 27	אקחך	
XXVI 42	אלה בני דן	
XXVII 18	קח לך	
XXIX 12	ובחמשה עשר	
„ 23	וביום הרביעי	

[Deuteronomy]

VII 7	מרבבם	
„ 9	וידעת	
XVI 22	תקים לך	
XXIII 2	פצוע	
„ 8*b*	מצרי	
„ 19*b*	אתנן	
„ 20	תשיך	
XXIII 22	תדר	
XXIV 6	יחבל	
„ 9	זכור קדמ	
„ 17	לא תטה	
„ 20	תחבט	
„ 21	תבצר	
XXV 4	תחסם	
„ 13	בכיסך	
„ 14	בביתך	
XXXI 7	ויקרא משה ליהושע	
„ 9	ויכתב משה	
„ 16	שכב	
XXXIII 6	יחי	
„ 23	ולנפתלי	
„ 18	זבולן	

כול סתימין וגרון להון ן בין פסחא לפסחא:

[Genesis]

VII 1	לנח בא	
X 13	ומצרים	

[Exodus]

XIII 5	והיה כי יביאך קדמ	
XXXII 9	ויאמר דראיתי	
XXXVII 6	ויעש כפרת	

[Leviticus]

XI 13	ואת אלה תשקצו	
XXV 14	וכי תמכרו	

[Numbers]

X 18	ויסע דמחנה ראובן ?	

From an analysis of this List it will be seen that apart from the variations recorded in the name of the Nehardean School we have the following departures from the Massoretic recension:

Genesis. — In Genesis this List has four new Sections, viz. II 13; IV 3, 13; X 6; it has four Closed Sections which are Open in the *textus*

receptus, viz. XII 1; XXI 22; XXIII 1; XLIX 14 and omits two, viz. V 21, 28.

Exodus. — In Exodus this List has five new Sections, viz. XIV 29; XVI 6; XXII 18; XXVIII 30; XXXII 33; has five Closed Sections which are Open, viz. II 1; XXI 28; XXXIII 12; XXXIV 1; XXXVI 14 and omits eight which are in the *textus receptus*. viz. VII 14; XII 1; XXII 6; XXIX 38; XXXVIII 1; XXXIX 6; XL 24, 28.

Leviticus. — In Leviticus it has seven new Sections, viz. XI 24; XIII 28; XV 18; XVII 13; XIX 20; XXII 14; XXVII 26; it has one Closed Section which is Open in our recension, viz. XXIII 23 and omits three Sections, viz. VI 7; XXII 26; XXV 47.

Numbers. — It Numbers it has five new Sections, viz. VI 13; X 22; XIV 1; XXIII 27; XXVII 18; has four Closed Sections which are Open in the received text, viz II 1; VIII 1; XX 7; XXVIII 11 and omits the following eight Sections IX 15; XVII 1; XXVIII 26; XXIX 26, 29, 32, 35; XXXI 25.

Deuteronomy. — In Deuteronomy it has no fewer than twenty-two new Sections, viz. II 9; VII 7, 9; XIII 19; XVI 22; XVIII 14; XIX 16; XXII 9, 11; XXIII 7, 8*b*, 18*b*, 19; XXIV 6, 9, 21; XXV 4, 14; XXXI 16, 30; XXXIII 6, 23 and omits two Sections, viz. XXII 23; XXX 11.

Appendix II.

To Part II, chap. X, p. 281 &c.

This important Treatise to which I have already referred and the contents of which I have given in the first of the parallel columns in Table No. I, pp. 281, 282 is from the St. Petersburg Codex of the Bible dated A. D. 1009. I print it here exactly as it is in the copy which my valued friend Professor Chwolson had made for me, with the following exceptions: (1) I have numbered the Rubrics, (2) have printed the initial words of each Rubric in larger type and (3) have added in the lower margin chapter and verse for every referrence to the Bible.

§ 1.

ברוך יהוה אלהים אלהי ישראל, עשה נפלאות לבדו, וברוך שם כבודו לעולם, וימלא כבודו את כל הארץ אמן ואמן.[1] ברוך יהוה אלהי ישראל מן העולם ועד העולם, ואמר כל העם אמן הללויה.[2] ברוך יהוה לעולם אמן ואמן.[3] יהוה בציון גדול ורם הוא על כל העמים.[4] יהי שם יהוה מברך מעתה ועד עולם, ממזרח שמש עד מביאו מהלל שם יהוה.[5] יברכך יהוה מציון עשה שמים וארץ.[6] ברוך אתה יהוה למדני חקיך.[7] ברוך אתה יהוה אלהי ישראל, אבינו מעולם ועד עולם.[8] יברכך יהוה מציון וראה בטוב ירושלם כל ימי חייך.[9] ישראל נושע ביהוה תשועת עולמים, לא תבשו ולא תכלמו עד עולמי עד.[10] סמוכים לעד לעולם עשוים באמת וישר.[11]

§ 2.

סדר המקרא תורה האשמרת הראשנה, קדמוניות וסידורם בתורה, משנה תורה בתורה, סיום התורה בתורה.

סדר הנביאים האשמרת התיכנה, שילום התורה במעמד התורה, ומודים מהם הודייה בתורה משיבי נפשות צירי אמונה עומדים במגדל מעל לעם בחקת התורה, וכל אחד ואחד דבר אמת בפיו ובענינו, באשמרת התיכונה יושבים באמת.

[1] Ps. LXXII 18, 19. [2] Ps. CVI 48. [3] Ps. LXXXIX 53. [4] Ps. XCIX 2. [5] Ps. CXIII 2, 3. [6] Ps. CXXXIV 3. [7] Ps. CXIX 12. [8] 1 Chron. XXIX 10. [9] Ps. CXXVIII 5. [10] Isa. XLV 17. [11] Ps. CXI 8.

סדר הכתובים האשמרת האחרינה, קבלה של אמת וברון ראשנות, ושמותם מלמדים עליהם, תירה נביאים וכתיבים, כתובים מפי נביאים, על היחידים בראשיהם, ועל הכלל על גבוליהם, להודיע שכל הכתובה, והכשרו והמוקש לכתב הקדש והניקוד והטעמים ואותות תלוים ואותות קטנים גדילים ועקומים והנקודות והחיצונים וסתומים ופתוחים ונכתב ולא נקרא, ונקרא ולא נכתב ואותות מנוזרות, כי הם על חלקם ועל גבולם ועל סידורם ועל שינוים, אם רבי בשמית ובמינים הם שבים לסידור הזה בבית קדש הקדשים וחצר אהל מועד, והמשבילים יבינו.

§ 3.

יהי שם יהוה מברך, אשר תורתי לפני ערך, ולשונו בקשת דרך, חקרתיה ברחב וארך, דרשתיה בלב ואף אֶרך, בחכמה ובינה בלי פרך, דורשה לבו לא יומרך, חוקרה הונו יבזרך, ילדה ספרים לא יצרך, נוחלה לעד ייערך, מנחילה שמו יתברך.

§ 4.

עוד בשלשה תורה נמשרה, בשמים בארץ ואויר, עיד באיש הכם אהוב ונורא, ובה חיל יפה וברה, סודה אנידה ואימרה, בדעה ובשפה ברורה, אתחיל לכתוב גבורה, של איתיות התירה, אשר עינים מאירה, הברורות באור המנורה, המשמחות נפש מרה, התנינים משמי שפרה, מפי הגבורה, על יד עניו קנויה: עוד אותיות עשרים ושתים, חמש מהם פי שנים, ביפיות ומיתחות רגלים, בסוף ובאמצע פעמים: עוד שלוש רחבות ידים, והנה מאירית עינים, מחכימות לבבות בכפלים, וחמודות בשמע אונים: עוד שבע מוספית בראש, צרופית לברר ולדרוש, ניצבית בתיבות בראש, מרוות בדגן ותירוש: ועוד בלם בבידית, בתוך ברזן ממהות, סתירות במים בבהות, ובעדי לבעליהן עונדות, מוהב ומפו חמודית, אשר התחיל ציפה עדיתית(?): עוד מהם שש במנהג חיות, זכרים עם נקבות חנויות, בניים אוֹיה הקנייית, אצל בגד כפֹּת שרויות, באמת ויושר עשויות, גליות ולא חבויית, מספרם עשר מניית, ארבע עם שש מצויות, מהם לא חצויות, כי הם להם רצויות: עוד דרך הסימנים, בהילים המה מוזנים, בשרפים שירה עונים, ובמלאכתם משמאלים וימינים: עוד מספרם שנים שמונה עשר, לכל שלשה שופט וישר, מהכימים לכל בשר, ימלמדים דעת ומיסר: עוד שריהם במספר נירשה, בבין וחקר ודרישה, ניצבים באבן הראשה, בלהב ולהבי אשא, ובתואמים ילדי אשה, בעשרים וארבעה דרושה: עוד שנים עשר טעמים, המשולים במי אנמים, ובאיש אשר בגדיו חמים, מתיקים במטעמים, ניגן נואמים, שיר מנעימים, בשום שכל חתומים, מפי נבונים וחכמים, מגולים ולא סתומים: עוד שבעה ברעמים, משוחים נטף וסמים, מקולם ירעשו עמים, ויפלו לפניהם אמים, עוד נעיים שנים בפדיים, עינים בקול איום, כאחד נילדו ביום, זה הוא קץ הסיום, ברוך יהוה יום יום, בימינו תכון ציון, ויתכונן אפריון, ניריש חרמון ושריון, ועלינו יפיע עליון, ועלו מושיעים בהר ציון.

§ 5.

סדר סוד התורה, הנאמר מפי הגבורה, על יד צורי אמונה, בחיך נעום ובשפה ברירה, מכל חפצים ומפנינים יקרה, ותחילה הנחיל אל דברות עשרה, ועוד משפט

ואוהרה, וגם קלה וחמירה, באר היטב מבוארה, על שלשה דרכים אמורה, רובם בריעה קשורה, ומהם בצווי אסורה, ומהם בכנסת עצורה, לא ישתנו ער בלתי שמי שפרה, וכל אחת באחת קשורה, בכתב ולשון ואמירה, באותיות ותיבות מסורה, ונקודות עד לאין ספירה, ובטעמים ובדקדוק נדורה, ובשבעה מלכים אזורה, ובמסרות אשר הם סייג לתורה, ובחסירה וביתירה, באימר זקני חבורה, ומקצת סופרי תורה, ואם יחקרו בחקירה, ודיעה וביופי סקורה, ידעו כי אין במקרא, תיבה אחת חסירה, ולא מלה שבירה, כי אם שלימה מפוארה, אחת באחת מחוברה, כי כל תובה מלאה בתורה, באותה מלאה מאושרה, לה אין צורך להוסירה, כי היא באותה קשורה, ערוכה בכל ושמורה, ואין הדבר אלא בחסירה, ובדברי סופרי תורה, ועתה נאמרה, ודבר לא נשאירה, ידע הדורש בריעה נמורה, ולא יתאונן ולא יהרהירה, ויטה אונו ודעתו יקורה, מן הדרך הזה לא יסורה, על דברי חכמים לא יעבורה, ומצה וריב יסירה, כי זאת דרך ישרה, לאשר דרכו יבשירה, וידע כי כל המקרא, שלם בלי חסירה, כי נקודה זעיר תעמוד במקום האות בקורה, תועיל וסבר תסבירה, וחסרון האות תגדורה, כמו עצר,[1] וחצה,[2] ואשה עצרה,[3] וירושלם עיר הבחירה, ונכ,[4] ושלחה[5] הבירה, ובדומה להם בכל המקרא, ואם יתאנה באמירה, הדורש זו התורה, וידבר ויערערה, אם אמת תאמרה, מה טעם נקודה, על מלה יתירה, כמו דרך מלה חסירה, תשובתי היא מהירה, בלי מאחרה, כי הנקודה למוד ואוהרה, לתלמידי תורה, למען לא ישנו במקרא, בין נזרא לנזרא[6] ובין סורה,[7] לסורה,[8] ובין צור לצירי[9] העירה, ובין עיר[10] לעור אדם הנבראי, ועל זו דרך הישרה, תורת יהוה תמימה מאישרה, מלאה בלי מחסורה, יראת יהוה טהורה, ומצות יהוה ברה, והמשבילים יביני.

ועוד נוסיף להוהרות, חקים ומשפטים ותורות, למאד מפוארות, ומצהירות, בנירות עינים מאירות, מפנינים יקרות, אמרות יהוה אמרות טהורות.

§ 6.

שבע נקדות, למאד בבדות, מקרא מלמדות, וחכמות מגידות, בעשרות ענידות, מנביא עתודות, בזהב חמודות, בכל אות מתלבדות, ראשונה היא קמצה, בפה היא קביצה, ושניה היא פתחה, מגדת נכוחה, ושלישית פתחה קטנה, כל פתיים מכונה, ורביעית קמצה קטנה, שתי נקדות מכונה, וחמישית נקדה אחת לברה מנוחה, וששית ושביעית אי יאי האמצעות, והם שבעה מלכים, בעשרים ושתים מומלכים, ובכולם הם ערוכים, והכל להם ערוכים, כמאמר מלך מלכים.

§ 7.

שער הטעמים, שנים עשר רשומים, כמאירות מקוימים, מהם קטנים ומהם רמים, חרוזים ולא נעלמים, בפי נבונים וחכמים, בשום שכל חתומים, תחלה היא הטפחה, אשר לאחור מתוחה, במהרה בה לשיחה, וסמוך לה אתנחה: שנית היא הנגדה, יוצאת ביד ברערה, מוכפלת בפה בלמידה: שלישית היא מארבה, מחוברת לאחותה בארוכה,

[1] Jerem. XX 9. [2] Isa. XXXIII 7. [3] 1 Sam. XXI 6. [4] 1 Sam. XXII 19. [5] Josh XVIII 1. [6] Dan. III 6. [7] Isa. XLIX 21. [8] Judg. IV 18. [9] 1 Kings V 15. [10] Dan. II 35.

ימין ושמאול נסיבה, עימדת בתין דריבה: רביעי היא תברה, נמשבת בכל המקרא, מהפכת היד לבררה, קבועה בתיך התיבה בקורה: חמישי היא הזקף, מכל טעם שקף, מיוחד באצבע זקף: ששי הוא המסכן, שהוא לתחתית שכן, כדל על שער רוכן: שביעי היא תלשה, בשני פעמים חשה, לפנים ולאחור נשה, וגידרת טעמים בדרישה: שמיני הוא טָרֵם, נדחה בשתי אצבעית בפרם, אחד באחד בקרם, מחובר בלי הרם: תשיעי הוא צנורי, ולפניה קבלה להנרי, מניחה בשבול ובארי: עשירי הוא שופר, תיארו בי ישר, מנוח בשור ופר, נעימתו בלי תיפר: אחד עשר פשטה, בחיך ובלשון מבושה, ובשני טעמים פשוטה: שנים עשר הוא פזר, מגביה וחוזר, ובלשון מתפזר. אילו טעמים שנים עשר, ברעת ומיסר, מלאים בלי מחסר, זה עם זה נאסר, במלך ונגבר ושר, והשופר הרבה משרת, ועולה ומעלה ויורד ועילה, ושבעה משרתים, לטעמים חרותים, ראשון היא אזלה, לעילם עולה, שני רביעי לטעמים יפיע, ובהם יפגיע שלישי היא זקפה קטנה עדופה, רביעי היא ענלה, עם גלגל בלילה, חמישי הוא גרשה, מן הטעמים לא פרושה, ששה היא מרעם, מיחד מכל טעם, ברעם ורעם, שביעי היא געיה, עם כל טעם חנויה, והיא מהם מנויה. זה היא כלל הטעמים, ומשרתים נעימים, מגולים ולא סתימים, מפי סופרים וחכמים.

§ 8.

אילו תולדות האותיות, אפידה שימיש הכל, ודבור אמירת בכל, תחת האותיות עשרים ושתים מנויות, אשר משמים אתויות, על יד עניי קנויות, ישובם עשרים ושתים, חקוקות על לוחותים, מהם כפולות בכפלים, בכתב ובדבור שפתים, מהם ארבעה ברישימה, מעמיקים לתהומה, ואחד תלול לרומה, עומד בזקוף קומה, מהם חמשה ערופות, מותחות וכפופות, ומספר כלם עשרים ושבעה את, ויסידם עשרים ושתים אות, מהם שנים עשר, מתלחמים עם כל בשר, לכל אחד נגיד ושר, בדעת וחכמה ומוסר, ומהם שבעה כפולים בלשון, נגאמים ביופי לחשון, שבעה עומדים בדגשון, והם שבעה כפולים, אשר מבולם מגולים, בגד כפרת כלולים, בשתי דרכים, במקרא ערוכים, בחצים דרוכים, בשני פנים תמוכים, בדגשה נסובים, וברפי רכים ומכים, ומהם ארבעה, בנפן נטועה, במקרא קבועה, ממעני הישועה, על שני דרכים יוצאים, והם למאד נפלאים, כי כל אות אשר במקרא יוצות בדבור ואמירה, חוץ מן אֵיהָ המאשרה, כי סודם מפלא, בהם הוא ניבלא, ועוד ארבעה מהם, אין באותיות כמוהם, כי עוד שני דרכים להם, כי כל אותיות, אשר ממשה קנויות, כל אות מלך אחד לו, משרתו בדרך שבילו, בנועם דבור מלילו, חוץ מן אהחע״ הידועים, אשר במקרא קביעים, כי שני כתרים, נחלו בארבע ועשרים, כלמוד נביאים וסיפרים, ועיד שלשה מן הארבעה, דרך אחד להם קבועה, מכל האותיות גרועה, העה מן הדגשה פרושים, בה לא נדרשים, וגם לא ננשים, אילו תילדות האותיות מועדות, אשר מזהב חמודות, ליהוה הלל ותודות.

§ 9.

אילו תולדות האותיות אפידת שימוש הכל בדיבור אמירת בל, ומי יוסיף יכל עליהם מכל, וישובם עשרים ושתים, חקוקים על לחתים, מהם כפולות בכפלים, בכתב ובדבור שפתים, ומהם ארבעה ברישימה, מעמיקים לתהומה, ואחד תלול לרומה, עומד בזקוף קומה, ומהם שלשה מפלאים, בתרשיש ממלאים, ובפו מסלאים, מלכים צפים ודאים, משלשתם יחד להתאים, כל גלגים ומחבאים, ידיהם בכל בפראים, הולכים

ובאים, ומהם בפולים בלשון, נאמים ביופי לחשון, בבית בליעה ושפה ולשון, שבעה ושבעה עמדים ברנשון, ומהם שנים אשר מתלחמים, עם כל בשר, לכל אחד נגיד ושר, בדעת חכמה ומוסר, ומספרם כלם עשרים ושבעה אות, ויסודם עשרים ושתים אות, מותחות וכופפות, וחמשה עדופות, ובחר אלהינו בתורה ובכתב, פרש אותיותיו, ברבריו וצירוף מלותיו, וחסרותיו ויתרותיו, וכותביותיו ופסקותיו, ושעמיו ונקדיותיו, והלב מביע, כנחל נובע, והגרון בחיך, והחיך בלשון, והלשון בניב שפתים, ושפתים והפה מגידים עניני הכתב, והכתב בתיבות, והתיבות באותות, ואותיות בחריתה, והחריתה בנקדות, ונקדות בשמות, והשמית בפירוש, ופירוש בענין, והענין בצירוף השכל, טובה חכמה מגבורה.

§ 10.

סדר הנקדות והטעמים. ארבע בתחלה נחלו שתים, מתיצבות בו בעת יצא חדבר בבית בלועה, בגון חפרע מלך מצרים,[1] וכולם יצאו על שתי דרכים ושמונה פנים אלף אלף חית חית חית וכולם חזרות חלילה נמצאי יוצוות בששה עשר שערים, ואחת יוצא בכל השערים, והיא משרת את כל האיתית ומדברת בבחצי מענה, אם יפול הגורל על ארבע רוחות, יהיה פונה לפניו בגין בי לעילם חסדו[2] ובכל מקום שתהיה זו הנקודה אם לפני ארבע רוחות אי לאחריהם היא משרתת בבחצי מענה, ואם תהיה גיעיה עם נקודה אחת תצא זו ותבנם זו, אבל אי ואי לבדם יהיו, וכל סדר חתמיהם עילה בפתחי שערים.

§ 11.

סדר בטוי המקרא בשתעמידם לבדם יהיו שבעה, וכולם חזרות חלילה, נמצאו יוצאים בעשרים ושמונה פנים, ובשתי דרכים יעשו שתים עשרה מדות.

§ 12.

עשר נקדות אימין המקרא, היוצאים בנואם אמירה, בחיך ובלשון ובשפה ברורה, החקוקים בספרי תירה, מניעם שמונה שמונה בספירה, שבעה מלכים בראשם עטרה, ואחד כאחד ברורה, וזה באיתם בעיצם חקירה, ראשונה קמצה יפתחה גדורה, ושלש נקדות עמם מסירה, רביעית וחמישית אי אי ההמירה, וששית ושביעית אי אי קשורה, שוא לבדה עצורה, תשרת כולם במקרא, פתרגום אנידה, וצרופם אחודה, דרך הרום או אי שתים נחיית, דרך הרום אי אי מניית, והשליש להצב עשויית אָ אֶ אֵ הראויות, ואחת סתם כלויות, לא תצא כל פעם בפויות, ילאלה המלכים, דרכים נסוכים, אחת באחת נממכים, ראשונה דרך רומה, והיא א' הנאומה, ולמטה ממנה קמצה, והיא המצב הגדול במחצה, ולמטה ממנה פתחה לחריצה, והיא מצב האמצע למליצה, ולמטה ממנה שלוש נקדות לאמיצה, ולמטה ממנה תפיצה, והיא נקודה אחת מחוצה, אי לבדה נשארה, לא תמנה עם אלה בספירה, לעילה יתירה גדולה, אותה אניד ואזכירה, ועתה ענינה אבארה, כי הדבר הנמשך להצטרפה, באשר יצא מנעימו בשפה, הוא שלשה ענינים להאליפה, או קבוץ יתקבץ בו השם המאוחד בניבו, באשר תדבר השם מיוחד בקבצו, תאמר דָבָר מֶלֶךְ חֵפֶץ יום ובדומה להם, ובאשר תקבץ אותו תאמר דברים מלכים חפצים ימים, או דבר יומשך אליו השם המיוחד תאמר דבר, וכאשר תוציא אותו

[1] Jerem. XLIV 30. [2] Jerem. XXXIII 11.

אל קונה תאמר דברי דברנו דברך דברו והפנים אשר יצטרף אליה השם, עשר דרכים לא פחות ולא יותר, אני אנחנו אתם אתה את אנתון הוא היא הם והן, או זמן יפול על השם ויעשה פועל, ויבדיל בו עבר מן הנצב ומן העתוד, כי הזמן על שלשה דרכים, עבר ונצב ועתיד, ובאשר תבנה אלו הזמנים על שם, תמיר דרכו ונאמו הידוע בו, תאמר בעבר דברתי דבר דברו, ותאמר על הזמן העתיד אם תהיה מצוה, דַּבֵּר דַּבְּרוּ, ובאשר תהיה מהוה ומצוה דברו דברתם, ועתה נתפרש מאלו הדמוים באור הדברים האמירים שלשת העניים, הקבוץ והסמיך והזמנים, הם מוציאים את השמות מן נטעם הרשום להם.

§ 13.

שער צירוף הדום ויציאתו מנטעו אל קמצה יהיה זה, באשר תקבץ השם המיוחד, תאמר חדש בהגיון אי והיא נקודת הדום, ובאשר יקובץ תאמר חדשים, עפר עפרים, יום ימים, שבלת שבלים: שער צירוף קמצה ויציאתה אל פתחה אשר היא מתחת לה, יהיה זה על פנים הרבה, תאמר חזק במוחה, ואם תקבצהו תאמר חזקים, עצם עצמים, חדש חדשים: שער צירוף שלש נקודות ויציאתם אל פתחה יהיה מדרך השמות המיוחדים, תאמר ארץ ואם תקבץ תאמר ארצות, מלך מלכים, חפץ חפצים, כי שיא תעמוד במקום פתחה: שער צירוף שלש נקודות ויציאתם אל שתי נקודות, יהיה זה, אם תוציא הדבר ותסמכהו על עין הנזכר ולא תביא עליו אות מוסף בנוף הדבר, תאמר כי תדר נָדֶר,[1] הוא עומד בנפשו, ואם תוציאהו על עין, ירד אל שתי נקודות, וְעֵדֶר אלמנה,[2] שָׁכַר תחת שָׂכָר,[3] ולא נחלו על שֵׂכֶר יוסף[4]: שער צירוף שתי נקודות אל נקודה אחת ספר, ואם תוציא אותו תאמר סֵפֶר סְפָרִי, זֵכֶר וְכָרִי, סֵתֶר סְתָרִי, עֵבֶר עִבְרִי והמלאכה גדולה.

§ 14.

סדר שוא המשרת לכל האותיות בכל המקרא בראש התיבה ובאמצע התיבה ובסוף התיבה ואשר תצא בלשון ואשר לא תצא, כי הרבה דרכים יש לה על אשר אמרנו, ובהרבה תיבות תתחבר אחת לאחת במות ויקראו, וימצאו, ויבקעו, וימשחו, ויקברו, ויפתחו, וישלחו, ובראש תיבות כמות בבוא, בפה, בלבב, בני, ברכה, בקרב, ובאמצע התיבה תפול מיוחדת כמות וישלח, ויקרא, וימצא, וידבר, ויברא, ויברך, ובאשר תהיה בראש התיבה בלא גיעיה תצא בפתחה קטנה במהרה כמות עתה אתה ברוך יהוה,[5] בני ישראל,[6] ברית יהוה,[7] ואם תצטרף עם גיעיה בראש התיבה בפתחה גדולה תצא כמות בבוא אליו,[8] לכו הזו,[9] בלכתך לא יצר צעדך,[10] בשכבך תשמר עליך,[11] ברעתי ידחה רשע,[12] אבל אם תצטרף עם אחד מן ארבעה איתות אהה"ע יהיה דרכה על דרך נקוד האות השני שבתיבה כמות בהגות ידיהם ורגליהם,[13] עד מתי פתים תאהבו פתי,[14] עיני לחלכה יצפנו,[15] ואם אין גיעיה בראש התיבה אף על פי נקוד האות השני שבתיבה מאהה"ע כמות באר מאד שאר מעיבה מהה פשעי,[16] ובאמצע התיבה באשר תתחבר אחת לאחת במות וישלחו, וישמעו, השנית תצא בלשון יהראשונה לא תצא בלשון באשר

[1] Numb. XXX 4. [2] Numb. XXX 10. [3] Levit. XXIV 20. [4] Amos VI 6. [5] Gen. XXVI 29. [6] Gen. XLVI 5. [7] Numb. X 33. [8] Ps. LI 2. [9] Ps. XLVI 9. [10] Prov. IV 12. [11] Prov. VI 22. [12] Prov. XIV 32. [13] Judg. I 7. [14] Prov. I 22. [15] Ps. X 8. [16] Ps. LI 3.

פירשני. נשאר לה דרך אחד, כאשר תהיה באמצע התיבה וסמיכה לאחר מן ארבעה איתיות אהחע, כמות כי ברחוב נלין,[1] ברחוב אבין מושבי,[2] רק ברחוב אל תלן,[3] כי בשלה ברחיב אמת,[4] ותכהין עיניו מראת,[5] הרחוקים והרחוקות, הרחבה והרחבה, נבהלתי מראית,[6] כי מאיש לקחה זאת,[7] לקחי נא לי,[8] והשבתים מרעות צאן,[9] אשר ננבו אתם מרחב בית שן,[10] שמעה תפלתי יהוה,[11] השחיתו התעיבו עלילה,[12] אלו היוצאים בלשון והדומה להם. אבל אם יש דגש באות כלו יצא בלשון כמות ונבאו, דכאו, נשאו, לקחו, נדחו, נדחו, כל אילו יוצאים יהדומה להם על נקוד האית אשר אחר שוא אין בזה חלוף ושאר כל התיבות שלא בדגשה והם סמוכים לשוא לא יצאו בלשון כמות פינחם בלו לקחו, שמעו, יצאו, קרעו, זרעו, ונטעו יראו וברחו.

§ 15.

סדר התיבות בדגש ורפי בסוף התיבה בכל המקרא, דע כי כל תיבה אשר תלמד ותצא בלשון רבים רפיה הוא לעולם כמות ידיו תביאינה,[13] תצלינה,[14] תביאנה,[15] תעשינה,[16] תבאנה,[17] תראינה,[18] תחזינה,[19] תצאנה,[20] תמצאינה,[21] חוץ מאילו הנזכרים והדומה להם בצל דליותיו תשכנה,[22] כי הם לשון רבים והם בדגש חכמות שרותיה תעננה,[23] ממרום שלח אש בעצמתי וירדנה,[24] ארעה במשפט,[25] בנות הגוים תקוננה אותה, שנים בו,[26] עיני תראינה בה,[27] על הכליות יסירנה,[28] אילי והדומה להם, וכל לשון יחיד כמות ואל אמה תכלנה,[29] יניענה ער עפר,[30] תאכלנה,[31] אציתנה יחד,[32] שמענה,[33] קחנה,[34] תעלנה,[35] הוא יראנה,[36] חוץ מאילו והדומה להם והיה כי תקראנה מלחמה,[37] ותקראנה לו השכנות שם,[38] תענה לעיניהם,[39] אילו והדומה להם.

§ 16.

סימן אהוי אשר מראש קנויה, מפי חכמים עשויה, אותות ארבעה, אויה הקבועה, סדרם אשמיע, וסודם אודיע, למה משנים ועשרים, ארבעה נעשו שרים, ובאשר נמסרים, לבגדכפת נאספים, וברפיון מסופרים, זו עילתם, ויופי חידתם, בקריאתם, ואין במקרא במותם, כל אות אשר במקרא, על אפניו נקרא, ולא יומר באמירה, חוץ מארבעה בספירה, אויה האמורה, שהם על שני דרכים, להם לבדם נסוכים, בם ובהם ערובים, ו' המסולה, פעם יפלא, ופעם בשפה יעלה, יו"ד המעולה, פעם יפלא, ופעם בשפה יעלה, ה"י אל"ף הנפלא, בדרך אחד יעלה, פעם יפלא ופעם יגלה, ואילו העדים, אשר על זה מעידים, אמר אלי בני אתה,[40] ראי בחוץ,[41] ויאמר שאי בנך,[42] עורי צפון ובואי תימן,[43]

[1] Gen. XIX 2. [2] Job XXIX 7. [3] Judg. XIX 20. [4] Isa. LIX 14. [5] Gen. XXVII 1. [6] Isa. XXI 3. [7] Gen. II 23. [8] 1 Kings XVII 11. [9] Ezek. XXXIV 10. [10] 2 Sam. XXI 12. [11] Ps. XXXIX 13. [12] Ps. XIV 1. [13] Levit. VII 30. [14] 1 Sam. III 11. [15] Levit. VI 14. [16] Deut. I 44. [17] Ps. XLV 16. [18] 2 Kings XXII 20. [19] Isa. XXXIII 17. [20] Amos IV 3. [21] Jerem. L 20. [22] Ezek. XVII 23. [23] Judg. V 29. [24] Lament. I 13. [25] Ezek. XXXIV 16. [26] Ezek. XXXII 16. [27] Micah VII 10. [28] Levit. III 4. [29] Gen. VI 16. [30] Isa. XXVI 5. [31] Gen. III 17. [32] Isa. XXVII 4. [33] Job. V 27. [34] Jerem. XXXVI 14. [35] Judg. XIII 16. [36] Deut. I 36. [37] Exod. I 10 [38] Ruth IV 17. [39] Ezek. IV 12. [40] Ps. II 7. [41] Ps. XXXI 12. [42] 2 Kings IV 36. [43] Cant. IV 16.

אליו פי קראתי,[1] אמרו בלבבכם,[2] אשר בא בה,[3] לבנות לה בית,[4] ופתח התבה בצדה תשים,[5] ובא בוא ושטף ועבר,[6] ויאמר לה כלב מה לך,[7] ולמדה את בני ישראל שימה בפיהם,[8] שאר האותות, בדרך אחד עמותות, לא ישתנו ברתות, כאשר יאספו עם בנדכפת ירפו ולא יתחלפו, חוץ משבעה עשר פסוקים, את זה פוסקים, ואותו נותקים, מנינם אודיעה, ומספרם אשמיעה, אשירה ליהוה כי גאה גאה,[9] מי כמכה נאדר בקדש,[10] נחית בחסדך עם זו גאלת,[11] בגדל זרועך ידמו באבן,[12] ושמתי בדכר שמשתיך,[13] ונלאתי בלכל ולא אוכל,[14] אדרגזריא נדבריא דתבריא,[15] וחכמה בחכמת אלהין[16] וטעמים הקדומים בתיבה כמות ועבדיך באו לשבר אכל,[17] גאלת בזרועך עמך,[18] מה פרצת עליך פרץ,[19] עיני תראינה בה[20] ובית בית ובית כף כף ואכדבה בפרעה,[21] ויהי בבואם וירא את אליאב,[22] ויהי בכלות ישראל,[23] באשר יהיה שוא תחת האות הראשון חוץ משבא יהיה רפי כמות והוא אשה בבתוליה,[24] ארבויא בבליא,[25] וקול המון שלו בה,[26] ונטה עליה קו תהו,[27] אדני בם סיני בקדש,[28] ושאר כל המקרא באשר תסמך אויה לבנדכפת יהיה רפי לעולם, ובל אחר ויהי רפי לעולם כמות ויהי בשמעו,[29] ויהי בשמע,[30] ויהי בראותו,[31] ויהי כהוציאם אתם,[32] ויהי במלכו,[33] אבל אם יהיה אחר ויהי בב כב כמות ויהי בבואם,[34] ויהי בכלות ישראל[35] יהיה לו רפי לעולם סמוכים לעד לעולם, עשוים באמת וישר.

§ 17.

סימן שישלה ומארכה כאשר יהיה בין הטעם לתברה שלשה מלכים יהיה בשילשה, ואם יהיה בשני מלכים או פחות יהיה במארכה כמות ויבא משה בתוך,[36] ויתן דויד,[37] ויבא חושי[38] חוץ מפסוק אחד, כי אין לעמוד לפניך על זאת,[39] ושלשה פסוקים למקצת סופרים הראשונים, ובני אשר ימנה וישוה,[40] וחברו,[41] ומיכאל וישפה ויוחא בני בריעה,[42] ושאר המקרא על זה, אם בשלשה מלכים או יתר יהיה בשישלה ותברה, ואם בשני מלכים יהיה מארכה ותברה חוץ משלשה עשר פסוקים מחלפים את זה, ואברהם היו יהיה לגוי גדול ועצום,[43] המקריב את דם השלמים לו תהיה,[44] וכי יגף שור איש את שור,[45] וישלחם יהושע וישבו בן בית אל,[46] ויכם דוד מהנשף ועד הערב, כי אם ארבע מאות איש נער,[47] כל אשר אין לו סנפיר דמשנה תורה,[48] אשר ברכו יהוה צבאות לאמר,[49] וקאם שאון בעמיך, כשד שלמון,[50] ואיש משך בקשתו דדברי הימים.[51]

[1] Ps. LXVI 17. [2] Ps. IV 5. [3] 1 Kings XIII 10. [4] Zech. V 11. [5] Gen. VI 16. [6] Dan. XI 10. [7] Josh. XV 18. [8] Deut. XXXI 19. [9] Exod. XV 1. [10] Exod. XV 11. [11] Exod. XV 13. [12] Exod. XV 16. [13] Isa. LIV 12. [14] Jerem. XX 9. [15] Dan. III 2. [16] Dan. V 11. [17] Gen. XLII 10. [18] Ps. LXXVII 16. [19] Gen. XXXVIII 29. [20] Micah VII 10. [21] Exod. XIV 4. [22] 1 Sam. XVI 6. [23] Josh. VIII 24. [24] Levit. XXI 13. [25] Ezra IV 9. [26] Ezek. XXIII 42. [27] Isa. XXXIV 11. [28] Ps. LXVIII 18. [29] Gen. XXXIX 15. [30] Gen. XXXIX 19. [31] Judg. XI 35. [32] Gen. XIX 17. [33] 1 Kings XV 29. [34] 1 Sam. XVI 6. [35] Josh. VIII 24. [36] Exod. XXIV 18. [37] 1 Chron. XXI 25. [38] 2 Sam. XV 37. [39] Ezra IX 15. [40] Gen. XLVI 13. [41] 1 Chron. VII 30. [42] 1 Chron. VIII 16. [43] Gen. XVIII 18. [44] Levit. VII 33. [45] Exod. XXI 35. [46] Josh. VIII 9. [47] 1 Sam. XXX 17. [48] Deut. XIV 10. [49] Isa. XIX 25. [50] Hos. X 14. [51] 2 Chron. XVIII 33.

הפך ידיך,[1] כי לא יכלו לעשתי בעת ההיא,[2] כל אשר תמצא ידך לעשות,[3] וכל פסקת דכות כמות האמרים ימהר יחישה מעשהו,[4] ויחלק עליהם לילה הוא,[5] וישבו בה ויבנו לך בה מקדש.[6]

§ 18.

סימן תברה ומארכה אשר יהיו בתיבה אחת, כל תיבה אשר יהיה בה מארכה ותברה כמות וישבו בבאר שבע ומולדה,[7] וינגעו יהישע וכל ישראל,[8] ישתרגו עלו על צוארי,[9] ירדו שכבו הערלים חללי חרב,[10] כל המקרא על זה אין בין תברה למארכה בתיבה אחת אלא שוא בלבד חוץ משלשה פסוקים כי הם במארכה ותברה בתיבה אחת וביניהם שוא ופתחה לכן הנבא ואמרת ותעלו על שפת,[11] בני ישראל אל תלחמו עם יהוה,[12] ויחרש יחזקיהו על הכהנים והלוים,[13]

§ 19.

סימן שתי אתות אשר בתיבה אחת צבותית, זו לעומת זו עמותות, בתיבה חיתית, כל המקרא על זה, מפי כל סופר וחיוה, הסימן הזה עיד לא ירוה, אם גיעיה לאות ראשון, תקדום בנעימת לחשון, יפתה פיו באות הראשון, כמות יסבהו צאלים צללי יסבוהו,[14] מללי גללי,[15] המלקקים בידם,[16] קול יללת הרעים,[17] אשר לקקו,[18] ואם אין גיעיה אצלם, לא יפתח פיו לעולם, אבל גולליס, לא יפצחו במלם, כמות הננו אתנו לך,[19] הוי החקקים חקקי און,[20] כי נשו צללי ערב,[21] הנני אני,[22] וכל להם דומה, וכל מזה הומה, היא בעור וסומה, לברים ידמה, חוץ מחמשת פסוקים, על זה פוסקים, ועליו חולקים, כי גיעיה להם סמוכה, ועם הם משוכה, ובהם תמוכה, ושמורה וערוכה, והם לא נפתחים, ובפה לא נפצחים, אלך אשובה אל מקומי עד אשר יאשמו בצר להם ישחרנני,[23] תודה יכבדנני ושם דרך אראנני,[24] אז יקראנני ולא אענה ישחרנני ולא ימצאנני,[25] ומשחרי ימציאנני,[26] כל המקרא, על זה נקרא, בשפה ברורה, ואם גיעיה קשורה,

§ 20.

דרך אזלה, העולה היא למעלה, אם יש לפניה שופר וגיעיה, וזרקא עמהם חניה, נעימת שופר למטה שרויה, כמות ובים שמחתכם ובמועדיכם,[27] והשביע חבהן את האשה,[28] ובכלות כל זאת יצאו כל ישראל,[29] חוץ מפסוקים שבעה, אשר דרכם מזה נגריה, ואשר יבא את רעהו ביער,[30] ותאר הגבול ונסב לפאת ים נגבה,[31] וישלח חירם מלך צור מלאכים,[32] באדין קרבו ואמרין קדם מלכא,[33] ואשר ישמיעו ויעבירו קול בכל עריהם,[34] וכן כל אזלה ופסקה וגיעיה תשיפר, על דרך ראשונה תסופר, זה לעולם לא

[1] 1 Kings XXII 34. [2] 2 Chron. XXX 3. [3] Eccl. IX 10. [4] Isa. V 19. [5] Gen. XIV 15. [6] 2 Chron. XX 8. [7] 1 Chron. IV 28. [8] Josh. VIII 15. [9] Lament. I 14. [10] Ezek. XXXII 21. [11] Ezek. XXXVI 3. [12] 2 Chron. XIII 12. [13] 2 Chron. XXXI 9. [14] Job XL 22. [15] Neh. XII 36. [16] Judg. VII 6. [17] Zech. XI 3. [18] 1 Kings XXI 19. [19] Jerem. III 22. [20] Isa. X 1. [21] Jerem. VI 4. [22] Ezek. XXXIV 11. [23] Hos. V 15. [24] Ps. L 23. [25] Prov. I 28. [26] Prov. VIII 17. [27] Numb. X 10. [28] Numb. V 21. [29] 2 Chron. XXXI 1. [30] Deut. XIX 5. [31] Josh. XVIII 14. [32] 2 Sam. V 11. [33] Dan. VI 13. [34] Neh. VIII 15.

יופר, חוץ משני פסוקים, אשר הם בטעמם נפסקים, ומזה הדרך נתוקים, ויאמר אלהם ראובן אל תשפכו דם השליכו אתו,[1] ויאמר לו אמר נא אליה הנה חרדת אלינו את כל,[2] ושלשה פסוקים נכונים, מאחיהם משתנים, חילוף אלה הנמנים, וראיתם והנה אם יצאו בנות,[3] וידבר משה אל אהרן ואל אלעזר ואל איתמר בני הנותרים,[4] ויפקדו ביום ההוא אנשים על הנשבות לאוצרות לתרומות,[5] ושני פסוקים מיוחדים, בראשונה יורדים, והשנית למעלה מועדים, ויהי הוא מספר למלך את אשר,[6] וגם אל הנכרי אשר לא מעמך,[7] וכל שופר אחד, לפני זרקה מיוחד, למעלה מאוחד, חוץ מתשעה פסוקים, על זה חולקים, ומזה הדרך נותקים, לכן אמר לבני ישראל אני יהוה,[8] כי תשא את ראש בני ישראל,[9] בכל אשר התהלכתי בכל בני ישראל,[10] הדבר דברתי,[11] ויזבח שור ומריא וצאן לרב,[12] וחברו,[13] בני ראובן וגדי וחצי שבט מנשה,[14] ויעלו בבעל פרצים ויכם שם דויד,[15] אם שלוש שנים רעב ואם שלשה חדשים נספה מפני צריך,[16] ואני אמרתי אגלה אזנך לאמר קנה נגד הישבים ונגד זקני עמי אם תנאל.[17]

§ 21.

סימן לשון ברכה, אשר במקרא ערוכה, במרפא וארוכה, לעד סמוכה, אם לשון ברכה, אם בף משוכה, ובי הטעם תמוכה, לעולם היא כריכה, במות והתברכי בו גוים ובו,[18] ויתברכו בו כל גוים יאשרהו,[19] ויאמר דויד לכל הקהל ברכו נא,[20] יאם על כל בף טעמו, יפתח בנאמי, ובלשון יגעימו כמות ואברכה מברכיך,[21] ברכני גם אני אבי,[22] ברכי יהוה מלאכיו,[23] חוץ מאחד על בה טעמו, ולא יפתח בנאמו ולקצת יומיא אנא נבוכדנצר ולעליא ברכת.[24]

§ 22.

שער טעמים שמונה, אשר בשלשה ספרים תכונה, חתימים בשכל ובינה, שמונה שרים גבורים, בגרון ולשון אמורים, וארבעה להם מחוברים, קטנים ולא מגברים, כללם שנים עשר נחקקים, ארבעה ניגון מפיקים, ושמונה טעמים ממתוקים, והדברים עתיקים: ראשון מכונה חזר, בגבור בכח נאזר, בשלשה ספרים בליל ומפזר: שני לו רתק, בשפה ולשון ירתק, לא במהרה ינתק: שלישי לו תרין, לעולם עמו יירין, לפנים גודר פרין: רביעי לו סלק, בטעם לא יחלק, ובשלשתם יש לו חלק: חמישי לו נצח, ביד ואצבע נפצח, מהודר ומניצח: ששי לו תקף, ממעל עילה ושקף, בשני דרכים מתקף: שביעי לו טרח, באצבע עולה וטרף, בשלוש ורביעית יצטרף: שמיני לו גזר מקל ונקודה משזר, בראש ואמצא מאזר, שופר הרם בכל טעם מעורב, פזנה מורח ומערב, ופסקה סדורה, מהם לא עדורה, עמם תבורה, ומתה פזנה ועזנה, עם אחיו חונה, ובהרבה מקומות ישתנה, והוא מהם נמנה, ונייח רב ועולה, פעם בראש תיבה

[1] Gen. XXXVII 22. [2] 2 Kings IV 13. [3] Judg. XXI 21. [4] Levit. X 12. [5] Neh. XII 44. [6] 2 Kings VIII 5. [7] 2 Chron. VI 32. [8] Exod. VI 6. [9] Exod. XXX 12. [10] 2 Sam. VII 7. [11] 1 Chron. XVII 6. [12] 1 Kings I 19. [13] 1 Kings I 25. [14] 1 Chron. V 18. [15] 1 Chron. XIV 11. [16] 1 Chron. XXI 12. [17] Ruth IV 4. [18] Jerem. IV 2. [19] Ps. LXXII 17. [20] 1 Chron. XXIX 20. [21] Gen. XII 3. [22] Gen. XXVII 34. [23] Ps. CIII 20. [24] Dan. IV 31.

יעלה, ופעם לימין יסלה, זה יסודם המעולה ועולה, והפונה ותולה, בץ והשכל ממולא, מי חכם וישמר אלה.

§ 23.

סימן שלשת הספרים, לראשי הפסוקים הברורים, מלמוד הסופרים הבחורים, ולסוף הפסוקים הנמורים, אשר למעלה נקורים, ואשר למטה נאמרים, כמות רבים אמרים מי יראנו טוב נסה,[1] חנני יהוה כי אמלל אני,[2] משך עניים מאנקת אביונים,[3] מי זה מלך הכבוד יהוה עזוז וגבור יהוה גבור,[4] יפה נוף משוש כל הארץ,[5] אל תבטחו בעשק,[6] הלילה הוא,[7] ובשלשת רעיו,[8] וזה הוא סימנם, ויופי ענינם, כאשר יהיה הטעם באות אשר בו דגשה או יהיה הטעם בראש התיבה או על האות השני מן התיבה ועל האות אשר בראש שוא כמות יפה נוף,[9] הלא ידעו,[10] הלילה ההוא,[11] שם פחדו פחד,[12] אתה סתר לי,[13] לעולם יהיה למטה חוץ משני פסוקים כי הטעם באות דגש וטעמו למעלה למנצח אל תשחת לדוד מכתם בשלח שאול,[14] אנה יהוה כי אני עבדך.[15]

§ 24.

סימן סוף הפסוקים אשר טעמם למעלה ואשר טעמם למטה, כל סוף פסוק אשר בשלשת הספרים כאשר יהיה הטעם בראש התיבה יהיה בשופר למעלה כמות ובמשב לצים לא ישב,[16] הוסרו שפטי ארץ,[17] אשר סביב שתו עלי,[18] ואם יהיה הטעם באות השני מן התיבה ולפניו אות אחד יהי בשוא הוא בשופר למעלה כמות על משככם ורמו סלה,[19] הושיעני למען חסדך,[20] פרק ואין מציל,[21] ואם יהיה האות הראשון בשוא ופתחה על זה הדרך יהיה השופר למעלה כמות ונפשי אשר פדית,[22] ירח וכוכבים אשר כוננתה,[23] מתגרת ידך אשר כליתי,[24] כי אני עבדך,[25] ובתחבלות עשה מלחמה,[26] ושאר סופי הפסוקים טעם למטה במארכה כמות ובתורתו יהגה יומם ולילה,[27] אני היום ילדתיך,[28] קין וחרף אתה,[29] בשוא גליו אתה תשבחם,[30] וכן אם יהיה שתי תיבות כמות עתקו גם גברו חיל,[31] מי יתיצב לו עם פעלי און,[32] יתאמרו כל פעלי און,[33] כי כל תיבה קטנה אשר משתי אותיות כאשר תסמך לתיבה גדולה יהי דרכה דרך תיבה אחת בטעם ותהיה במארכה כמות על כל פעלי און,[34] עם פעלי און,[35] גם גברו חיל,[36] וכן ואתה דע לך,[37] ויבא רגז[38] על זה הסימן יצא כל סוף הפסוק, אבל אם יהיה שלש תיבות כולם למעלה כמות במזמות זו חשבו,[39] עיניך בי ואינני,[40] וכל הדומה להם אם בראש התיבה או באמצע התיבה כולם למעלה בשופר כמות ירום איבי עלי,[41] ואחלצה צוררי ריקם,[42] אין אחר טפחה מארכה אלא בשופר כולם.

[1] Ps. IV 7. [2] Ps. VI 3. [3] Ps. XII 6. [4] Ps. XXIV 8. [5] Ps. XLVIII 3. [6] Ps. LXII 11. [7] Job III 6. [8] Job XXXII 3. [9] Ps. XLVIII 3. [10] Ps. XIV 4. [11] Job III 6. [12] Ps. LIII 6. [13] Ps. XXXII 7. [14] Ps. LIX 1. [15] Ps. CXVI 16. [16] Ps. I 1. [17] Ps. II 10. [18] Ps. III 7. [19] Ps. IV 5. [20] Ps. VI 5. [21] Ps. VII 3. [22] Ps. LXXI 23. [23] Ps. VIII 4. [24] Ps. XXXIX 11. [25] Ps. CXLIII 12. [26] Prov. XX 18. [27] Ps. I 2. [28] Ps. II 7. [29] Ps. LXXIV 17. [30] Ps. LXXXIX 10. [31] Job XXI 7. [32] Ps. XCIV 16. [33] Ps. XCIV 4. [34] Ps. V 5. [35] Ps. XCIV 16 [36] Job XXI 7. [37] Job V 27. [38] Job III 26. [39] Ps. X 2. [40] Job VII 8. [41] Ps. XIII 3. [42] Ps. VII 5.

§ 25.

סימן לראשי הפסוקים. אשר בשלשת הספרים, אשר בשופר ואשר בלא שופר כמות לכו חזו מפעלות יהוה,[1] לך אזבח זבח תודה ובשם יהוה אקרא,[2] לכל תכלה ראיתי קץ רחבה מצותך,[3] לך אני הושיעני, ארי נהם ודב,[5] קצר אפים,[6] גרל חמה נשא ענש,[7] לכו וראו מפעלות,[8] לך שמים אף לך ארץ,[9] לך זרוע אם גבורה,[10] בבא הזיפים ויאמרו לשאול,[11] בבוא אליו נתן הנביא,[12] בבוא רשע בא גם בוז,[13] לכו בנים שמעו לי,[14] עשה אתי למען,[15] כאשר יהיה בתיבה הראשונה ניעיה בלא שופר יהיה ומוקף ואם אין ניעיה בשופר יהיה ולא מוקף, וכן בתיבה אחת יהיה אם ניעיה בלא שופר ואם אין ניעיה בקהל עם,[16] וישבה לפתח ביתו,[17] לתאוה יבקש נפרד,[18] חוץ משלשה פסוקים כי בניעיה ושופר המבינתך יאבר נץ,[19] המיראתך יכיחך,[20] העזבים ארחות ישר ללכת.[21]

§ 26.

סימן גרש ופתח בשלשה ספרים, היפים הברורים, ידעו הקורים, בשלשת הספרים, כל תיבה ערוכה, במארכה ארוכה, ובגרש תמוכה, כי האות הסמוך, ולטעם תמוך, מפתחה לא ימוך, כמות בצר לי אקרא יהוה ואל,[22] מכל צוררי היתי חרפה ולשכני מאד,[23] למען תמחץ רגלך בדם,[24] המקרה במים,[25] אמרות יהוה אמרות,[26] ממתים ידך יהוה,[27] לכן אנשי לבב שמעו לי,[28] חוץ מארבעה על זה חולקים, ואת זה נותקים, שמרה נפשי כי חסיד אני,[29] חרפה שברה לבי ואנושה,[30] טמנו גאים פח לי,[31] יראת יהוה שנאת רע.[32]

§ 27.

סימן סמוך ומוכרת במקרא, כי הסמוך והמוכרת לעולם יתיצב בקמץ ופתח ובשתי נקודות ובשלש נקודות, אין לו דרך אחרת כמות היכל יהוה היכל יהוה,[33] תבאינה בהיכל מלך,[34] על היכל מלכותא,[35] והיכל תוסד,[36] וקיר ההיכל,[37] ויביאני אל ההיכל,[38] עם הקדש,[39] עם קדש,[40] עם יהוה,[41] עם הארץ,[42] לעם אחד,[43] סמוך אספו עם,[44] לברית עם,[45] תפלטני מריבי עם,[46] ויכהו קבל עם,[47] מוכרת, אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש,[48] ארץ מצרים,[49] ארץ ישראל,[50] סמוך, כי שלש נקודות היא פתחה קטנה, ירכבהו על במתי ארץ,[51] רנו שמים וגילי ארץ,[52] אבל אמללה ארץ,[53] מוכרת לפי שכל המקרא הארץ הוא ואין במקרא הארץ, וזה דרך הסמוך בקמץ ופתח וכן כל הרומה להם, והמלאכה גדולה.

[1] Ps XLVI 9. [2] Ps. CXVI 17. [3] Ps. CXIX 96. [4] Ps. CXIX 94. [5] Prov. XXVIII 15. [6] Prov. XIV 16. [7] Prov. XIX 19. [8] Ps. LXVI 5. [9] Ps. LXXXIX 12. [10] Ps. LXXXIX 14. [11] Ps. LIV 2. [12] Ps. LI 2. [13] Prov. XVIII 3. [14] Ps. XXXIV 12. [15] Ps. CIX 21. [16] Ps. CVII 32. [17] Prov IX 14. [18] Prov. XVIII 1. [19] Job XXXIX 26. [20] Job XXII 4. [21] Prov. II 13. [22] Ps. XVIII 7. [23] Ps. XXXI 12. [24] Ps. LXVIII 24. [25] Ps. CIV 3. [26] Ps. XII 7. [27] Ps. XVII 14. [28] Job XXXIV 10. [29] Ps LXXXVI 2. [30] Ps. LXIX 21. [31] Ps. CXL 6. [32] Prov. VIII 13. [33] Jerem. VII 4. [34] Ps XLV 16. [35] Dan. IV 26. [36] Isa. XLIV 28. [37] Ezek. XLI 20. [38] Ezek. XLI 1. [39] Isa. LXII 12. [40] Dan. XII 7. [41] Numb. XI 29. [42] Numb. XIV 9. [43] Gen. XXXIV 16. [44] Joel II 15. [45] Isa. XLII 6. [46] Ps. XVIII 44. [47] 2 Kings XV 10. [48] Exod. III 8. [49] Gen. XLI 19. [50] 1 Sam. XIII 19. [51] Deut. XXXII 13. [52] Isa. XLIX 13. [53] Isa. XXXIII 19.

§ 28.

סימן סמוך ומוכרת בשתי נקודות ובשלש נקודות כמות מחנה אלהים,[1] מחנה ראובן,[2] מחנה אפרים,[3] בין מחנה מצרים ובין מחנה ישראל,[4] מטה ראובן,[5] ולמטה אפרים,[6] על מטה משפחת אביהן,[7] כאשר יהיה יצא הדבר על פלוני לפלוני בין מחנה ובין מטה כולו סמוך בשתי נקודות מרעה,[8] מרבה רגלים,[9] מחסה כזב,[10] מלוה יהוה,[11] ומצוה לאמים,[12] העשה אלה,[13] כל זה סמוך בשתי נקודות, מחנה נדול,[14] אם תחנה עלי מחנה,[15] מחוץ למחנה,[16] מטה אחר,[17] ולא תסב נחלה ממטה למטה,[18] מטה לנשיא אחר,[19] ממשפחת המטה,[20] לאיש מלוה,[21] מרבה הונו,[22] מחסה מזרם,[23] מצוה אתכם,[24] מה יתרון העושה,[25] כל זה מוכרת וכדומה להם במקרא, אבל בן יש לו סימן אחד ודרך אחר.

§ 29.

סימן בֶּן ובֵן כל בן אשר במקרא סמוך ומוקף עם אב או עם איש או עם אדם או עם מעשהם, או עם מעשה אביו בשלש נקודות יהיה כמות בן אברהם,[26] בן יעקב,[27] בן ישראל,[28] בן אדם,[29] בן איש,[30] בן בליעל,[31] חוץ מארבעה במקרא ותלד בן ששי,[32] וימלט בן אחד,[33] ולמפיבשת בן קטן,[34] והוליד בן פריץ,[35] וכל בן בטעם נרש כמות בן חכם ישמח אב ובן[36] יהי לעולם בשתי נקודות חוץ מן שבעה במקרא כי הם בטעם נרש והם בשלש נקודות ושחט את בן הבקר,[37] וינציו במחנה בן הישראלית,[38] ואת זכריה בן יברכיהו,[39] ושמו מרדכי בן יאיר,[40] זכריה בן משלמיה,[41] את בת משלם בן ברכיה,[42] הלבן מאה שנה יולד.[43]

§ 30.

סימן אֶת ואֵת אשר בשתי נקודות ובשלש נקודות חמודות ידע הלומד אשר מקרא חומד, כל ואֵת אֶת דמקף, בשלש נקודות יתקף, חוץ מאחד באיוב מיוחד, את כל גבה יראה,[44] כי הוא מקף וסמוך ובשתי נקודות יתקף, וכל אֶת ואֵת נרש בשתי נקודות רישומו חוץ מפסוקים שלשה, כי הם ברגשה, ושלש נקודות בהם חרושה, יבחר לנו,[45] בהצותו את ארם[46] כי את אשר[47] עמם וזה הוא טעמם ושאר כל המקרא אם אֶת מקף בשלש נקרא.

[1] Gen. XXXII 3. [2] Numb. II 10. [3] Numb. II 18. [4] Exod. XIV 20. [5] Numb. XIII 4. [6] Numb. XIII 8. [7] Numb. XXXVI 12. [8] Isa. XXXII 14. [9] Levit. XI 42. [10] Isa. XXVIII 17. [11] Prov. XIX 17. [12] Isa. LV 4. [13] Ezek. XVII 15. [14] 1 Chron. XII 22. [15] Ps. XXVII 3. [16] Exod. XXXIII 7. [17] Numb. XVII 18. [18] Numb. XXXVI 9. [19] Numb. XVII 21. [20] 1 Chron. VI 46. [21] Prov. XXII 7. [22] Prov. XXVIII 8. [23] Isa XXV 4. [24] Deut. IV 2. [25] Eccl. III 9. [26] Gen. XXV 12. [27] does not occur. [28] 1 Chron. V 1. [29] Jerem. XLIX 18. [30] Levit. XXIV 10. [31] 1 Sam. XXV 17. [32] Gen. XXX 19. [33] 1 Sam. XXII 20. [34] 2 Sam. IX 12. [35] Ezek. XVIII 10. [36] Prov. X 1. [37] Levit I 5. [38] Levit. XXIV 10. [39] Isa. VIII 2. [40] Esther II 5. [41] 1 Chron. IX 21. [42] Neh. VI 18. [43] Gen. XVII 17. [44] Job XLI 26. [45] Ps. XLVII 5. [46] Ps. LX 2. [47] Prov. III 12.

§ 31.

סימן שלש נקודות ושתי נקודות, ידעו הקוראים, בספרי הנביאים, היפים הנאים, כי שלוש הנקודות חמודות כבודות בקרים בכדות, כמות הן, יש, שן שם לב כן על האות הראשון מן התיבה הסמוכה לה הוא בשלוש נקודות לעולם כמו הן הוא משוש דרכו,[1] הן עם כלביא יקום,[2] הן תוי שדי יעניני,[3] יש הבל אשר נעשה על הארץ,[4] ונאמר אל אדני יש לנו אב זקן,[5] הגידי לי מה יש לך בבית,[6] סלע ישכן ויתלונן על שן סלע,[7] ושן בהמת,[8] שש הנה שנא יהוה,[9] הנה זאת חקרנוה כן היא,[10] כי כמו שער בנפשו כן הוא,[11] וגם שם עיר המונה,[12] על שם שמר אדני ההר שמרון,[13] ויקרא אברם שם בנו,[14] ויהי שם בנו הבכור יואל,[15] קפאו תהמת בלב ים,[16] היה לב איש ישראל אחרי אבשלום,[17] למען הביא אתנו לתת לנו את הארץ,[18] ואת שבע הנערות הראיות לתת לה מבית המלך,[19] יהוה צוה ביד משה לתת לנו ערים[20], ואם יהיה ביניהם שוא על זה הדרך יצא כי שוא אינה מניה מן המלכים, כמות לתת לך את הארץ הזאת,[21] ויקרא אברם שם בנו,[22] ואם יצא הדבר בטעם יהיה כולו בשתי נקודות כמות הן אדני יהוה יעור לי,[23] הן ליהוה אלהיך השמים ושמי השמים,[24] יש ליהוה לתת לך הרבה מזה,[25] ויאמר יוסף אל אביו לא כן אבי,[26] ותאמר אם כן,[27] לב שמח ייטב פנים,[28] לב יודע מרת נפשו,[29] על זה המקרא כולו יצא.

§ 32.

סימן למה ולמה רפי ודגש, כל קריה למה ולמה דסמוך לעין והי ואלף רפי כמות למה אמרת אחתי היא,[30] למה יהוה תעמד ברחוק,[31] למה יהוה תזנה נפשי,[32] ולמה יהוה מביא אתנו,[33] למה עליתם עלינו,[34] ולמה עליתם אלי,[35] חוץ מחמשה פסוקים כי הם סמוכים לעין והי ואלף בדגשה למה הרגזתני,[36] ויסף עוד אבנר לאמר אל עשהאל סוד לך מאחרי למה אככה ארצה,[37] למה הציתו עבדיך,[38] למה היה כאבי,[39] למה אירא בימי רע,[40] וכל שאר קריה למה דגש חוץ משלושה רפין אומרה לאל סלעי למה שכחתני,[41] חטאתי מה אפעל לך נצר האדם למה שמתני למפגע לך,[42] טעם אחד כל למה ולמה דרפי טעמה על מם, וכל למה דדגש טעמה על למד חוץ מאחד במקרא למה שמתני למפגע לך.

[1] Job VIII 19. [2] Numb. XXIII 24. [3] Job. XXXI 35. [4] Eccl. VIII 14. [5] Gen. XLIV 20. [6] 2 Kings IV 2. [7] Job XXXIX 28. [8] Deut. XXXII 24. [9] Prov. VI 16. [10] Job V 27 [11] Prov. XXIII 7. [12] Ezek. XXXIX 16. [13] 1 Kings XVI 24. [14] Gen. XVI 15. [15] 1 Sam. VIII 2. [16] Exod. XV 8. [17] 2 Sam XV 13. [18] Deut. VI 23. [19] Esther II 9. [20] Josh. XXI 2. [21] Gen. XV 7. [22] Gen. XVI 15. [23] Isa. L 9. [24] Deut. X 14. [25] 2 Chron. XXV 9. [26] Gen. XLVIII 18. [27] Gen. XXV 22 [28] Prov. XV 13. [29] Prov. XIV 10. [30] Gen. XII 19. [31] Ps. X 1. [32] Ps. LXXXVIII 15. [33] Numb. XIV 3. [34] Judg. XII 3. [35] Judg. XV 10. [36] 1 Sam. XXVIII 15. [37] 2 Sam. II 22. [38] 2 Sam XIV 31. [39] Jerem. XV 18 [40] Ps. XLIX 6. [41] Ps. XLII 10. [42] Job VII 20.

§ 33.

כל לשון אכילה, אם בשלוש נקודות פעולה, בפתחה מלולה, במות וענת שערים תאכלנה,[1] בעצבון תאכלנה,[2] וכדמה להן חוץ מאחד בקהלת מיוחד ברכות הטובה רבו,[3] והוא מיוחד בטעמו.

§ 34.

כל לשון הליכה, לדגשה ממוכה, בפתחה ערוכה, בלשון לא כרוכה, כמות אלכה לי אל הנדלים,[4] נלכה נא דרך,[5] עתה נלכה שם,[6] כל המקרא על זה ירוץ, בדבר חרוץ, ולא פרוץ, ושאר המקרא, בלא פתחה נקרא.

§ 35.

כל לשון עשיה, במקרא חנויה, טעמה על שין מצויה, ובה קנויה, לעולם בניעה, ועל לשון תלויה, וכן היא ראויה, כמות וישמעו אליו בני ישראל ויעשו,[7] ויקח את בבשת הראש ויעשה,[8] ראיתי את כל המעשים,[9] כי את כל מעשה האלהים יבא במשפט,[10] ומעשה עבדת בית,[11] ואם מן שין גרועה, ניעה נדועה, בליבה קבועה, בלי ניעה ידועה, או בשופר תבועה כמות ומראיהם ומעשיהם,[12] ישועת בל נעשה ארץ,[13] וירא אלהים את מעשיהם,[14] ויעשו בן ויוציאו אליו,[15] בן כל המקרא יצא, וחילוף זה לא ימצא.

§ 36.

סימן לשון חרבות בלי קרב, אשר במקרא מעורב, בפי צעיר ורב, ידע כל קורא, מתלמיד ועד מורה, כי כל חרבות, מעתדות לקרבות, בפתחה נצבות, באשים ושביבות, חוץ משתי תיבות, אחת בקמצה תצא בניבות, ואחת בשלוש נקודות חצובות, והם מפלאות, בתורת אלהי צבאות, החרב נחרבו המלכים.[16] סדר חרבות, וערים חרבות אשנן בניבות, ומלים ערבות, ידעו לומדים וחכמים ותלמידים, אשר תורה מתמידים, כי כל חרבות וערים חרבות,[17] יצאו קמוצות, בכל מחיצות שבות ורצות, בלי נפוצות, חוץ מאחד במקרא מיוחד, בספר בן בוזי, נביאי וחוזי, ימצא חוקר, תורה מבקר.

§ 37.

כל לשון מרכבה, במקרא נצבה, בלשון יחיד דבוקה, בשלוש נקודות חצובה, במות ויאסר יוסף מרכבתו,[18] ויהי לשלמה ארבעים אלף ארות סוסים,[19] מרכבת פרעה,[20] מרכבות עמי נדיב,[21] חוץ מאחד, במקרא מיוחד, באחת מופקד, בצפנת מנוקד, וירכב אתו במרכבות המשנה אשר לו ויקראו לפניו.[22]

[1] Ezek. IV 12 [2] Gen III 17. [3] Eccl V 10. [4] Jerem. V 5. [5] Exod. III 18. [6] 1 Sam. IX 6. [7] Deut. XXXIV 9. [8] 2 Sam. XII 4. [9] Eccl. I 14. [10] Eccl. XII 14 [11] 1 Chron. XXIII 28. [12] Ezek. I 16. [13] Isa. XXVI 18. [14] Jonah III 10. [15] Josh. X 23. [16] 2 Kings III 23. [17] Ezek. XXXVI 35. [18] Gen. XLVI 29. [19] 1 Kings V 6. [20] Exod. XV 4 [21] Cant. VI 12. [22] Gen. XLI 43.

§ 38.

סימן כָּל וכֹל, אם הקורא יכול, יבין ולא יסכול, כי המקרא כולו, בחכמה פרטו ובכללו, ועל זה שבילו, אם כֹּל וכֹל מקף וסמוך, מקמצה לא ימוך, ואם כֹּל וכֹל חתוך, עם שכנו לא פתוך, מקמצה הוא רש, ומנקודה אחת נדרש, חוץ משלושה צרופים, למאד יפים, בספרים מעולפים, כי הם נרושים, בטעם מפורשים, ובקמצה דרושים, וכל בשלש,[1] כל עצמותי,[2] כל אחי רש,[3] היודע בתורותי, אמת דיבור שפתי.

§ 39.

דוך הגיעיה בכל המקרא, כי מהלך הגעיה עם כל תיבה שיהיה בה פתחה ושוא, ובלבר שתהיה חתוכה מן התיבה אשר לפניה, כן רוב המקרא כמות בכל המעשים אשר עשו,[4] ויעשו להם ככל המעשים,[5] ויעשו פעמני זהב טהור,[6] ויעשו את הכתנת שש,[7] וכן אם אין שוא ופתחה ברוב תיבות אחרות כמות וישלחו כל העדה,[8] וישלחו שם הערה שנים,[9] וישמעו בני ישראל ויקהלו,[10] וישמעו בני ישראל לאמר,[11] והניח מחוץ למחנה במקום,[12] והיה המחנה הנשאר לפליטה,[13] ונתנו לאבי הנערה,[14] והוציאו את הנערה אל פתח בית,[15] למי הנערה הזאת,[16] אל מקום הכנעני והחתי,[17] אל ארץ הכנעני,[18] חוץ מן ותכנע לפניהם את ישבי הארץ הכנעים,[19] כן דרך כל המקרא, אם הקף תפול הגיעיה ואם לא הקף תתיצב הגיעיה.

§ 40.

סימן ריש, אשר יצא ברגש ואשר יצא ברפי, והוא לבני ארץ ישראל לבדם, והוא קשור בלשונם אם יקראו במקרא ואם ישיחו בשיחתם, והוא בפי הנשים ובפי הטף, באשר הוא במקרא, וזה הוא סימנו, באשר יסמך ריש לששה אותות ויהיה תחת האותות הסמוך לו שוא, יצא ריש ברפי, כמות בני ישראל,[20] למרכבה המשרה,[21] מצרים,[22] ולמעשרות,[23] נעצרה נא,[24] ואת עטרת שופן,[25] מטרות עון,[26] וקטרי חרצה,[27] עזרנו יהוה אלהינו,[28] כי אלהי אבי בעזרי,[29] בררכי דויד אביו,[30] כי ישרים דרכי,[31] דרכמונים אלף,[32] ושמו יתרא,[33] על כן התריעה,[34] סימנם זרשצת, אילו ששה אותות מלפני ריש ושנים מאחריו נל כמות ערלי לב,[35] נרני,[36] קרני,[37] ערלות פלשתים,[38] אילו שמונה אותות ששה מלפני ריש ושנים מאחריו נל זרשצת מלפניו ובלבר שהיה שוא יצא ברגש וזה הוא סימנם יפה.

[1] Isa. XL 12. [2] Ps. XXXV 10. [3] Prov. XIX 7. [4] 1 Sam. VIII 8. [5] 2 Kings XXIII 19. [6] Exod. XXXIX 25. [7] Exod XXXIX 27. [8] Judg. XXI 13. [9] Judg. XXI 10. [10] Josh. XXII 12. [11] Josh. XXII 11. [12] Numb. XIX 9. [13] Gen. XXXII 9. [14] Deut. XXII 19. [15] Deut. XXII 21. [16] Ruth II 5. [17] Exod. III 8. [18] Exod. XIII 5. [19] Neh. IX 24. [20] Gen. XXXII 33. [21] Isa. IX 6. [22] Gen. X 6. [23] Neh. XII 44. [24] Judg. XIII 15. [25] Numb. XXXII 35. [26] Job XXXVII 6. [27] Dan. V 6. [28] 2 Chron. XIV 10. [29] Exod. XVIII 4. [30] 2 Chron. XVII 3. [31] Hos. XIV 10. [32] Ezra II 69. [33] 2 Sam. XVII 25. [34] Isa. XXIV 19. [35] Jerem. IX 25. [36] Isa. XXI 10 [37] 1 Sam. II 1. [38] 1 Sam. XVIII 25.

§ 41.

כל ויהיו ויירשו גיעה ביוד ויש ביניהם אות ולא מפק, וכל גיעיתו על שלשה דרכים הם, יש גיעה בשוא ודגשה באות אחד, ויש גיעה בשוא ופתחה באות אחד, ויש גיעה בשני אותות, ויש בהם שתי שויות בתיבה אחת במות וידברו, וישמעו, ויגדלו, ואין שוא ופתחה במקרא, אילא יש אחריה רפייה בתיבה אחת.

§ 42.

כל יוד דסמיח ליה שוא מתקרי בנקודה אחת במוה ביום, כיום, ליהוא, לישבאב, ליקים, מתנקד בשוא ומתקרי בנקודה אחת.

Appendix III.

To Part II, chapt. XI, pp. 423—425.

In the description of the Rise and Development of the Massorah I stated that I would give at the end of the chapter a specimen of both the Massorah Parva and Magna so as to enable the student to form some idea of this stupendous Corpus. When the Tables, exhibiting in parallel columns the amount of the Massorah with which the different Nakdanim had furnished the various MSS., were set up, I found that they were too extensive to be inserted in the middle of the Volume and that they would be more suitable for the end of the Introduction

The Massorah Magna on Levit. XI 4–21.

My Massorah	Editio princeps Bomberg 1524—25	Add. 15251 dated A. D. 1488	Add. 15250 *circa* A. D. 1250	Orient. 4227 *circa* A. D. 1350	Harley 1528 *circa* A. D. 1300	Add. 15451 *circa* A. D. 1200	Harley 5710—11 *circa* A. D. 1200	Add. 21160 *circa* A. D. 1300	Add. 9401—2 dated A. D. 1286	Orient. 2201 dated A. D. 1246	Orient. 4445 *circa* A. D. 850	Levit. XI 4—21	
	○	○	○	○	○	○	○	○	ב א מל וא חס	○	○	וּמַפְרֶסֶ֣ת בְּ׳	Levit. XI 4
§ 392, I, 724 י	ה דגשו	○	ה רגשו בקרי	ה דגשׁ	○	○	○	ה דגשו	○	○	○	בַּיָּמִים ה׳	10 „ „
§ 921, II, 649 ש	ג	○	○	ג	○	○	○	○	○	○	○	שֶׁקֶץ הֵם ג׳	10 „ „
§ 181, II. 34 כ	○	○	○	○	○	○	○	יס רא פסוקים בספרא	יס ריש פסו בסיפו	○	○	כָּל י״ט ראשי פסוקים בספר ויקרא	12 „ „
§ 279, II, 346 ם	תורת כהנים כל אשר	○	○	○	○	○	○	○	○	○	תורת כהנים כל אשר	תורת כהנים כל אשר משנה תורה וְכל	12 „ „
§ 180, I, 644 מ	ו זיגין מתחלפין חד בדרגא וחד במאריך	○	○	ו זוגין דמין וכל חד וחד תחלף בטעמו חד במארכא אחד בשולשלא	○	○	○	ו זוגין מתחלפין בטעמא חד כמארכא וחד בדרגא	○	○	תורת כהנים אֲשֶׁר אֵין־לוֹ וגו׳	אֲשֶׁר אֵין־לוֹ ו׳ זוגין מתחלפין בטעמא חד במארכא וחד בדרגא	12 „ „
	○	○	○	○	○	○	○	ל	שמיני את כל וגו׳	○	○	אֶת־הֶחָגָב וְאֶת־הַסָּרְעָה ל	13 „ „
§ 279, II, 346 ם	תורת כהנים את כל ערב	קדמא את כל ערב	○	○	קדמא דעינו את כל וגו׳	○	○	○	○	○	תורת כהנים אֶת כָּל־עֹרֵב	תורת כהנים את כל וגו׳	15 „ „
§ 357, II, 212 מ	ל	○	○	○	○	○	ד ומל	○	○	○	○	לְמִינוֹ ד׳	15 „ „
	○	○	○	○	○	○	כו פס ואת ואת ואת ואת	○	○	○	○	וְאֵת כ״ו פס׳ ואת ואת ואת ואת	16 „ „
§ 1332, I, 130 א	ה דסמו בקריו	ה	○	○	○	○	ה דסמו	○	○	○	○	וְאֵת בַּת ה׳	16 „ „
§ 358, II. 212 מ	יד בתורה	○	○	○	○	○	יד ומל	○	○	○	○	לְמִינָהּ י״ד בתורה	16 „ „
§ 79, I, 209 ו	○	○	○	○	○	○	○	○	ל עין ריפון ל וגו	○	○	הַחֲסִידָה הָאֲנָפָה ל	19 „ „
§ 23, I, 263 ה	○	○	○	○	○	ל דסמיך הכוס וגו	○	○	○	○	○	הַחֲסִידָה הָאֲנָפָה ל דסמיך	19 „ „
§ 35, I, 329 ו	○	○	ל	○	○	האנפה ל והאנפה ל	○	○	○	○	○	הָאֲנָפָה ל וְהָאֲנָפָה ל	19 „ „
§ 453, I, 52 א	○	ה בטעמ	○	○	○	○	○	○	○	○	ה בטעמ	אַךְ ה׳ בטעמא	21 „ „
§ 77, II, 124 ל	לו דכתוב לא מו	○	○	○	○	○	○	מו כתיבין לא וקריין לו	○	○	○	טו׳ כתיבין לא וקריין לו	21 „ „
	○	○	○	○	○	○	○	ותרין פלוגתה עליהו	○	○	ותרין לבד מן כסרתה	ותרין לבד מן כסרתה	21 „ „
§ 77, II, 124 ל	○	○	○	○	○	○	○	ותרין חלוף	○	○	○	ותרין חלוף	21 „ „
§ 212, II. 570 ר	ד	○	ד	○	○	○	○	ד	○	○	○	לְרִגְלָיו ד	21 „ „

Massorah Magna on Levit. XI

My Massorah	Editio princeps Bomberg 1524—25	Add. 15251 dated A. D. 1488	Add. 15250 *circa* A. D. 1250	Orient. 4227 *circa* A. D. 1350	c
	ס	ס	ס	ס	
י § 392, I, 724	ה דגשו	ס	ה דגשו בקרו	ה דגש	
ש § 921, II, 649	ג	ס	ס	ג	
כ § 181, II. 34	ס	ס	ס	ס	
ם § 279, II, 346	תורת כהנים כל אשר	ס	ס	ס	
ם § 180, I, 644	ו זיגין מהחלסין חד בדרגא וחד במאריך	ס	ס	ו זוגין דמין וכל חד והד תחלף בטעמו חד במארכא אחד בשילשלא	
	ס		ס	ס	
ם § 279, II, 346	תורת כהנים את כל ערב	קדמא את כל ערב	ס	ס	ו
מ § 357, II, 212	ל	ס	ס	ס	
	ס	ס	ס	ס	
א § 1332, I, 130	ה דסמו בקריו	ה	ס	ס	
מ § 358, II. 212	יד בתורה	ס	ס	ס	
ו § 79, I, 209	ס	ס	ס	ס	
ה § 23, I, 263	ס	ס	ס	ס	
ו § 35, I, 329	ס	ס	ל	ס	
א § 453, I, 52	ס	ה בטעי	ס	ס	
ל § 77, II, 124	לו דכתיב לא טו	ס	ס	ס	
	ס	ס	ס	ס	
ל § 77, II, 124	ס	ס	ס	ס	
ר § 212, II, 570	ד	ס	ד	ס	

Massorah Magna on Levit. XI

Add. 9401—2 dated A. D. 1286	Add. 21160 *circa* A. D. 1300	Harley 5710—11 *circa* A. D. 1200	Add. 15451 *circa* A. D. 1200	Harley 1528 *circa* A. D. 1300
ב א מל וא חס	○	○	○	○
○	ה דגשו	○	○	○
○	○	○	○	○
יס ריש פסו בסיפר	יס רא פסוקים בספרא	○	○	○
○	○	○	○	○
○	ו זוגין מותחלפין במעמ# חד כמארכא וחד ברוח#	○	○	○
שמוני את כל וגו	ל	○	○	○
○		○	○	קדמא דעינו את כל וגו
○	ד ומל		○	○
○	כו פס ואת ואת ואת ואת		○	○
○	ה דסמו		○	○
○	וד ומל		○	○
○	○	○	○	○
○	○	○	ל דסמיך, המים וגו	○
○	○	○	האנפה ל והאנפה ל	○
○	○	○	○	○
○	סו כתיבין לא וקריין לו	○	○	○
○	ותרין פלוגתא עליהו	○	○	○
○	ותרין חלוף	○	○	○
○	ד	○	○	○

Massorah Magna on Levit. X

	Levit. XI 4—21	Orient. 4445 *circa* A. D. 850	Orient. 2201 dated A. D. 1246	86
Levit. XI 4	וּמַפְרִסֵי ב׳	○	○	ב א
10 „ „	בַּיַּמִּים ה׳	○	○	
10 „ „	שֶׁקֶץ הֵם נ׳	○	○	
12 „ „	כָּל י״ט ראשי פסוקים בספר ויקרא	○	○	וֹט
12 „ „	תורת כהנים כל אשר משנה תורה וְכֹל	תורת כהנים כל אשר	○	
12 „ „	אֲשֶׁר אֵין־לוֹ ״ וזגין מתחלפין בטעמא חד במארכא וחד בדרגא	תורת כהנים אֲשֶׁר אֵין־לוֹ וגו׳	○	
13 „ „	אֶת־הַנָּשֶׁר וְאֶת־הַפֶּרֶס ל	○	○	שמ
15 „ „	תורת כהנים אֵת כָּל־עֹרֵב	תורת כהנים את כל וגו׳	○	
15 „ „	לְמִינוֹ ד׳	○	○	
16 „ „	וְאֵת כ״ז פס׳ ואת ואת ואת ואת	○	○	
16 „ „	וְאֵת בַּת ה׳	○	○	
16 „ „	לְמִינָהּ י״ד בתירה	○	○	
19 „ „	הַחֲסִידָה הָאֲנָפָה ל	ל׳ עין ריפון ל וגו׳	○	
19 „ „	הַחֲסִידָה הָאֲנָפָה ל דסמיך	○	○	
19 „ „	הָאֲנָפָה ל וְהָאֲנָפָה ל	○	○	
21 „ „	אַךְ ה׳ בטעמא	ה׳ בטע׳	○	
21 „ „	ט״ו בתיבין לֹא וקריין לוֹ	הוֹ כתיב לא וקרו לו	○	
21 „ „	ותרין לבד ממסרתה	ותריין לבד מן מסרתה	○	
21 „ „	ותרין חלוף	○	○	
21 „ „	לְרַגְלָיו ד	○	○	

Table IV.

The Massorah Magna on Isaiah XIV 31 – XVI 2.

Isaiah XIV 31 – XVI 3	B. Cod. A. D. 916	Harley 5720 A. D. 1100—1120	Orient. 2201 A. D. 1246	Arund. Orient. 16 A. D. 1120	Harley 5710—11 A. D. 1230	Add. 15451 A. D. 1200	Harley 1528 A. D. 1300	Orient. 2091 A. D. 1300	Orient. 4227 A. D. 1300	Add. 15250 A. D. 1200—1300	Add. 15251 A. D. 1448	Editio princeps A. D. 1524—25	My Massorah
Isa. XIV 31													
כָּלַךְ ב קרי	○	○	○	ב בקרי	○	○	○	○	○	○	○	○	כ § 306, II, 44
31 „ „ בּוֹדֵד ג ומלאים	○	ג	○	ג ומל	ג	ג	○	○	ג ומל	○	ג ומל	ג ומל	ב § 48, I. 166
32 „ „ יִסַּד ד	חד מן ד	ד	○	○	ד	ד	○	ד בקריא	○	○	○	○	י § 407, I, 725
32 „ „ וְנָהּ ג בקריאה	○	ג	○	ג	ג	-	○	ג בקריא	○	○	○	ג בקריאה	ב § 22, I, 164
XVI 2 „ סימן ישעיה בְּכָל־רֹאשָׁיו	○	○	○	○	○	○	○	○	○	○	○	סו ישעיה תנ׳	ס § 422, II, 355
ירמיה כי־כל־רשיו וגו׳	○	○	○	○	○	○	○	○	○	○	○	○	
3 „ „ בָּלָה ג כתיבין הא . . . וכל ירמיה ויחזקאל ותרי עשר דכו בממ	○	○	○	ג כת ה . . . וכל ירמיה ויחזקאל ותרי עשר דכו בממ	ג כת ה . . . וכל ירמיה יחזקאל וב דכו בממ	○	○	○	ג כת ה	○	ג כת הוא וכל ימריהו ויחזקאל ותרי עשר דכו בממ	○	כ § 308, II, 44
5 „ „ בְּרִיחָהּ ד ג מל ואו חס יוד בתרא	○	○	○	○	○	○	○	○	○	○	ד ג מל ואו חס יוד בתרא	○	ב § 471, I, 193
5 „ „ שִׁלְשָׁוָה נ	○	○	○	○	○	○	○	ג ב חסר ואו מלא	○	○	○	○	ש § 545, II, 629
5 „ „ מַעֲלֵה יֹאבִי	חד מן יאבי	○	○	○	○	○	○	○	○	○	○	○	ם § 630, II, 239
5 „ „ הַלּוּחִית ב א מל ואו חס	○	○	○	ב א מל ואו חס	○	○	○	○	○	○	○	○	ו § 114, I, 464
5 „ „ וְעָקֹת נ	○	○	○	ג	○	ג	○	○	○	○	ג	○	י § 755, I, 748
7 „ „ יִתְרָה ב	○	ב	○	○	ב	○	○	○	○	○	ב חד כתו א וחד כתו האֹ	○	ב § 27, I, 164
8 „ „ וּבָאר ד	○	○	○	ד	○	○	○	○	○	○	○	○	
9 „ „ אֲדָמָה יא	○	○	○	יא	○	○	○	○	○	יא	○	○	א § 133, I, 28
XVI 1 „ מִדְבָּרָה ג קמץ וב פתחין	○	○	ה ג קמצי וב פתח	ה ג קמצ וב	ה ג קמ וב כת	○	○	○	○	○	○	ה ג קמץ וב פתחין	מ §§ 88, 89, II, 198
1 „ „ אֶל־הַר יי	○	○	○	○	○	○	○	יי דסמיכין . . וכל אל הר הכרמל דכות	○	יי	○	○	א § 552, I, 66
2 „ „ מְשֻׁלָּח נ	○	○	○	ג	○	○	○	○	○	○	○	○	ש § 535, II, 629

The Massorah Magna

My Massorah	Editio princeps A. D. 1524—25	Add. 15251 A. D. 1448	Add. 15250 A. D. 1200—1300	Orient. 4227 A. D. 1300
כ § 306, II, 44	○	○	○	○
ב § 49, I, 166	ג ומל	ג ומל	○	ג ומל
י § 407, I, 725	○	○	○	○
ב § 22, I, 164	ג בקריאה	○	○	○
ם § 422, II, 355	סי ישעיה וגו	○	○	○
	○	○	○	○
כ § 308, II, 44	○	ג כתי הוא וכל ימריהו ויחזקאל ותרי עשר דכו בממ	○	ג כתי ה
ב § 471, I, 193	○	ד ג כל וא חס יוד בתרא	○	○
ש § 545, II, 629	○	○	○	○
ם § 630, II, 239	○	○	○	○
ו § 114, I, 464	○	○	○	○
י § 755, I, 748	○	ג	○	○
ב § 27, I, 164	○	ב חד כתי א וחד כתי הא	○	○
	○	○	○	○
א § 133, I, 28	○	○	יא	○
§§ 88, 89, II, 198	ה ג קמץ וב פתחין	○	○	○
א § 552, I, 66	○	○	יו	○
ש § 535, II, 629	○	○	○	○

The Massorah Magna

Arund. Orient. 16 A. D. 1120	Harley 5710—11 A. D. 1230	Add. 15451 A. D. 1200	Harley 1528 A. D. 1300	Orient. 2091 A. D. 1300	
ב בקרי	○	○	○	○	
ג ומל	ג	ג	○	○	ג
○	ד	ד	○	ד בקריא	
ג	ג	·	○	ג בקריא	
○	○	○	○	○	
○	○	○	○	○	
ג כת ה . . . וכל ירמיה	ג כת ה . . . וכל ירמיה	○	○	○	ג
ויחזקאל ותרי עשר דכו בסג	יחזקאל וב דכו בסג				
○	○	○	○	○	
○	○	○	○	ג ב חסר וא מלא	
○	○	○	○	○	
ב א מל וא חס	○	○	○	○	
ג	○	ג	○	○	
○	ב	○	○	○	
ד	○	○	○	○	
יא	○	○	○	○	
ה ג קמצ וב	○	ה ג קמ וב כת	○	○	
○	○	○	○	יו דסמיכין . . וכל אל הר הכרמל דכות	
ג	○		○	○	

The Massorah Magna

	Isaiah XIV 31 – XVI 3	B. Cod. A. D. 916	Harley 5720 A. D. 1100—1120	Orient. 2201 A. D. 1246	6
Isa. XIV 31	פְּלֶשֶׁת כ קרי	ס	ס	ס	כ
31 „ „	בּוֹדֵד ג ומלאים	ס	ג	ס	ג
32 „ „	יְסַד ד	הר מן ד	ד	ס	
32 „ „	וּבָהּ ג בקריאה	ס	ג	ס	ג
„ XVI 2	סימן ישעיה בָּכָל־רֹאשָׁיו	ס	ס	ס	
	ירמיה כי־כל־ישו וגו׳	ס	ס	ס	
3 „ „	כְּלֹה ג כתיבין הא ... וכל ירמיה	ס	ס	ס	ג
	ויחזקאל ותרי עשר דכו׳ במכ				ו
					ב
5 „ „	בְּרִיחָהּ ד ג מל וא חס יוד בתרא	ס	ס	ס	
5 „ „	שִׁלְשָׁיָה ג	ס	ס	ס	
5 „ „	מַעֲלֵה יֹא בֹה	חד מן יֹא בחי	ס	ס	
5 „ „	הֲלוּחִית ב א מל יֹא חס	ס	ס	ס	ב
5 „ „	וַעֲקֹת ג	ס	ס	ס	ג
7 „ „	יִתְּרָה כ	ס	ג	ס	
8 „ „	וּבְאֵר ד	ס	ס	ס	ד
9 „ „	אֲדָמָה יֹא	ס	ס	ס	יֹא
1 „ XVI	מִדְבָּרָה ג קמץ וכ פתחין	ס	ס	ה ג קמצ׳ וכ פתח	ה
1 „ „	אֶל־הַר יֹ	ס	ס	ס	
2 „ „	מִשְׁלַח ג	ס	ס	ס	ג

Appendix IV.

Specimen of the Revised Notes on the Pentateuch containing the first *Parasha* = Gen. I 1—VI 8.

p. 1.

v. 1 הפטרה כה אמר האל בישעיה מ״ב. v. 1 ב׳ רבתי. v. 3 כן ברוב ספרים כ״י, ד״א, ד״ג, וחד״ד, ס״א יְהִי־אוֹר וכן ד״ב, הד״ה, די״ב, די״ד ודט״ו. ג״א ב״א יְהִי־אוֹר, ב״נ יְהִי אוֹר. v. 6 נ״ל לַמַּיִם וְיִהְיֶה־כֵן: כן ת״ע. v. 7 נ״ל לָרָקִיעַ: ס״פ בלא וַיְהִי־כֵן כן ת״ע. v. 9 בת״ע נמצא כאן ויהי־כן וַיִּקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹמָם וַתֵּרָאֶה הַיַּבָּשָׁה: v. 10 ביריחו וַיַּרְא מתוגה. v. 11 כן בספרים כ״י וד״ג, ס״א דֶּשֶׁא זֹ״ק וכן ד״א, ד״ב, חד״ד, חד״ה, די״ב, די״ד ודט״ו. v. 11 ס״א וְעֵץ וכן בח״ש, ת״י, ת״ע, ת״ס ות״ר.

p. 2.

v. 15 יריחו לְהָאִיר מתוגה. v. 16 כן למערבאי הַגָּדֹל חסר, למדנחאי הַגָּדוֹל מלא. v. 18 יריחו וְלִהְבְדִּיל מתוגה. v. 24 כן בספרים כ״י, די״ב, די״ד ודט״ו, ס״א וַחֲיָתוֹ־.וכן חד״ד, וס״א וְחַיְתוֹ וכן ד״א, ד״ב וחד״ה. נ״א ב״א וַחֲיָתוֹ־, ב״נ וְחַיְתוֹ. v. 26 נ״ל חַיַּת הארץ כן ת״ס. v. 28 בת״ע נמצא כאן ובכל הַבְּהֵמָה וּבְכָל־[חַיַּת] הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הארץ:

p. 3.

v. 29 כן מנגן בחוב״ש יריחו וְאֶת־כל במקף וכן ד״א, ד״ב, ד״ג, חד״ד, די״ב, די״ד ודט״ו, ס״א וְאֶת וכן חד״ה. v. 30 כן ד״א, ד״ב, ד״ג, חד״ד, חד״ה, די״ב, די״ד ודט״ו, ס״א אֶת כל־ירק, בת״ע וְאֶת־ב. v. 2 נ״א הַשִּׁשִּׁי כן ח״ש ות״ע. v. 3 כן מוגן ביריחו. v. 4 ה׳ זעירא. v. 6 כן ברוב ספרים כ״י, ד״ב, ד״ג, חד״ה, די״ב, די״ד ודט״ו, ס״א וְאֵד יַעֲלֶה וכן ד״א. v. 6 כן ברוב ספרים כ״י, ד״א, ד״ב, הד״ה, די״ב, די״ד ורט״ו, ס״א אֶת־כל וכן ד״ג, וחד״ד, נ״א ב״א אֶת־כל ב״נ אֶת־כל. v. 8 כן ברוב ספרים כ״י וד״א, ס״א גַּן־ וכן חד״ד, די״ב, די״ד ודט״ו, וס״א גַּן וכן ד״ב. v. 9 כן ברוב ספרים כ״י, חד״ד, די״ב, די״ד ודט״ו, ס״א הָאֲדָמָה או הָאֲדָמָה וכן ד״א, ד״ב, ד״ג וחד״ד. v. 9 נָחְמָד מ״ם רפי כן בספרים כ״י, ד״א, ד״ב, ד״ג, חד״ד, חד״ה, די״א, די״ב, די״ד ודט״ו. v. 9 כן ברוב ספרים כ״י, ד״א, ד״ג, חד״ד, חד״ה, די״ב, די״ד ודט״ו, ביריחו וְעֵץ ז׳׳ג וכן ד״ב. v. 11 ס״א אֲשֶׁר.

p. 4.

v. 16 כן ברוב ספרים כי, ד״א, ד״ב, ד״ג, חד״ה, די״ב, די״ד ודט״ו, ס״א מִכָּל־עֵץ ונמסר עליה ביריחו מִכֹּל עֵץ־. נ״א ב״א מִכֹּל עֵץ־ ב״נ מִכָּל־עֵץ. v. 20 ס״א וּלְכָל־עוֹף וכן ת״ע, ת״ס ות״ר. v. 21 ס״א תַּרְדֵּמָה צרי ורפי נון, חד״ה. v. 23 בח״ש ות״ע מֵעֲצָמַי. v. 23 ס״א מֵבָשָׂרִי. v. 24 בת״י, ת״ע, ת״ס ות״ר והיו שְׁנֵיהֶם, ובח״ש והיו מְשֻׁנֵיהֶם. v. 25 כן בירושלמי וכן ד״א, ד״ב, ד״ג, חד״ד, חד״ה, די״א, די״ב, די״ד ודט״ו, בהללי יִתְבּוֹשָׁשׁוּ מלא. ג. 1 v. כן ברוב ספרים כ״י, ד״ב, חד״ד וחד״ה, ס״א הָאִשָּׁה וכן ד״א, ד״ג, די״ב, די״ד ודט״ו. v. 2 נ״ל מִפְּרִי כָּל־עץ כן ת״ע.

p. 5.

v. 3 כן ברוב ספרים כ״י, ד״ב, ד״ג וחד״ה, ס״א בְּתוֹךְ־ חטוף וכן חד״ה, די״ב, די״ד ודט״ו, וס״א בְּתָוֵךְ וכן ד״א. v. 3 כן ברוב ספרים כ״י, ד״ב, ד״ג, חד״ה, חד״ה, די״ב, די״ד ודט״ו, ס״א פֶּן וכן ד״א. v. 5 ס״א בַּאלֹהִים וכן ד״ב וחד״ה. v. 6 וְנַחְמָד מ״ם רפי כן בספרים כ״י, ד״א, ד״ב, ד״ג, חד״ד, חד״ה, די״א, די״ב, די״ד ודט״ו. v. 7 כן בירושלמי וכן ד״א, ד״ב, ד״ב, חד״ג, חד״ד, די״א, די״ב, די״ד ודט״ו. בהללי עֲיָרִפִים מלא וכן חד״ה, ובד״ב עֲרוּפִים. v. 7 ס״א עֲלֵי וכן דִּי־ב, דִּט״ו, ח״ש, ת״א, ת״ת, ת״ע, ת״ס ות״ר. v. 12 כן בהללי וכן ד״א, ד״ב, ד״ג, חד״ג, חד״ד, הד״ה, די״א, די״ב, די״ד ודט״ו, ס״א נָתַתָּ חסר. v. 15 בהללי וְאֵיבָה אָשִׁית בלא פסק. v. 17 נ״ל וְלָאָדָם. v. 17 כן ביריחו.

p. 6.

v. 17 כן ברוב ספרים כ״י, ד״א, ד״ב, חד״ה, די״ב ודי״ד, ס״א תֹּאכֶלֶנָּה וכן ד״ג, חד״ה, די״א ודט״ו. נ״א ב״א תֹּאכֶלֶנָּה ב״נ תֹּאכְלֶנָּה. v. 18 ביריחו וְקוֹץ ב׳ נגונים. v. 18 ביריחו תַּצְמִיחַ ב׳ נגונים וכן ד״ג וחד״ד. v. 19 כן ביריחו וכן ד״ג, חד״ה, די״ב, די״ד ודט״ו, ס״א עַד־ מקף וכן ד״א וד״ב. v. 22 כן למערבאי, למדנחאי מִמֶּנּוּ רפי. ד. v. 4 כן בהללי וכן ד״א, ד״ג, חד״ג, חד״ה, די״א, די״ב, די״ד ודט״ו, ירושלמי מִבְּכֹרַת חסר וכן ד״ב. v. 7 כן ירושלמי וכן ר״א, ד״ג, חד״ג, חד״ד, חד״ה, די״א, די״ב, די״ד ודט״ו, בהללי הֶלֹא חסר וכן ד״ב. v. 8 כן על פי המסרת ונמסר עליה פס׳ במצ׳ פסו׳, או פריגמא וכן די״ב, די״ד ודט״ו. בח״ש, ת״י, ת״ע, ת״ס ות״ר נמצא גְּלֻחָה הַשָּׂרָה במקום הפסקא, ובס״א אין כאן פסקא כלל וכן ד״א, ד״ב, ד״ג, חד״ה, חד״ה וד״א. v. 8 נ״ל עַל־הבל כן ת״ע: עיין דברים י״ט י״א.

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vv. 10, 11 סביר דָּם. v. 13 נ״ל הֲגָדוֹל כן רש״י. v. 13 כן בהללי וכן ד״ב, ד״ג, חד״ג, חד״ה, חד״ה ודי״א. במוגה מְנַשֵּׁא חסר וכן ד״א, די״ב, די״ד ודט״ו ונמסר עליו ל וחס׳. v. 17 בזנבוקי בְּנָה. v. 17 ס״א בְּשֵׂם וכן ת״ב, ת״ע ות״ס. v. 18 ביריחו וּמְחִיָּאֵל כתיב וקרי. v. 20 וּמְקֵנֶה בת״ע וְקִנְיָה מִקְנֶה. v. 22 כן למערבאי, למדנחאי תּוּבַלְקַיִן חדא מלה. ב״נ תּוּבַל קַמִּין. v. 22 לְטֻשׁ נ״ל אֲבִי כן ת״א ות״ר: עיין פסוק כ׳ וכ״א. v. 23 כן ברוב ספרים כ״י, ד״א, ד״ב וחד״ה, ס״א הַאזִנָּה וכן ד״ג, חד״ה, די״א, די״ב, די״ד ודט״ו.

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